

HISTORY
OF THE
PREHISTORIC AGES:

WRITTEN BY THE
ANCIENT HISTORIC BAND OF SPIRITS,

THROUGH THE HAND OF
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OF CHICAGO, ILL.

AND TRANSLATED BY
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**A HISTORY OF THE PREHISTORIC AGES, GIVEN THROUGH
THE MEDIUMSHIP OF DR. L. HERBERT NASON,
BY THE ANCIENT HISTORICAL BAND.**

BRIEF PREFACE.

Now that Liberalism and Science have made great inroads on the cosmogony of the Bible and the so-called Christian idea of the creation of man, and the length of time he has existed on this planet (the earth), we believe that the time has arrived when we can, without detriment to the cause of Truth, give to the human family a history of the world so long ago that it has been supposed forever buried in oblivion.

For information regarding the times above spoken of, Geology gives outlines as to times and periods; but that evidence, for the most part, is dependent upon fossil remains of animals, which are in most cases but parts, not whole skeletons; therefore there is nearly as much speculation mixed with the truth as truth itself. Who, then,

can clear away the clouds that overhang man's history so well as the actors in the scenes?

We know that many will scoff at the idea that men who passed through the shadow of death thousands of years ago can visit you, and speak and write intelligently of nations and peoples who have lived and died and left no sign of their existence but dust-covered, crumbling ruins, and many of them not even this. But it is even so, and what we give you is but a beginning, for avenues of intercourse with the spirit world are being opened up rapidly, and the spirits of the departed times are ever ready to avail themselves of the opportunity to communicate.

TRANSLATION OF ANCIENT WRITINGS, GIVEN THROUGH
DR. L. HERBERT NASON, CHICAGO, ILLINOIS.

PART ONE.—EXPLANATORY.

We, the band controlling the medium, directly desire to offer to those who are interested in the past and its history an explanation of what we design, believing, as we do, that the world of humanity has become liberal enough to read and digest what a few years ago would have been scoffed at as folly, and our mediums have been called crazy, if not persecuted and consigned to a mad-house; for then, with a few exceptions, the whole civilized (?) race believed that the world was created, by the fiat of God, a little less than six thousand years ago, and that man was made a few days later. Now, the truth is, that the world is countless millions of years old, and that man was born or stepped forth as an inhabitant more than one hundred and fifty millions of years ago; not in the advanced state he is in now, but claiming close kinship to the lower animals, and living more like an animal than the lowest and least developed of

earth's children now live; but, being endowed with reasoning faculties much above the brute, he soon learned from necessity that he could better his condition, and he gradually began to progress.

Another error that has been held to as vital, particularly by the religionist, is, that only one pair (a man and woman) were created, and that from them descended the various races now existing on the globe. Now, there were FIVE CENTERS at which the human family had birth and from which they spread abroad, as we shall endeavor to prove in the course of our narrative, for we intend to give our communications to the world in that form, making it as comprehensive as possible; but, as we (the present writers) only lived about forty-six thousand years ago, we will be dependent upon older and more advanced spirits than ourselves for information regarding the time that antedates our own.

Six bands of spirits, all above and beyond us, have been formed and connected with us, and the higher band will communicate with the band next beneath it, that with the next, and so on in regular order until it comes to us, when we will communicate it through the hand of our medium to earth's children.

Science, so-called, has done much to disabuse the minds of men of past superstitions; but it is still much at fault and is far from exact; besides which, it is more or less under the ban of the various religious organizations, and is therefore compelled to a greater or less degree to adapt itself to their notions—in other words, it is not as free to pursue its investigations and give to the world its discoveries as it should be, for its votaries are too few and

its earnest advocates too poor in purse to occupy an entirely independent position before the world. All this must be changed, and if our efforts to give an outline history of times many thousands of years prior to the historic period are the means of opening the eyes of but a few they will form a pedestal upon which science may place a grand statue—a foundation upon which a beautiful temple may be built and dedicated to TRUTH.

Superstition and its advocacy has cursed the world with wars and atrocities so horrible that the humanitarian cannot read of them without horror, wondering, if there be a God, that he allowed such cruelties to be perpetrated in his name; but they forget that God is law and law is God, and that those persecuting bigots have had and will have their reward fully meted out to them on the spirit side of life.

This atrocious spirit of persecution for opinion sake still lives and has a latent being in the heart of every living bigot, and needs but the aid of government laws to warm it into life; and, in the event of their getting the measure they are battling for—God in your constitution—the old spirit will again be rife in your midst—spiritualists, liberalists, freethinkers, and dissenters generally, will be first ostracised, then disfranchised, and at last deprived of property and imprisoned. They will even go farther, if they think they dare, and they are ready to dare anything.

We who occupy the spirit place can better judge of this spirit than you who still occupy the mortal, and we tell you in all sincerity that unless you are vigilant and closely watch these enemies of the liberalism of the day,

like a thief in the night, they will steal from you your rights and subject you to slavery of mind more abject than that of any other age on history's page, because in the past man had not learned, as you have, to prize freedom of opinion at its full value.

PART TWO.—INTRODUCTORY.

Many changes have taken place on the earth since our time, and very many before that time. Where you now have dry land, large cities and busy communities, the ocean once rolled a wide waste of waters; and where the oceans now cover the land, the happy homes of busy men once were located. The very home of human progression, the birth-place of the sciences, and from which, in their crude state, or infancy, they were carried to other countries, now lies fathoms deep on the ocean's bed; and where grand temples stood, upon the towers of which the early astrologers watched the stars by night and priest and priestess offered sacrifice by day, the monsters of the deep gambol or pursue their prey. What were once pastoral plains, having shepherds and their flocks, are now but shifting sands beneath the blue expanse of waters; all, all have disappeared, but a few isolated peaks of mountains, which were snow-crowned and inaccessible. After the great catastrophe they slightly projected above the waters, and then those busy insect builders of the sea commenced their work, and built around them coral barriers, upon which sand and soil accumulated, and islands are the result.

Of these vast changes we will have much to say, and endeavor to prove by what is now known that we are correct. But this is not all that we will write about. We will endeavor to give an idea of the dawn of life upon your world, and trace it up until man, the ultimate of all before him, makes his appearance on the scene, and trace him along his devious pathway until you see him as he is to-day. But more than this, we will try to show how worlds are born and become what they are; and from what we learn from others, we will try to tell what a planet like your earth may one day become.

The various ideas relating to God and the Gods, by peoples and individuals, as also their views regarding good and evil spirits, a future life and what they expected it to be, will be given, together with the gradual development of new ideas, and how early men regarded themselves as a part of the earth, while others considered themselves as directly descended from the Gods.

Now let us close this brief introduction by saying a few words about ourselves—the circle nearest earth, and directly controlling our medium; but let it be understood that by name, as individuals, we will not be known, for we are banded together for the sole purpose of giving light, opening up the dim avenues of past times, giving information that could not be obtained in any other way, hoping thereby to teach the present age by giving it truthful lessons of the past.

We are composed (the band) of twenty-four individual representatives of the past, the oldest of whom lived forty-six thousand years ago and the youngest three thousand. Consequently, when we give you what

we receive from the higher bands, we will, individually, be able to give, of our own knowledge, much information regarding the changes in configuration of the land, the rise and fall of nations and their advance in civilization, the arts, sciences, etc., up to your historic period, commencing at a time in the history of India when Lanka (Ceylon) was part of the main continent of Asia, and tracing step by step earth's changes, until we find Egypt in all her glory—when the sands of the Siberian desert had not as yet greatly encroached upon the fertile valley of the Nile.

Those who were there will be able to tell of the wonderful cave temples of India, and of great cities now buried so deep by the accumulations of time that scarce a projecting stone can be found to mark the place upon which they stood; but an inhabitant of one of these cities will, as it were, arise, and shaking from his mantle the dust of ages, tell of its wealth, its grandeur and its inhabitants.

We will be able to trace religious ideas from their birth, and show how modified to suit the times they make some of the religious dogmas, forms, rights and ceremonies of the present day, for much that is now considered holy is but rehabilitated superstition of the past.

With these brief outlines of the work we propose to do, we now close our introductory and sign ourselves the

ANCIENT HISTORICAL BAND.

A History of the Prehistoric Ages.

PART FIRST.

CREATION.

Creation, as defined by theologians, is an absolute act of Deity, bringing into existence by his fiat all things that do exist, thus giving to the world of humanity the idea that there was a time when nothing but Deity himself had existence. But such an idea is erroneous, for the matter of which all things are composed, as we have learned from higher spirits than ourselves, has always existed, and will always exist, passing through infinite changes, it is true, but neither losing nor gaining in amount, for laws of an infinite character control each change, as they have controlled all the changes that have already been effected, or have transpired.

Therefore it becomes necessary for us to do what we can to give to the human family as plain an exposition of the forces that are constantly at work, building up and tearing down, as we can, for by so doing we will open the eyes of all who are not willfully blind to the truth.

The various religions that have had existence, and still exist, seeing the demonstrations of Nature surrounding them, they cast their eyes above, and, seeing the sun by day and the glittering stars and silvery moon by night, have wondered at the source from whence they came, and to ascertain, if possible, appointed certain individuals to watch their motions; thus, first Astrology and then Astronomy had their birth; the planets that are visible to the naked eye, when distinguished from the fixed stars, each planet being accorded certain powers and influences; then began a system of calculation, that is followed, to some extent, to this day, and if the laws were better understood and truly scientific men would take the matter in hand, fathers and mothers would take advantage of the knowledge and beget children at the proper time, to have the children born when the planets would be in favorable position to enable, or rather prepare, them to fill certain positions in life creditably to themselves and beneficially to the world.

But the Christian religion had its birth, not through Jesus, who taught grand and noble truths, but through those who followed him; Paul being the real father of what now constitutes the various denominations of Christians. He introduces ideas quite foreign to what Jesus contemplated, ideas not in harmony with the loving nature of the greatest of ancient reformers who were members of Jesus' band, or ministering spirits unto him. Had the nature and gentle character of Jesus had full control of the Apostles and those who followed them, no single drop of blood would ever have been shed in his name; no force would have been employed to make con-

verts; love would have been the element that would have conquered, and the blessed influence of spirit communion would have blessed the race.

But Paul, educated as he was at the feet of the Sadducee Gamaliel, looked upon the death of Jesus on the cross as a sacrifice for sin, making that death, synonymous with the bloody sacrifices of animals by the Jews, the scape-goat for the sins of the human family, as the goat with bloody head carried the sins of the Jewish people into the wilderness; while in reality Jesus died a martyr to the sublime truths he gave utterance to.

An element of fear had to be introduced also, or the priests could not have lived lives of idleness and luxury, amassing great wealth, building large churches, actually absorbing the wealth of nations, impoverishing the people and taking control of governments by frightening the masses with an imaginary devil and a hell that had no existence except in their imagination.

But their greatest crime consisted in the destruction of the scientific and historical records of the ages, that had been collected in the city of Alexandria, in Egypt; and the only excuse they had to offer for this monstrous crime, that plunged the world into ignorance of the past, was that the writings in that library were not true, because they conflicted with the Bible, which they claimed contained all of history and all of truth that the human family needed to enable it to worship God and get to heaven. All who have read history know that the dark ages, as they are called, followed this act, and the priests had full sway. They made and unmade kings, they subverted governments, impoverished or enriched States

or individuals at their will, and had not the angels come to man's help the churches would have made slaves of the whole civilized race, as they made vassals of kings and princes.

What gave them the power to do these things? The claim set up by them that a book called the Bible was the word of God; that it came from him directly, and that every word of it was divine truth; that without it man would know nothing of Deity, or his will, and that the whole human family would be condemned to eternal torments if they did not live up to what it taught; but they (the priests) reserved to themselves the right to interpret its meaning, which they invariably did in such a manner as to further their own interests, claiming that they were especially called of God for this purpose. Besides, for long ages, they refused to allow access to the book, except to a favored few, thus keeping the world in ignorance with regard to what it really contained, until the dawn of what is called the Reformation. Then men of mind, whose educational bias had not overcome their judgment, began to question its origin, and, among Christians, skepticism had its birth, and the spirits rejoiced, for they knew that the power of unscrupulous priests would soon begin to wane, and reason, man's true oracle, have sway.

The reasoning faculties of man are God-given, and intended for use; therefore, when a man gives up this right, inherent in him, to another, be that other priest or prelate, he does himself a great wrong; he makes of himself a mere machine to be operated on by another for the use of that other; whereas he, being a child of God,

should stand up in all his nobility, independent of the behests of so-called ordained ministers. No matter how humble your estate, O man, you have a God-given mission, if it be but to till the soil, to labor at the mechanic's bench, or to fill the position of a professional, legislate for a government or rule a State. What you find to do, do well, remembering that all that is required of you is to live up to your highest conception of Right, and that all of Religious duties are comprised in the two simple words, **DO RIGHT**.

It seems strange that a book containing so many contradictions, as the Bible, ever could have obtained the popularity and veneration that it has. It is not only contradictory, it is unchaste and absurd, particularly in its historical portions, as has frequently been pointed out by men who have given it careful and critical study. It contains much that is grand and good, and spiritual manifestations in it recorded are worthy of the veneration of all; but the obscene and absurd stories recorded in its pages should be separated from the good and true, and then a book that no one need be ashamed of could be placed in the hands of all classes with profit, for it would have expunged from it all that makes God a monster.

But the portion we object to as the most absurd is the account given of the creation; and we object to it more particularly because that account has done more than all things else to impede the march of science. It caused the destruction of all scientific and historical works that preceded it. It threw into the background all that was calculated to advance man in learning.

Astronomy had to be learned over again from its starting point. Its disciples were imprisoned, and some of them were persecuted even to the death; but God, working through his angels, assisted in the work, for we believe it to be the desire of the Infinite that man shall study into and understand his mysteries, for without a full understanding of God's laws, especially those that act upon man, he cannot enjoy happiness, for he will not have health—he cannot make the most of his surroundings, or in any manner ameliorate his condition. [We will not be out of the way in prophesying that the time is not distant when the whole human family will be benefited by discoveries that will lessen labor to such an extent that the poorest laborer will be able to earn enough for his support and that of his family in half the time now required for the same purpose.]

How absurd the idea that an infinite God would remain idle for all time that is past, until less than six thousand years ago, and then begin the work of world building—creating, as has long been held, the world and all that in it is out of nothing. That this little planet was the ultimate of his power; that the sun, the moon and stars were created afterward—four days—and only to give light to this little earth of yours, which is only one among millions of planets that are inhabited, some by peoples less advanced than yourselves, but by far the greater number still farther progressed. That God made a firmament to separate the waters above the earth from those on the earth, and that the windows of that firmament had to be opened to allow the rain to come down. That man was innocent and free from sin when

he was made, though full grown, and that sin came into the world, and the whole human family were cursed by the disobedience of this first man, who was fresh from the hands of God, and should have been perfect, and remained so, if this Bible God was what your clergy claim he was.

This book, instead of giving a true idea of the Infinite, gives the characteristics of a blood-thirsty and cruel man, devoid of all the good principles that an earth father should have; makes him a lover of carnage, a being fuller of wrath than love, and whose wrath could not be appeased without the shedding of blood, and the blood, too, of his own chosen people; often visiting punishment upon the innocent instead of the guilty. He was a being who contradicted himself through his instruments, the seers and prophets; who commanded the destruction and spoliation of whole nations that a semi-savage race might possess their cities and wealth; whose commands were inhuman to such an extent that it would seem impossible for enlightened people to worship him in the present day, or confound him with the God that Jesus proclaimed, for the two differ as much as light differs from darkness.

The God that Jesus taught the human race to worship was a GOD OF LOVE, the father of all mankind, and not the God of the stiff-necked and rebellious Jews alone, but a father whose nature was made up with sympathy for his suffering children. The mistake made by the Apostles and early Christians was in confounding the God of Moses and the God of Jesus—in making the two one, when they are separate and distinct individuals, a

fact that each person can satisfy themselves of if they will but analyze the ancient record for themselves.

This confusion of ideas arises from the ignorance of the race regarding spirit influence. If they were conversant with it they would understand that in neither case was it the Infinite that controlled these individuals, but bands of spirits, which, in the case of Moses, were but little more advanced or progressed than he was himself. But in the case of Jesus, exalted spirits—angels—had been for centuries preparing for his coming. They presided at the conception and birth of his father and mother, as well as of himself, having thus prepared him for the exalted mission he so grandly filled; and now this same loving and noble spirit is presiding over and directing the spiritualistic movement, which is his second coming, as was prophesied.

But he came unto his own, as the churches call themselves, and they received him not, thus doing just as the Jews did. For the most part he was received by the poor and ignorant, then by unbelievers and scoffers at religion, converting them to a belief in the immortality of the soul, thus doing for thousands what all the teachings of the churches had failed to do. Yet, with this evidence before them, they still remain so perverse that they either deny or cry "it is the devil," if they admit that the manifestations are really of a super-mundane origin.

Despite all their efforts, however, the invisibles are invading their sanctuaries, and many a minister, and many a layman, finds floating through his brain liberal thoughts which the spirits have impressed upon his

mind, and are liberalized in degree thereby. The result of this is, that their preaching has less of the terrors of the law in them; the fires of the theological hell are burning low, except in exceptional cases, and more of love and less fear of God is the order of the day in the churches.

This will go on until the senseless dogmas and foolish ceremonies, which now constitute religious worship, will, one by one, be abandoned, the two last being, probably, the trinity and the atonement, both of which, in our eyes, are monstrous, the atonement particularly, for looked at in the proper light it is nothing more nor less than a license to sin, and has, with dishonest persons, done a vast amount of harm, they believing that they could go through life, or the greater part of it, accumulating wealth by oppressing the poor and dealing dishonestly, then at the eleventh hour call on Jesus to save them and they would be saved.

Others, of more perverse natures, who believed in this doctrine, would be guilty of the most monstrous crimes, and still expect that Jesus would save them from punishment, forgetting that man cannot save man, and that Jesus was a brother man who had a mission which he fulfilled to the letter, and laid down his life a martyr to his principles, which were far in advance of the age in which he lived. But was he not a Savior? you ask. In one sense he was. Those who follow his example, living lives of purity and self-sacrifice, that others may be benefited thereby, will be saved from much suffering in the life to come, and will be prepared to commence climbing the green and flowery hills of progress in the

life to come. Their progress will be more rapid and their happiness enhanced by investigating spiritualism, and learning, as far as they can, to understand the laws controlling in spirit life.

The reader may ask the question, Was Jesus the only mortal who was prepared for reform work of the same or similar character? We answer emphatically, No! Every transition period of time, prior to his, had its angel-inspired individual, and each one taught in advance of his time, though few suffered martyrdom as he did.

Occasionally, two or more of these men would appear, in different nations, almost contemporaneously, as was the case with Confucius and Pythagoras, names well known to students of ancient history; also Jesus and Apollonius of Tiana, the latter doing many wonderful works similar to those done by Jesus.

Many ages prior to your historic period, similar individuals had their advent on continents which now only in part exist, but notably in India and a continent which existed west of it. This continent sunk beneath the ocean's waves nearly twenty thousand years ago, and to it were the peoples living east and west of it indebted for their first knowledge of the sciences, as well as for most of their civilization. It was ATALANTIS, and will be fully treated of in the proper place in these writings.

In connection with Indian Avatars, or reformers, we will mention GANTAMA BUDDHA as the one best known; but Brahma was even a greater than he. But as we do not intend to give more than a brief notice of these prominent individuals, in these preliminary and desultory

remarks, written to get our medium's mind in proper training, we will pass on to our subject, the CREATION, or rather FORMATION, for the first word means "to bring into existence," while the latter means "to construct new forms out of what already exists," for we contend that matter never was created, and the idea of a personal God is erroneous, absurd.

GOD IS LAW AND LAW IS GOD, according to our understanding, for it is only through his laws, or the working of his laws, that we can comprehend him, and the most exalted angels say the same thing.

CREATION, OR FORMATION.

In the beginning, not of the universe, but that portion of it which constitutes your system, there was a grand cataclysm on a sun many millions of times larger than your sun. During that cataclysm one of its many planets (the outer one) was torn loose from its parent and started off into space in search of location. [In speaking of space, we do not wish to be understood as conveying the idea, as generally entertained, that it is vacant, for such is not the case. Matter is everywhere and is constantly in motion.] It had its satellites, or moons, which it carried with it. The planet became a sun, fixed, so to speak, in the center of its new location; its moons became planets, which, obedient to law, revolved around their parent sun.

This occurred so many ages ago that we cannot approximate the length of time. The planet, or rather sun, of which we are speaking, still exists so far north of your earth that human ingenuity, even though assisted

by spirits, will never be able to construct an instrument that will bring it to view; but you may satisfy yourself, O reader, of the fact if you watch the Dipper, which is a part of the constellation of the Great Bear, as it seemingly revolves around the North Star. It is only in seeming, for the central sun to which this constellation is obedient is the distant one we speak of.

Then on this sun a similar cataclysm occurred, and its outermost planet became independent, and sought a place of abode in a vacant portion of the heavens, and set up a government of its own, having its satellites, now become planets, as subjects.

We now arrive at the region of the known, for this last planet, which became a sun, is known to astronomers as Alcyone, and is located in the cluster of stars called the Pleiades, and they may be found in the neck of Taurus, or the Bull. It is the brightest star in the cluster, and may be readily recognized.

Your sun was a satellite or moon of Alcyone, and was liberated, became independent in degree, carrying its satellites, which now constitute its planets, with it into its present location, if location it can be called; when you learn that,

First, your earth revolves around the sun.

Second, your sun, with his family of planets, revolves around Alcyone.

Third, Alcyone, together with your sun and planets, and several others connected with it, revolves around the distant and invisible sun spoken of.

Fourth, this invisible sun, with all its attendant suns and planets, revolves around a still larger and more dis-

tant orb; and so on to the Infinite, if that be possible. We, for our part, confess that beyond this invisible sun we know nothing. We do know, however, that what we have here spoken of is but a fractional part of the mighty universe presided over by the God we worship.

These are truths that scientists will verify, at least in part, in the near future, we can assure our readers.

The sun, and, for that matter, all the planets are permeated by magnetism and electricity—the first positive and the second negative, and these may be said to be the vital or life principles of all things, for without them there would be no life. But beyond them is spirit—the spirit of the Infinite, which exists in the crude as well as refined mineral, in all vegetable and animal forms, in fact in everything that is or has been, and never will cease to exist, even though countless millions of changes of form occur.

Magnetism and electricity are not spirit, though they contain it. They are the agents employed by spirits to do their work, and by and through them the Infinite builds up and destroys worlds—changes the face of nature from the sterile desert to the grand forest of lofty trees, covers the plains with grass and flowers, and prepares the once barren waste for man's habitation.

We will now endeavor to describe the process of building a world, as it has been observed by spirits who have made this matter a subject of study; but before doing so we will remark that an astronomer of earth life, who has since passed to our life, was inspired to give to the human family nearly the correct idea.

Magnetism and electricity, being the vital principles

of a planet, are constantly at work, moulding and re-moulding, or forming and re-forming. While engaged in this work all matter that has been exhausted or has lost its power for use is thrown off, as the body of a man or animal throws off insensible perspiration. In the case of the man, the waste matter is absorbed by the atmosphere, and is used again and again by growing vegetation; the vegetation is eaten by animals, concentrated in flesh, which is, probably, again consumed by man, to pass through the same process time and again.

A time comes, however, when it becomes exhausted, and is no longer fit to sustain life. Then it passes to the outer verge of the earth's atmosphere, where it gradually accumulates, the different atoms of which it is composed being held together by the law of affinity.

The same process is carried on among the minerals composing the earth's crust, and the exhausted portions are constantly passing to the surface, mingled with healthy magnetic and electric matter that is being refined in the heated bowels of the earth for use on and near the surface, that portion which has been exhausted passing off to join the portions already there.

In course of time (it may, in many cases, require millions of years) these accumulations become circles or rings, because of the revolutions of the planet; and when these rings become dense enough, or of sufficient volume, the rapid revolutions of the planet burst them asunder, the larger portion attracts the smaller, and with almost inconceivable rapidity it rolls up, igniting by friction as it does so, and, being propelled by the parent planet, it careers off into space, dragging a trail of fire behind it.

While in this condition it is called a comet; but it is at the same time the nucleus of a world that is to be.

Astronomers formerly believed that the way traveled by a comet was erratic; but such is not the case, for the laws governing it are just as harmonious and true as those governing the old and steady planets. They never pass out of the system to which they belong, but they do not fall into the orbit to which they are assigned until they have cooled off sufficiently not to interfere with the parent planet.

It is judged by astronomers of your sphere, or at least some of them, that the glowing matter called the tail is composed of gases from the comet itself. This is only in part true. The comet, or infant world, as it should be called, loses, it is true, a small portion of the gaseous matter of which it is composed in its flight, but the larger portion of that which composes its tail is matter it comes in contact with in its journey through the heavens. Besides, it gathers to itself fully as much as it loses, if not more, for it is almost constantly meeting and attracting to itself matter with which it is in affinity.

[We would have our readers remember that when we speak of a system, in the above connection, we do not allude to what your astronomers call a system (which is the sun and its planets, together with their satellites), but to the grand system of suns and planets to which you belong. Your sun and its attendants are but a family, now somewhat harmonious, but ages ago very antagonistic, as the scars which remain in the form of asteroids as well as upon your earth testify. Of this we shall have more to say farther on.]

THE SUN.—We will now leave the comet, or infant world, careering on its way, and endeavor to correct some erroneous ideas which are held by some of earth's wisest children. It is asserted that the sun is a globe of fire, the heat of which is so great that it radiates a life-giving warmth to the most distant planet belonging to your family, this planet being Neptune, as is supposed; but there is still another beyond Neptune, that has not been discovered, and will not be until your telescopes are greatly improved upon.

Now, heat, or fire, is just as much under the control of law as any other element; therefore, the student who makes *caloric* a study can by simple calculation prove that a globe the size of the sun could not be heated sufficiently to indicate a fraction of warmth to Saturn or Uranus, let alone Neptune and the planet beyond it.

You ask, then, "What produces the heat, if the sun is not a ball of fire?" We answer, heat is not a cause; it is an effect. The cause is motion or friction, and it is the friction of the atoms of which light is composed upon the atoms in your atmosphere that causes heat on the surface of your earth.

You have two theories of light: the *atomic* and the *wave*. They are both correct. Light is composed of attenuated matter and travels in waves; your atmosphere is composed, also, largely of atoms; therefore, when these waves of atoms impinge upon the atmosphere, friction, and then heat, is the result. If your atmosphere is in a comparative state of rest, or it is very calm, the heat is greater, because the atmosphere in a state of rest offers more resistance to the waves of light than when it

is moved by strong winds, which partly deflect the waves of light.

The sun is strongly electric and magnetic, has a luminous atmosphere many thousands of miles in depth, as your astronomers well know; but it is a habitable globe, peopled with human beings so far in advance of the inhabitants of earth that we will not attempt to make a comparison. Suffice it to say, that what is true of the sun will be true of the earth in the coming time.

Again, we venture to say that, if the sun was the intensely hot body that your astronomers say it is, it would have been consumed, burnt out, millions of years ago, a fact that is recognized by some scientists, who endeavor to offset it by assuming that comets and meteors are constantly falling into it, and thus keeping up the fire, for they know that without a miracle, according to the theological sense of the term, it (the sun) could exist for but a brief time.

But comets never fall into the sun, for that is not their mission. Meteors occasionally do, as they occasionally fall upon the surface of the earth, but not for the purpose supposed. Of meteors we shall have more to say farther on.

There are but few persons who are unacquainted with the fact that the nearer you approach a heated body the more the heat is felt, for this is an undeviating law, a law that is never departed from. Now, if the sun is a body of fire, the same law must hold good in its case as with other heated bodies; but the contrary is the case, as is well known in the case of balloonists and mountain climbers.

The aeronaut who ascends to the height of three miles, on a very warm day, finds it uncomfortably cool, and if he attains the height of five miles, he runs the risk of freezing.

The mountain climber, who leaves the plain or valley below clothed with grass and flowers and basking in the summer sun, finds snow and ice at a height of about twelve thousand feet, vegetation having almost entirely disappeared. A little higher, perpetual snow and ice cover the mountain side; and even in the tropics winter reigns perpetually on the higher mountains, which could not be the case if the sun is a globe of fire, unless the radiating of heat from that globe is under the control of a different law than that which experience has proved on your earth.

When you consider the velocity with which light travels (nearly two hundred thousand miles each second), you can readily imagine the amount of friction that would be caused and the heat generated when its atoms impinge upon the atoms in your atmosphere, which is about one hundred miles in thickness or depth, but grows thinner and thinner, or less and less dense, the farther it is from the earth's crust.

The thinner or more rarefied the atmosphere, the less resistance there is offered to the waves of light as they propel the atoms, which readily accounts for the extreme cold experienced when ascending to certain heights.

Again, we may mention that if it was possible for man in the body to pass to the outer verge of your atmosphere, or a little beyond it, he would see no sun, no moon, no stars; all would be dark—the very blackness

of darkness; and why? Because the atoms of which rays or waves of light are composed are strongly magnetic and electric, which produce or develop light only when they meet with resistance.

Let the student of nature, with these simple illustrations and propositions before him, try to reconcile the idea that the sun is a furnace capable of radiating heat, in all directions, billions of miles, and see if his reasoning faculties will not rebel.

Scientists will have to take a new departure, dropping old and threadbare theories, for until they do so they will not discover the TRUTH.

THE PLANETS.—In this connection, and before proceeding with the history of the comet we left on its travels, we will speak of the planets, but will be brief, for at some future time we hope to give to the world something regarding their inhabitants, and the progress they have made as compared with the people of earth, but this will not be a part of this book.

The sun, when it became old enough to become a parent, threw off a satellite, or comet, which became a solilite, and we will call it ALPHA, seeing that it is unknown to the children of earth, and consequently without a name. It occupied the relative position to its parent that Vulcan, the lately discovered planet, now occupies, and retained that position many millions of years, until the sun had again accumulated enough of waste matter to form another planet, when ALPHA was thrown out far enough to make room for the new world that was to come into existence.

This new earth, surrounded by a new heaven, was

Neptune, which is supposed by your astronomers to be the outer planet of your so-called system.

ALPHA and NEPTUNE were forced out of their orbits to make room for URANUS, and these again to make room for SATURN, the rings of which have puzzled, as well as challenged, the admiration of your scientific men. These rings, when they attain a sufficient density, will break up, first one and then the other, and becoming comets, will, when sufficiently cool, become satellites, or moons, adding two more to the eight she already has.

The next thrown off was JUPITER. The conditions existing at the time this planet was born were very favorable, consequently he is the largest and most beautiful as well as most harmonious member of the family. His development was not retarded by any very great convulsions, and as he has passed the age when they are likely to occur, his numerous, harmonious and highly progressed inhabitants have a happy future before them.

Many thousands of years after the birth of Jupiter your sun was released from the leading strings of its parent, Alcyone, and traveled off into space in search of a new location, and finding the one it now occupies, with its five children, settled down to fulfill its mission of peopling the universe.

Many thousands, yea millions of years pass and are gathered into the womb of time, when the sun gives birth, in its independent condition as a central sun, to another child, which had barely passed to that stage of development that the lowest forms of life began to appear, when, from some defect in its organization, a mighty convulsion occurred, which tore it into more

than two hundred fragments, these fragments becoming individualized as small planets, called by your scientific men **ASTEROIDS**.

Had this planet retained its life and form, it would have been about one-third less than Jupiter and occupied the space between that planet and Mars. As it is, the more than one hundred asteroids already discovered are there found, and that locality in the heavens will be a fruitful field for future discovery.

MARS was the next child born to the sun, but it was born in strife and contention, owing to inharmonious conditions, and his lot was a hard one. When he had developed to the *azoic* age, or the time just before life would begin to manifest itself on his surface, the internal gases, failing to find vent, tore him assunder, and hurled nearly one-half of him out into the space between him and Jupiter. This portion was broken into four fragments, and they were the first asteroids discovered by astronomers, who named them Juno, Pallas, Ceres and Vesta, and they are the only asteroids that have life of animal character on them. They have not, however, developed up to man as yet, though advanced spirits say that they will.

It was owing to this cataclysm that Mars failed to give birth to full orb'd satellites, of which it would have had two as fully developed as the one belonging to your earth, while those that have recently been discovered by your astronomers are but abortions, of scarcely any size. He will in time give birth to a child that will do him credit, and it is believed by scientists in our life that the new-born child will attract to and embody within

itself these pigmies, and utilize them in forming a new earth.

Mars is inhabited by all the different species of animals that your earth is, with a few exceptions in beasts of prey, which have disappeared, and by two races of human beings.

Your earth was next born, under conditions somewhat more harmonious than Mars, but it barely escaped, at one time in its history, a similar catastrophe, as may be known by the mountain chains that exist in its present four quarters; but this is not the time or place to speak of this circumstance.

VENUS next came into existence, under rather favorable circumstances, and has traveled on her way, gradually developing until she has flora and fauna, or vegetable and animal life, in a flourishing condition, and if she be fortunate enough to escape serious internal strife, and consequent convulsions, her progress will be rapid.

MERCURY was the next child the Sun gave birth to, and, with the exception of Jupiter, there was less disturbance at this birth than any prior one. Mercury, consequently, has had an uneventful life, so far as earthquakes and convulsions are concerned, and he is not likely to suffer from these causes to any great extent. The flora and fauna of this planet are not developed to the extent that they are on your earth or Venus, but they are progressing as rapidly as conditions will admit.

The last child of the Sun, VULCAN, came into existence at a comparatively recent period, under quite harmonious conditions, but is still in a semi-gaseous state, and will so remain, slowly condensing, or solidify-

ing, for many thousands of years, before it is prepared for the very lowest form of life.

Thus age by age, or period by period, has the work of the sun progressed in filling this portion of the universe with planets, each new birth forcing those previously born farther and farther from the parent, until Alpha, the oldest born, (now nearly prepared for an independent existence,) will soon be released from parental control, and, taking her satellites with her, start out to that portion of the heavens and the universe that the Infinite intends she shall occupy as a central sun.

Your scientists have frequently agitated the subject of the sun's fires dying out to such an extent that your globe would become too cold to sustain life; but they are mistaken. Such an event can never occur.

It is true, the earth, and in fact all planets, or at least portions of all of them, have passed through glacial, or ice periods, in the past, and a portion of your southern hemisphere will suffer from this cause in the future, yet it will be limited in character and will not be of great duration.

This subject will be treated of, however, when we come to speak of the history of your globe proper. At present we will try to dissipate your fears regarding a failure of the sun to supply the necessary amount of warmth to sustain the life and continue the progress of the earth and its inhabitants to that state of harmony that all the worlds should attain.

As we have before stated, the sun is not a ball of fire, but a globe much like your own, but many times larger, whose magnetic and electric forces are strong enough to

give life to mineral, vegetable and animal on the most distant member of his family, and will continue to do so until the last member, or child, cuts its magnetic cord and swings out into the universe to establish a colony of its own.

Now, there are three planets younger than your own, which have to pass through the same stages of development that yours has, for the same laws control them. These three, having come into existence under circumstances, if any difference, more harmonious than yours, would naturally, it would be supposed, continue their onward march to perfection, if that point is really ever reached. Therefore, it would be an insult to the intelligence of the Infinite to suppose that his laws were not sufficient to carry forward what they set out to do, regarding harmoniously-born planets.

To bring these last born planets up to your stage of development will require billions of years, and as the virility of the sun is by no means exhausted, other planets will be born; therefore the earth and its younger companions will be fully provided with a sufficiency of light and warmth for a length of time so great that we will not attempt to compute it, even if we felt that we could.

But when you consider that it is the destiny of all planets to, themselves, become suns—centers of families of planets—and that they will progress in harmony and grow in beauty during all this time, no fears need be entertained that they will ever become, as to the whole, too cold to be habitable, or be consumed by a great conflagration, as the theologians teach. They are both im-

possibilities, for both are contrary to law, as we think we can prove satisfactorily.

It may be objected, by the scientific reader, that it cannot be possible that globes which have had a beginning will never have an end, and we do not so assert, the contrary being the case, as we will endeavor to explain. We do hold, however, that just so long as the magnetic and electric rays of the sun are necessary to your earth and the other members of his family, so long will they receive them, and no longer, for when this is the case with Alpha its magnetic and electric forces will have acquired sufficient strength to render its own atmosphere luminous to that extent that it will no longer be dependent upon the sun for light, it will have become a sun itself, with a sufficiency of light to furnish its satellites with all that is required for their development.

This will, of course, be the case with all the other planets in regular order, down to Vulcan and the planets still unborn. There, we are informed by angels who occupy high places in scientific circles far above us, will probably be two ages, and the age when the last will be born is so remote that it would be impossible to speak of it in years (as you compute time) with any degree of accuracy other than as a speculation.

But it is asserted with much confidence, by theologians as well as some scientists, that the world will at some time be consumed by fire, and some individuals go so far as to predict the time in the near future. As before stated, this is an erroneous idea, at least while your globe,

or any other, for that matter, has not fulfilled its mission, by becoming a central sun.

The time will come in the history of your sun, as well as in that of each of the planets, when the magnetic and electric forces will have exhausted themselves; then the atmosphere will burst into flames and all that is combustible on it will be consumed, leaving it, so to speak, dead; and it will be dead so far as organic life is concerned ages before that period.

This can never occur, however, so long as the sun is necessary to keep up an equilibrium in the system to which it belongs.

It is scarcely necessary to say that what is true of the sun, in this respect, is equally true of all the suns and planets of which we have knowledge, and has probably been true of countless millions of worlds that had existence in the past, and have disappeared to make room for younger members of God's great family, if we may presume to call the countless worlds that compose the mighty universe by so common a name.

The sun (and here we reason from analogy), when it has arrived at the age spoken of, and its atmosphere and combustible matter have been consumed, will neither be capable of giving nor reflecting light, but will be, so to speak, a dark sun, retaining its position, but slowly disintegrating, its matter having lost its power to give life to new forms or build up old ones.

This disintegration will go on slowly, by a loosening and crumbling of the outer surface, which will become as fine dust, which, from the fact that the power of attraction or cohesion has become much weakened, will

gradually pass off during its revolutions, to be attracted to other globes of the family, where it will be revived and assist in building them up.

This process will continue through countless ages, until the last vestige of your grand sun will have entirely disappeared, the matter which belonged to it being manipulated in the great laboratory of nature into other and perhaps more beautiful forms, for progress is the law or laws, and it is working onward and upward in matter as well as in man.

Thus, step by step, will the work go on until the last member of your family as well as those yet unborn have passed from the stage of existence, and the heavens that knew them once will know them no more, for they will be replaced by their satellites, which will have the same history and same experiences.

The fact that suns burn out and disappear from the heavens is well known to astronomers in our life, for the process has been watched and well noted. It is known to astronomers, on earth at the present time, that stars have disappeared from certain portions of the heavens within your historic period, and one or more have been seen to blaze up and disappear in a very brief time, which should be, to some extent, corroborative of what we have written.

We might here say that this process of burning out, in some instances, requires but a few moments, while in others but a few hours will complete the work, for there is left upon or attached to the planet, in its atmosphere, only gases that are combustible, and they burn up rapidly.

The dark sun beyond your North Star, before spoken of, around which the bright and beautiful galaxy of stars which stud your firmament revolves, was burned out, so far as its gases and other combustible matter was concerned, ages upon ages ago; but it still remains as a pivotal center of this portion of the universe, and will so remain for many ages to come. It is, however, slowly loosing its hold upon its children and their children, for the process of disintegration is going on, each member of his family gathering strength from the debris he is throwing off and preparing to transfer the center, so far as your sun and family of planets are concerned, to Alcyone.

The reader will perhaps ask, "Will not this change of centers cause disruptions, earthquakes, or other disturbances upon the earth and other planets?" We answer that some slight disturbances may, and, no doubt, will take place, but they will not be disastrous or of long continuance, for the change will not be sudden, and may be compared to the child learning to walk alone—a few falls, resulting in slight bruises that are soon healed; then tottering and unsteady steps, to be followed by confidence in its ability to step out steadily alone.

The laws of the Infinite are sufficient to preserve the worlds of his universe from all catastrophies not necessary to their development, after man has appeared upon them; for, as we said before, no world that had arrived at that period of development when immortal man had appeared upon it has ever been destroyed, or passed out of existence, until its mission had been accomplished by

developing its human inhabitants up to a status but one remove from the angels.

Our astronomers, who have visited many worlds in other systems, as well as most of those in this, neither know nor have heard from other spirits of a single case of the kind, and their observations and information include worlds in all stages of development, from the infant comet to the sun grown hoary with age and slowly crumbling to dust.

You go into the forest, and in the leaves beneath the giant oak you find the acorns, probably just fallen from the tree. Close by you will find, where last year's acorn has taken root, a slender stem with but two leaves, and a little farther on an oak plant of two years' growth; and so you can trace the history and development of the tree until it becomes a giant in whose branches the birds build nests and arborious animals find homes and safety.

Looking a little farther, you see the giant tree, that has for centuries withstood the storms, uprooted and prone upon the ground, where it gradually decays, mingling the matter of which it is composed with the soil, and soon disappears, adding to the soil, however, some necessary elements to prepare it for the use of man.

As you trace the life-time of the oak, finding it in all stages of its development, so trace we the history of a world, from the comet to the sun that has exhausted itself in giving birth to new worlds, and finally, dying out and crumbling into dust, it furnishes its children with its ashes that they may be utilized.

There have been comets that have never passed beyond the gaseous stage of existence, being born too soon

to become fit homes for man—the gaseous matter of which they were composed being dissipated, or rather scattered along its pathway, to be gathered up by the planets which afterward passed that way; and, as before stated, one of the planets of your family was bursted into fragments by the force of internal gases which could not find vent. But these are exceptions to the rule, and could we understand the law controlling these apparent failures, it would, no doubt, be found perfectly harmonious.

We will now endeavor to give an idea of the change that will be effected on your planet when this change of center takes place. There will be numerous slight shocks of earthquake, caused by a change of position, so far as the poles are concerned. The north pole will fall back several degrees, while the south will advance to the same extent. This will modify the climate, lessening the heat at the tropics and modifying the cold in the arctic and antarctic regions, giving to the larger portion of the earth a delightful climate, that will, to a large extent, relieve the inhabitants from epidemic and other fatal diseases that now carry off their thousands.

But in the human family will the greatest change be effected, for after these slight disturbances occur a greater degree of harmony will be brought about; man's mind will be expanded to such an extent that rapid advance will be made in the sciences. Motive powers, now undreamed of, will be invented, and substances that are now considered refuse matter will be utilized for agricultural and mechanical purposes, and labor

lessened to such an extent that it will require but a few hours to produce what now requires days of exhausting work.

This will enable the laboring population to devote much time to the cultivation of the mind, in which they will be assisted by forms of government so much more liberal than those of to-day that the people then living will wonder, when reading the history of them, that the people in their might did not rise up and destroy them utterly.

Man will then navigate the air with as much confidence and less danger than he now navigates the ocean, for he will be able to take advantage of constant currents of air, flowing at certain heights, in certain directions. He will be able, also, to avoid storms, for the meteorology of that day will be so well understood that days before a storm occurs it will be known, even to the exact locality in which it will occur, as well as its extent.

Wars, as well as individual quarrels, will be very rare, for selfishness and petty jealousies will, to a great extent, have died out, and the different nations, as well as different races of men, will have learned that they are in reality brothers, and dwell together harmoniously, as members of a common brotherhood should.

Woman will then be recognized as having rights equal to those of man, and will have an equal share in the control of governmental and municipal affairs, and will have assigned to her, because of her greater spirituality, the sole control of religious matters, as well as the educational to a large degree, in all branches except the scientific, and in these she will not be much behind man.

The domestic labors now required of her, and which in a manner enslave her, will be so simplified and assisted by mechanical inventions, that without neglecting anything necessary to make home happy she will have ample time to devote to the culture of mind which will be required to enable her to occupy the responsible positions she will be called upon to fill.

In that day marriage will be pure and free from the inharmonies that now mar the happiness of so many homes, for marriages of convenience, for wealth and station, or the gratification of lust, will be unknown. That foul blot upon virtue and pure womanhood, free love, or rather free lust, will be a relic of the past considered too vile to be mentioned. Love will seek love, and the marriage of one man to one woman will, in almost every instance, be matehood in a moral, spiritual and physical sense, leaving nothing to be desired; and such marriages will not be for this life alone, but continue into the spheres, the parties enjoying a state of happiness that is now rarely attained.

Children then born will be fewer in number, but, coming into life under the conditions that will then exist, will be harmonious in their natures, have perfect physical organizations, and will consequently be almost entirely free from disease. They will have brains adapted to such station in life as their parents may desire them to fill, for the laws controlling gestation will be so well understood that the mother will be able to give to the world a philosopher, scientist, poet, teacher or mechanic, as she chooses; and, as selfishness and ambition will have but little if any influence at that time, her whole

aim will be to give to her country and society a good and useful citizen.

Man is naturally disposed to be religious, therefore religion, instead of dying out, will exist at the time we are speaking of in every heart and every brain, but it will be of a different character from that of to-day. All senseless forms, dogmas and ceremonies will have passed away and a pure and rational worship of the Infinite will have taken their place. Nothing of a gloomy character, or that is calculated to excite the fears of the worshipers, will enter into the teachings, for they will come largely from a higher class of spirits than can now approach your earth, good and pure females being the mediums, when the spirits cannot, in materialized forms, speak directly to the audiences.

Spirit intercourse will be the basis of this religion, as it has been the starting point of nearly all the religions that now exist, or have existed; but in that day conditions will be so harmonious that all will be mediumistic, and those who have laid down the flesh and been clothed with the spirit will walk and talk with friends and relatives at pleasure.

We are giving but a faint outline of "the good time coming," of which seers, prophets and sages have spoken and religionists look forward to as the MILLENNIUM; but it will not be ushered in at once, neither will there be a burning up of the world and the wicked to bring it about, for the advent of so-called Spiritualism, or spirit manifestations and teachings, is really the commencement of this new era; but it will not be fully perfected, so the wise ones in our life say, until this change of

centers occurs, for the inhabitants of a world, except as to a favored few, cannot progress more rapidly than the planet upon which they dwell.

With these remarks (which are made as brief as possible and are little more than hints) regarding what earth's children will in time experience, we pass on to the explanation of a portion of our subject that requires attention.

We have asserted that planets when about to declare their independence of the parent sun become self-luminous, and we will try to explain the process so that we can be understood.

To do this it will be necessary to speak particularly of light, or rather what produces it, independent of such friction as the waves coming from the sun cause.

We have stated that a planet is constantly throwing off magnetic and electric emanations into its atmosphere, thus charging it with these forces. Now, light, independent of combustion or fire, is purely constituted of these forces; and when these are pure, that is, free from inharmonious combinations, they eliminate light. If electricity predominates the light will be white, if magnetism predominates it will be red, and just in proportion to greater or less amount of each in the combination so will the light be.

In the case of your earth, and all other planets that shine by reflected light, these two forces are largely charged with matter, in the gaseous form, that prevents the harmonious action of the forces spoken of, and light, though latent in your atmosphere, as well as in that of the other planets belonging to your family, cannot be

generated unless acted upon by the rays, or waves, that come from the parent planet, the sun, which waves harmonize the antagonistic elements, and light is the result.

If light was not latent in your atmosphere, the electrical and magnetic forces from the sun striking upon it would not produce either light or warmth. Being latent, however, it is at once brought into being when the sun's rays fall upon it, for they find the necessary elements to act upon to produce light.

The beautiful auroras which are sometimes seen in your northern sky are an evidence of the truth of our assertion, as we will try to explain.

There is a constant flow of warm magnetism from the south to the north, and a corresponding flow of cold electricity to the south. When these currents are of corresponding volume, there are no auroras; but when the magnetic current carries with it a surplus of carbonic acid gas and impure oxygen from the warm tropics to the cold north, there is a disturbance of the two forces manifested in red auroras, that spread sometimes over the heavens, from the north to the zenith, if the disturbance be strong; if the disturbance be weak, the electrical force will manifest itself by shooting up in bright white rays, appearing and disappearing with greater or less activity in proportion to the amount of disturbance.

Auroras, or properly northern lights, rarely appear in the summer, at least in temperate latitudes, which is accounted for by the fact that the magnetic force predominates at that season of the year to such an extent as to almost overcome the electrical; but in the autumn,

when there is a change taking place in the atmosphere from the magnetic to the electric, you have your most beautiful displays of this phenomenon of nature.

Now, it is known to your scientists that the most lofty mountains are slowly melting down, adding their debris to the soil of the valleys, gradually filling them. The frosts of winter loosen the crystals of the hardest rocks; the warm south winds and the sunlight unlock the frosty fetters, melt the snow and ice, which become water, which, in the form of mountain torrents, carries the loosened particles to the plains below, at the same time grinding into powder fragments of rock torn loose by their impetuous flow.

Glaciers, together with other agents, materially assist in this disintegrating process, all working together to bring about a state of things that will harmonize otherwise inharmonious conditions, thus benefiting the human family and enabling it to progress onward to a state far in advance of the present.

Magnetism and electricity being the agents, then, that produce light, it only remains for a planet to progress to a certain state in development for its own magnetism and electricity to become refined to that degree of harmony that the two will render your atmosphere luminous as is that of the sun; and your earth is marching on with steady steps to that glorious time in the future when it will do its duty and fulfill its mission as a central luminary, surrounded by its family of planets, though at present it has but an only child.

We have stated that a time will come in the history of all planets when they will become exhausted and no

longer be capable of sustaining life; also, that all that is combustible belonging to them will be consumed.

Spiritualists, who know that each inhabited globe has its spirit world, or spheres, to which its inhabitants pass after the change called death, may ask the question, "What becomes of these spheres and their inhabitants?" We answer that all spirits, in time, progress out of and beyond the earth spheres, going to what is called the SUMMER LAND by one of your wisest seers.

It may be objected that the spheres nearest the earth are always densely populated and that the spirits inhabiting them would not be prepared for the change. In answer to this objection we have to say that many ages prior to this great change in a planet the inhabitants will have progressed to that condition of purity that the second and third spheres will have no inhabitants, those passing through the change gravitating to the Summer Land at once.

We will again state, for the purpose of making our meaning clear, that when a planet is no longer capable of giving birth to new worlds the light will not cease to glow in its atmosphere for many ages. It will, however, slowly lose its ruddy hue, growing whiter and whiter as the ages pass. At the time its virile powers cease its pure and almost angelic inhabitants will slowly cease to propagate their species, living, however, to a much greater age than that allotted to man in the present age; and as the planet slowly fails to produce the necessary supplies to support human life the inhabitants will pass on to the Summer Land, leaving behind them the matter

borrowed from the planet to clothe them with mortal forms.

It may be asked, "What causes the exhaustion of a planet?" It is known, or at least generally believed, that the center of a globe is igneous in character, in other words, composed of fire. This is true of all planets up to a certain age. In the case of your earth, a mere shell of solid matter surrounds the molten mass of which your globe is composed. This shell is less than twenty-five miles in thickness on an average, but as the fires are slowly dying out the crust is growing in thickness, and will continue to grow, though portions may and do occasionally become thinner temporarily by large masses of rock becoming loose and falling into the furnace beneath.

When this occurs there is an earthquake of greater or less extent over the district above the place where the rock falls. The falling mass disturbs the gases that are constantly being generated by the intense heat, and they are forced against the crust, through which they try to force their way.

If the crust is strong enough to resist the immense pressure brought to bear on it a rumbling noise and trembling of the earth's surface, together with a wave-like motion, will be all that is experienced by man. On the other hand, if the crust cannot resist this force, the shell of the earth will either be upheaved and a volcanic cone formed for the escaping gases and liquid matter, or the crust be burst open and fissures formed, through which the gases will escape.

There have been times, in the histories of all planets,

when the internal fires, eating into the surrounding crystalline rock, have caused such large masses to fall that a whole continent has sunk out of sight, carrying with it all its inhabitants; but these great catastrophies are not of frequent occurrence. Cities, villages and portions of countries have frequently been destroyed or rendered uninhabitable for the time being by these destructive forces; but happily for your earth she has passed through the worst of these visitations, though for some ages to come she cannot claim immunity from them.

The Infinite, through his laws, has established safety valves, in the form of volcanoes, over the weaker portions of the earth's crust, or earthquakes would be much more disastrous than they are.

Now, the necessary elements to enrich the soil and render it productive come from the fiery bowels of the earth in the form of magnetism and electricity, and without these elements not a plant would grow or a flower bloom; not a tree or shrub would relieve the rocky mountain side or beautify the valleys and plains. All would be a barren waste. No living thing could exist upon its surface, for the very air itself would be poisonous to breathe.

But these forces penetrate through the hardest as well as thickest stratas of rock, making their way to the surface, where they enrich the soil, render it productive and give life to vegetation before they pass into the atmosphere to purify it by changing noxious gases into oxygen.

Much soil is not productive, because it is of such a nature that these forces pass through it into the atmos-

phers too readily, consequently the soil suffers. Such soil can be readily reclaimed—made productive, by covering it in the winter season with straw. The straw, being more or less a non-conductor, intercepts a large portion of the magnetism and electricity, confines it to the soil, with the result of giving it life. Old and worn-out fields may be rendered productive in this way; but the poorer the soil the thicker the straw should be spread over it.

On the older planets, had not this process been understood and practiced, gaunt famine would, time and again, have claimed his victims by thousands. But straw, when it cannot be had, may be dispensed with, and forest leaves, coarse grasses and weeds may take its place, or be used with a like good result.

The farmer in the temperate zone expects, if there are deep snows in the winter, and they do not go off too suddenly, that the soil will be mellow and good for the spring crops; but he does not think that the snow, acting as a non-conductor, in degree intercepts the magnetic and electric forces, and prevents their too rapid escape. He should learn a lesson from this—take a hint from what we have said, and cover up his growing grain during the winter, particularly at exposed points, with a light coating of straw, and the result will fully satisfy him.

The following precept, fully fifty thousand years old, was considered of such moment that it was put up in every temple:

“The earth is your mother, from whose bosom you

obtain your food; when you thresh your corn cover her bare bosom with the straw, and she will thank you."

We can recommend this precept as just as good to-day as it was then.

The reader may wonder why we digress from our subject to speak of such matters as this! We answer that we are not writing to obtain literary honors, but for the purpose of benefiting our brothers who are still in mortal forms and dependent upon their good mother earth for their subsistence; therefore, whenever we can give advice or a hint that will be of benefit to him we will give it.

But we have not answered the question yet, "What exhausts a planet's force?" When a planet is young and the crust surrounding the fiery center is thin, earthquakes are quite frequent, but as it grows older and the crust thickens these disturbances become less frequent, and when they do occur the results thereof are less disastrous. Now, the internal fires of all planets must some time die out; but the cooling process is very slow, so slow, indeed, that it requires more than a thousand years to show an appreciable change.

During this cooling process the planet together with its inhabitants grow more and more harmonious, which is brought about by the more harmonious character of the magnetic and electric forces that are being constantly generated in the interior, for the igneous contents of your earth crust is a chemical laboratory, a monster alembic or crucible, in which the Infinite, through his laws, is constantly engaged in manufacturing the necessary elements to sustain life.

A time must come, however, when this fire will die out for want of fuel, and when this is the case the planet cannot sustain life of any character. During this cooling process there will be constant changes for the better on the surface of the planet, for up to a time when the crust has thickened to a depth of hundreds of miles there will be little change in the climate, and that for the better.

The great changes will be wrought in the intellectual and moral progress of the race and the rounding off and harmonizing of the surface of the planet itself, by the degradation of the mountains and the filling up of narrow valleys by the process we have hinted at, until the planet becomes almost a perfect sphere, having gentle hills and lovely vales, only of sufficient height to carry off the water and relieve the eye.

Then, too, cyclones, tornadoes and hurricanes will be unknown, for the most destructive storms have their starting points, or centers, upon lofty mountain ranges, from whence they sweep through the upper air to such points on land or sea as present the proper atmospheric conditions to invite them down to do their devastating work; which, terrible as it seems and often is, is just as necessary to the planet as any other agency at work upon it for its good; for they stir up and purify a stagnating atmosphere, imparting a health-giving vigor to it that the intelligent observer cannot fail to notice.

It is true that much property is destroyed and many lives are sacrificed; that houses are leveled to the ground and ships are wrecked at sea; that floods sweep away the fruits of man's labor; but if you could look

with spirit eye upon the benefits to accrue from these atmospheric disturbances, you would at once say that the price paid for them was small indeed.

This burning out of the igneous core of the earth, or planet, will benefit the inhabitants thereof for countless millions of years; but a time will come when the fire will become too feeble to generate the necessary elements to sustain life. Long prior to this time, however, mankind will have commenced to withdraw from it, by losing his power to propagate his species, as before spoken of.

Hydrogen will, towards the time spoken of, be the first agent that will decrease; therefore, drouths will materially affect vegetation, entirely destroying it at many points. Nitrogen will follow, leaving oxygen and carbon in excess, and these two, chemically acted upon by magnetism and electricity, will render the planet luminous for ages after the withdrawal of man and the entire destruction of vegetation.

It will require billions of years for the remaining fire to burn out, but when it does finally become extinguished the gases and what matter may remain on the surface of a combustible nature will burst into sudden flame, be consumed, and the planet, though retaining its position in the heavens, will be incapable of either giving or reflecting light—will be a dark sun, like unto the one in the far northern heavens, before spoken of, and upon which some of your astronomers have speculated.

Such, in brief, is the process by which a planet, a sun, (for, let us repeat, all planets that advance to the human age become suns,) becomes extinct and finally crumbles slowly into dust, which dust is gathered up by his

children, to be purified, vivified and worked over into forms of life and beauty, which process is constantly going on, as it has been going on in the past and will continue to go on in the future.

THE COOLING PERIOD.

We left the comet traveling through space and lighting up portions of the heavens that had before been without luminaries, save the twinkling stars that sparkle like diamonds in an azure setting; for, as before mentioned, the orbit of a comet is much larger when it first starts on its travels from the parent sun, but becomes smaller and smaller as it gradually cools off and the nucleus becomes more dense, as it necessarily must.

As seen from your earth, a comet with a very long trail (or tail, as it is commonly called) is a young one—the longer the trail, the younger; while one with a short trail is older, and so on. But a comet is not prepared to enter the exact orbit to which it is gravitating until many ages after it has lost all semblance of a trail, because it has not become sufficiently cool.

In all ages of the world comets have been looked upon with dread by the superstitious and ignorant. Wise men in the past, not understanding their nature, have supposed that their appearance in the heavens portended war, pestilence and famine, when, in fact, they have no sensible influence on your planet. When war, pestilence and famine have made their appearance soon after a comet has come and gone they are simply coincidences, and are not caused by the strange visitor.

Among the learned fears have been entertained that

certain comets might collide with the earth and destroy it, some astronomers going so far as to calculate as to the time this might occur, thus exciting the fears of the timid and doing much harm. There need be no fear that such a disaster will ever take place, for the comet is as much under the control of law as the earth itself.

The earth may again pass through some portions of the matter thrown off from a comet and carried along by its trail, as it has done many times in the past; but no harm was done to the earth or its inhabitants in former times, and none will occur in the future.

We will now proceed with the account of your earth after it had lost its trail and fell into its orbit, or rather into the orbit now occupied by Vulcan; for it must be remembered that it occupied that orbit until the sun was ready to throw off Venus, when your earth was forced out to the present orbit of Mercury, Mars occupying that now held by Venus, the earth not reaching her present position in the heavens until Vulcan was born, more than a billion of years ago.

The earth when she fell into her orbit, near the parent sun, was about seventy thousand miles in diameter, much the larger part of which was gas in a constant state of agitation from the intense heat generated by the central mass, it being in a state of fusion and constantly adding to its bulk by the condensation and solidifying of the surrounding gases.

At this time the earth had the appearance, to the inhabitants of other planets near enough to see it, of a star of large size, having a dull reddish gray cast of

color, which was constantly changing as additions were made to the fires by condensing gases.

Ages pass and the gaseous matter has become condensed, solidified into fire, except those necessary to constitute the atmosphere, and we find the world a ball of liquid fire surrounded by a dark haze, that partly hid it from view at times.

Beneath this haze was a boiling, bubbling sea of fire, the waves of which chased each other on its surface, often coming together and sending high up thousands of scintillating sparks, which, falling back partly cooled, in time done the work of forming thin films of grayish brown matter; and this matter, slowly adding to itself material from the heated mass, formed little islands of congealed mineral floating upon an igneous sea, a sea of liquid fire.

These islands, small at first and often swallowed up and destroyed, gradually increased in size, and being numerous the winds and waves often brought them in contact with each other, when they would adhere and form a larger island, which would gather up smaller ones, thus adding to its area, it receiving constant additions from the ocean of fire itself, for when the crust began to form the process went on rapidly, as we view time—slowly, as you would do the same.

Fierce winds roared and howled around and over these islands, and the ocean of fire in the atmosphere was in an almost constant blaze of electricity; thunders roared and rumbled, but no rain could fall, for long before it could have reached this sea of fire it would have been changed into steam, if it had been possible for the con-

densation of vapor in an atmosphere hot as yours was at that time.

So the process went on until the muddy sea was covered with islands, excepting here and there a channel in which flowed the molten matter of which worlds are made, for everything that ever has existed or ever will exist on your earth was in that sea and the islands thereof, except the Spirit that giveth individual life and buildeth up organizations. With this exception the crude material for everything was there.

Now, reader, when you consider that this material had been used for the same purposes on your sun, and after being worked over and over for millions of years the sun had thrown it off as refuse matter—matter no longer fit to build up forms of beauty and of use—you find it here passing through the refining process by fire, and being prepared for the same uses again, can you, for a single moment, doubt the fact of a life after death?

If matter cannot be destroyed, never dies, is it reasonable to suppose that man, crowned with reason as he is, and possessing powers almost infinite, has but the few years of earth life allotted him, and that then he must disappear from the universe forever, in other words, be annihilated?

No; far from this earth of yours man will find a home, or rather homes, perfectly adapted to his needs, where he will have ample time to develop the God-given powers he is possessed of, and enjoy a state of happiness in each of them that will fully compensate for all he may suffer during his earth pilgrimage. He will find, too, that every laudable aspiration he may have had as a mortal

will be brought to full fruition in spirit life; whence finding a proper medium he may inspire him to work out the problems he vainly tried to solve when a dweller in the flesh.

Time passes, and we find the globe covered with a crust of a brownish gray color, with here and there fountains of fire pouring out instead of water, molten mineral, which we will call lava, as that term is understood. Portions of this crust would at times be agitated like waves of the sea, crack open in great rifts, and allow the molten lava to boil and bubble up, then run over the sides of the rifts, where, becoming cool, it formed ridges, which assisted to strengthen the crust.

Frequently a huge jet of fire of great brilliance would burst through the crust, and, shooting up hundreds of feet into the atmosphere, fall in fiery spray over a large surface, where, becoming partially cool, it would add to the thickening process which was slowly going on.

During this time the atmosphere surrounding the globe was of a dense character and lurid hue, from the intense heat thrown off, for the congealed surface was still intensely hot, so hot, indeed, that it was but a few degrees below the melting point, though day by day growing cooler, for the fierce winds that were whilom hot as the fire itself now had become somewhat cooler and materially assisted the process going on.

Ages pass with little perceptible change, externally, but the crystalline envelope during these ages has been growing in thickness and strength, thus enabling it to resist the great pressure from within, for each breaking up of the crust has added new power of endurance, and

by exposing the internal fires has, by slow degrees, assisted in cooling the surface, which still remained intensely hot.

We pass on in our description to a period when the crust has gained in thickness to such an extent that it began to shrink perceptibly, from having become partially cool. At this time the surface was full of cracks, or rather crevices of greater or less width, some of them but a foot, while others were yards in width. In most of these crevices the lava rose to the surface, while in others it overflowed and spread out to some distance, forming ranges of low hills when the central portion of the crevice had become cool. In this way the first hills were formed; but at a later period, when the crust had gained in thickness, large hills of greater magnitude were sometimes formed by the lava bursting through the crust at a single point, instead of a crevice, forming a cone and flowing for years, all the time adding to the height, as well as overflowing and running down the sides, thus adding to their thickness.

Still later low ranges of mountains were formed as described, while isolated ones were brought into existence by the volcanic process, for it must be understood that volcanoes at that age were numerous all over the surface, no very large sections of the globe being free from them. They were the rule at that day, while now they are exceptions.

At the time spoken of there was a constant trembling and agitation of the crust—and had man been there he would have heard almost constant terrestrial thunder—while the murky heavens were lit up each moment by

vivid flashes of lightning, which now spread over the whole firmament, and again appeared as zigzag lines, that quivered and danced over the faces of the clouds, filling the air with sulphurous fumes.

These phenomena grew less marked as time passed, though there were many fearful earthquakes occurring at various points, which engulfed large portions of the crust, leaving exposed seas of lava, which slowly crusted over again, when a fiery ocean was formed in another locality; for it was necessary that several of these seas should exist, that vent might be allowed for the escape of the mighty forces which were constantly at work within; for had they not existed there would have been great danger of the destruction of the entire crust.

But the globe was slowly and surely advancing to another stage in its development, which was marked by the appearance of hydrogen in the atmosphere. This gas was, up to this time, seemingly an unknown quantity in the constituents of the globe, for the intense heat had prevented any manifestation of its powers. Now, however, the igneous seas and lakes being crusted over and colonies of low volcanoes occupying their places, the crust had become less hot, for the winds that rushed from the poles to the tropics were growing cooler and cooler as time passed, and they assisted materially in modifying the heat.

Hydrogen then, in combination with oxygen, began to form vapor in the heated atmosphere. The cool winds condensed the vapor and rain began to fall. At first it did not reach the crust, the heat being so great that it was converted into steam (vapor) and returned to the

atmosphere to be again condensed into rain, which was immediately returned towards the crust, doing much in the way of cooling the atmosphere ; but it required years to cool the igneous rock to that degree that would allow the rain to fall upon it.

During this period the rain fell constantly, only to be vaporized and returned to the atmosphere above, without reaching the heated surface. It was preparing, by cooling the atmosphere, for the work it had to do in bringing about a step much in advance of any the young earth had yet taken, for water is one of the great workers of the Infinite. It is a great solvent, a wonderful fertilizer, and it wears away by friction the hardest rocks, and levels hills and mountains, besides being a great civilizer, for it bears upon its bosom the ships of the civilized nations to the countries of the uncivilized, opening up trade, which is itself a civilizer.

The time at last came when the rain reached the heated surface of the globe, not in gentle showers such as you have now, but one continuous pour, which, striking upon the hot rock, hissed and crackled like the discharge of firearms at a distance. But it was immediately converted into steam, which surrounded the globe like a dense white cloud.

For years this rain continued, gradually producing more and more effect, until finally it began to crack and explode the heated rock in many places, causing also a mighty uproar within ; for the rapid cooling of the crust caused contraction, which acting on the fires within, much commotion and many convulsions, attended with discharge of lava, were the result.

During these convulsions many changes were brought about. Low ranges of hills disappeared and higher ranges were thrown up at other points. Volcanoes that had been quite small became very large. Fissures that had long been closed were reopened, and the whole surface passed through a radical change in a very short period of time.

But the rains continued incessantly. Black clouds obscured the heavens to such an extent that for years the light of the sun did not reach the globe; the only light she had was constant flashes of lightning and the burning volcanoes, which were vomiting forth flame and red-hot lava.

This condition continued for years, or until the crust became cool enough for the water to remain upon the surface when it fell; but it was at boiling heat upon all the earth, for every collection of it in the depressions and low places generally were greater or lesser caldrons, in which the water was constantly boiling with a dull roar and generating steam, which kept up the rainfall by furnishing the atmosphere with the amount of vapor required for that purpose.

The crust had during this period of rainfall gained much in thickness, and we find a change taking place on the surface. The hills and mountains which had been thrown up in tolerably well defined chains were thrown up still higher, and their summits broken into rocky peaks that bristled like giant spears borne by an army of colossal men. The volcanoes for the most part had grown in size and decreased in number, being distributed

in such a manner as to afford the proper relief to the groaning earth.

The tremendous rains and mighty winds, acting on these peaks, softened and wore away the rock, carrying it down into the reservoirs of water, where the laws of aggregation and segregation commenced their work, attracting such particles as had an affinity for each other and repelling all others, thus laying the foundation for the various strata of rock—the many minerals that now exist on your globe.

The water being hot, the work went on rapidly, and out of the igneous rock came all necessary elements to form all other rocks, from the finest of marble to the coarsest of granite, the granite being formed or laid down first, except in a few localities, where metamorphic calcareous strata in limited quantities were laid down, thus preparing the material with which shell fish at the proper time could clothe themselves.

The water, at the period of which we write, was of greater specific gravity—heavier than now, for the various metals, from iron to gold, existed, were suspended in the form of gases in the atmosphere, and being taken up by the water they materially increased its density, which enabled it to wear away the rock it fell upon more rapidly than ordinary water could.

The various metals are formed, chemically, in the fiery bowels of the earth, and gravitate towards the surface in the gaseous form through the strata of rock ruptured by earthquakes, passing out into the air if the crevices are too large to close up in time to condense the gases into the metallic form. In volcanic sections where the rock

is open the metallic gases are constantly rushing towards the surface, so that in some deep mines the metals are continually forming, to that extent that old and worked-out mines, after lying idle for a number of years, can be profitably worked again, the metal growing, as the ignorant believe.

It required some centuries for the crust to become cool enough to allow of large bodies of water accumulating; but that time arrived, and we have presented mighty oceans of water at almost a boiling heat—oceans that were covered with steam like a dense fog. The storms of wind that rushed down upon them lashed them into fury and hurled the waves high up the precipitous shores, gradually eating away the rock to obtain material to form stratum upon stratum at the bottom of the ocean, these strata thickening the crust and gradually cooling the waters.

When an ocean had done its work in its own locality its bed was upheaved and its waters flowed into a corresponding depression that was made for that purpose by Infinite law; and in this way all portions of the earth have been alternately submerged and upheaved numbers of times, and some of the older portions may be submerged in the future, particularly if they become exhausted and require rest and a renewal of forces. When this occurs, as we have no doubt it will, in all probability the portion of the ocean bed that is upheaved will give evidence of the works and antiquity of man—evidence, too, that cannot be disputed.

We have now arrived at a time when the surface of the earth as well as the waters thereof had become cool,

not cold. The war of the elements still continued, but in a more subdued manner. The rainfall was no longer incessant, and an occasional rift in the clouds allowed the sunlight to bathe in the oceans, or light up with golden glory the bare, barren and fire-scarred rocks. No life was there. The ocean had no fish, the land neither plant nor animal; yet the raw material for all was there, and the agencies necessary to produce them were only waiting for the voice of the Spirit to move upon the face of the waters, when the work would commence, never to end until man, crowned with wisdom, can say brother to an angel.

THE DAWN OF LIFE.

Before proceeding with our account of the DAWN OF LIFE, we will inform the reader of a fact that we have not, as yet, called attention to, viz.: that every comet, destined to fulfill its mission of becoming a peopled world, has delegated to it three bands of spirits, whose duty it is, under the supervision of ONE ANGELIC BEING, to regulate its forces, and by wise supervision pilot it through all the stages of its development.

The FIRST of these bands attend to the mineral department. The SECOND commence their duties when the elements commence their work in reducing the igneous rock to mud and the stratification of rock commences, for they prepare the way for the ushering in of the life principle in organized form. The THIRD breathe into the lowest as well as highest forms the breath of life and protect it ever after.

The angelic spirit who supervises the work of the

bands may be called, as he really is, the God of the planet, for his fatherly care is extended to it through all the ages of its existence—is never withdrawn until the last atom of which it is composed is appropriated by its children, the planets belonging to its family.

It will readily be understood by the reader that religionists generally regard and worship this God of the planet as the Infinite, when, in fact, he is but a laborer in the workshop of the Supreme Ruler of the universe, and is just as amenable to law as the humblest individual, though gifted with God-like powers.

At the period of which we write the crust of the earth had become cool, and oceans and lakes—bodies of water large and small, were doing their work in dissolving the igneous or crystalline rock, and laying down the material thus prepared, in the form of mud, at the bottoms of these bodies of water, and preparing it for stratification, for until stratification had fairly commenced and a considerable portion of the primitive rock had been dissolved life could not be sustained, for the food required for the first organizations had to be provided from the dissolved mineral matter.

In the mean time the heavens were not obscured by clouds except when storms prevailed, therefore the sun sent his invigorating light upon the thermal waters and bare rocks for a portion of the time, purifying the atmosphere to a certain extent, imparting a magnetic influence that the spirit workers know well how to take advantage of in their manipulations.

If man had been there he would have seen flecks of scum slowly forming on the surface of the water in the

quiet little bays and eddies near the shore. This scum was of a thin jelly-like nature, and almost pearly white. It never collected in large masses, the largest being about the size of a grain of rice, and the smallest mere flecks, scarcely perceivable. This material is called by your scientists protoplasm, and they gift it with life, or rather organization producing power; but they are mistaken, for it is only the vehicle upon which life is grafted, as we shall endeavor to show.

LIFE APPEARS UPON THE EARTH.

The third band of spirits breathe with magnetic breath upon the protoplasm, imparting at the same time LIFE-SPIRIT, and lo! it is alive with microscopic life, for the first existences were so small that it would have required a microscope to detect them. They were what your age would call animalculæ, and were brought into being to supply the next forms with food; for be it known that in all the stages of development of a planet, up to the time when man becomes purely spiritual in his nature, the stronger prey upon and make food of the weaker.

These animalculæ multiplied with such rapidity that the seas and lakes teemed with them in a short time; but their period of existence as individuals was brief. They lived their short lives and gave place to their progeny, which, in turn, passed through the same experience, the dead sinking to the bottom, where they added, in small degree, a proportion of animal matter to the mineral sediment, thus making a preparatory step towards form-

ing the animal principle in what was designed to become soil in after times.

A little later and the protoplasm appears in larger masses, but much less in number. Many of them were quite an inch in diameter, whilst others were half that size. Again the spirits breathed upon them, and life was manifest in their centers, which immediately began to send out through the mass thread-like filaments, which enacted the part of a nervous system as well as circulatory vessels.

These new organisms, having a glutinous composition, held the animalculæ they came in contact with as they floated about, and gradually absorbed or digested them, thus sustaining their lives and enabling them to multiply by throwing off large numbers of small cells, which rapidly grew to maturity, propagated their species in the same manner, and when their power to do this was exhausted, like the animalculæ, their dead bodies sank and became part of the formation going on in the sedimentaceous matter below.

These new organisms did not, in reality, give place to a higher order; but in time their character was changed. They slowly began to attract to themselves the living matter held in solution by the warm water, and formed shells to protect them from the disasters constantly befalling them by being thrown upon the shores and destroyed for want of moisture.

This period continued without material change until the floor of ocean and lake was paved with shells; but as they were very fragile, the agitation of the waters soon reduced them to sediment, which, being held in solution

by the water, prepared it for the advent of the first vegetable production, or life. Vegetable life cannot be sustained without phosphatic matter, hence the necessity of the shell fishes aggregating the crude lime matter to themselves and manipulating it into a refined or phosphatic state, for the use of the coming vegetable life that all things were working up to.

The larger animals we have spoken of were Radiates, which, before they progressed to that degree that they aggregated calcareous matter, floated about on the water, rarely sinking much below the surface, and never attaching themselves to the bottom, or the partly submerged rocks near the shore. Their followers, who clothed themselves with shells, attached themselves to the rocks near the shore, and to the bottom in shallow waters, but could, when conditions became unfavorable, let go their hold and float to localities better adapted to their wants.

These were followed soon after by POLYPS, as your geologists call them. They did not progress out of or up from the RADIATES, but started out from a germ of their own. They were much more simple in form than Polyps of the present time. They generally attached themselves to the bottom in shallow water, and were the connecting link between the animal and vegetable. Their bodies were fleshy, round and sac-like; the upper extremity, when open and its tentacles (feelers) spread out, looked much like a vegetable. They should be called Radiates, for they belong to that family, but from their vegetable appearance are called ZOÖPHYTES.

As we are not writing a geological account, in detail, and as we do not wish to use confusing technical phrases,

we will only speak of the different families as they came into existence, giving as brief and plain a description as possible, leaving the minute details to those scientists who delight in this branch of the sciences, for there are a number of really inspired individuals engaged in this work, being largely assisted by spirits who possess the requisite knowledge to instruct them when they are likely to make mistakes.

Following the Zoöphytes, which were quite a large family, came a simple sea weed (*Fucus*) but a few inches in length. It had a single stem, without leaves or branches, and grew in the shallows, near the shore. It required ages for it to become plentiful, but it added its mite, when it decayed, to the sediment forming beneath the waters.

Soon after the advent of the sea weed a greenish mould appeared upon the rocks, which was moistened by the spray from the waves as they were driven upon the shore by the wind. This mould was the first vegetable production that made its appearance upon your earth, independent of ocean or lake—the first-born child of the land. It was a moss (*Lichen*), but minute in size, and continued its existence, gradually spreading, until the rocks favorably situated were completely covered with it. It was not confined to a single locality, but flourished wherever there were rocks and water, all over the earth.

This period was marked by the rapid increase of Zoöphytes, which, like the coral workers of the present day, commenced work at the bottom of the seas and lakes, where the water was not too deep, and, utilizing this

testaceous (shelly) matter held in solution by the water and mingled with the mud at the bottom, built homes for themselves that were not lasting, for the material they used was intended to and did supply a want of the spirit workers, for the decomposition of these coral formations added carbonate of lime to the newly forming strata.

The sea weed and mosses also rapidly increased, not in variety, however, but in number or quantity, until every favorable locality teemed with them. The sea weed, through the action of the warm water, began to furnish SODA, while the mosses assisted, upon decomposition and decay, in furnishing a modicum of POTASH. Here, too, we have formed, from the fibrous portions of these vegetable productions, the first GRAPHYTE, or *black lead*, as it is erroneously termed.

As yet all waters were free from saline or salty matter; but now that soda had been formed, chlorine gas, which existed in the atmosphere, united in proper proportion with the soda, forming SALT, and the larger oceans became weakly saline, smaller ones becoming stronger or weaker according to the amount of soda they contained. Thus came into existence one of the agents without which man or animal could sustain life for but a brief period, for it is a constituent principle of the animal economy and as necessary as oxygen itself, though it is contended by a certain class of persons that it is injurious and should not be used.

We have endeavored to give a brief account of the origin of animal and vegetable life while the lower granitic or Laurentian rocks were being laid down, and

in doing so have said little of the work that was being done by the gaseous forces continually generated by the internal fires. These forces were not idle. They were operating in an effective manner on the surface, effecting changes, some of which completely altered the general appearance of the earth's surface. Bodies of water had disappeared or changed their locality, and the muddy bottoms were exposed to air and sunshine. The ragged and pointed rocks that had crowned the hills and mountains had, for the most part, disappeared, melted down by rains, worn away by winds, and where they had been refractory, electricity, in the form of lightning, had hurled its bolts and shattered the rock to fragments.

Earthquakes had opened up the crust and injected igneous rock, melted granite and quartz into the fissures, which, cooling, remain many of them unto this day, at least in some localities, the most conspicuous of which is the northern portion of your continent (North America), for fewer local changes have occurred there than on any other portion of the globe, it being the oldest dry land, as the surface now is.

The LAURENTIAN system, as it is called by geologists, came to its end through a series of rapid changes. The greater portion of the organizations we have spoken of disappeared—were destroyed, having performed their part in preparing the earth for an advance step in its mission; the CAMBRIAN being ushered in by violent earthquake shocks, great upheavals and depressions, volcanoes being intensely active. The crust was heated by the activity within to such an extent that much of the water, particularly in the smaller bodies, was evaporated, turned

into vapor, which passed into the atmosphere, to be returned in the form of rain, which for months was almost incessant.

The rains cooled the atmosphere and the heated crust, but nearly every trace of the life that had existed had disappeared; the fossil remains which were embedded in the rocks were destroyed as well, with a very few exceptions, which will in time be discovered, thus confirming what we have written.

The large amount of water falling on the heated rocks served to rend or break them up into fragments, which being carried down declivities in the torrents were worn into fine sediment, forming the slates peculiar to this period; but during this time life became active, protoplasmic matter formed as before, the spirits breathe upon upon it and a new order of animals spring into existence. TRILOBITES of various sizes spring into existence and multiply enormously. A few CRAY-FISH, small in size, but perfect in organization, come into being about the same time, but they did not flourish as did the Trilobites.

The cray-fish (Phyllopod) were about one and a half inches in length, one-third of which was the body proper, incased in a thin shell; the remaining two-thirds was a worm-like jointed tail, ending with short spines. The Trilobite needs no description here, as we are now in the region of the known, and any work on geology gives drawings of these animals, which varied in size from less than half an inch to more than a foot. These were the first crustaceous as well as the first articulates or jointed animals that came into existence.

Shell fishes, in great variety and large number, came upon the stage of life at this time, and continued into the next, or SILURIAN proper, period, many geologists embracing the Cambrian in the lower Silurian; but a proper study of the fossils of each will show a sufficient difference to divide them. With this matter we have nothing further to do than make the statement, each reader having the privilege of deciding the question for him or herself.

True fishes (placoids) first make their appearance in this period, as also do worms (annelides), whose bodies were composed of little rings articulated together. They were numerous, and were preyed upon by other animals largely, they constituting the principal food of some species. But the shell fishes were the most numerous. There were several hundred varieties, which increased to more than two thousand in the Silurian.

Corals of an advanced character also come in and begin the work, with the shell fishes, of assimilating the crude lime and purifying it for other types that were to make their appearance in the near future, for as yet no animals with true bones had come into existence, the fishes being furnished with cartilage in place thereof.

Towards the latter part of this system, however, fish with bright scales (Ganoids) came into being, and ever after held their place, though changing somewhat their character. They had vertebrated back-bones and were prophetic of the coming mammals. Scientists may not have discovered fossil remains of ganoids at as early a period as this, but they will in all probability be discovered ere long, for we know that they had existence this early in earth's history.

Placoids (fishes covered with plates like armor), spoken of as having appeared during this period, were not numerous, neither were they large; but they first came into existence at this time and assisted materially in preparing the way for still higher forms, by adding the matter they assimilated and concentrated to the formations going on at the bottom of the seas, after they had lived their allotted time.

The mosses and sea weed had vastly increased in number and somewhat in character. One moss of this period had a zigzag stem with fan-shaped leaves (which were cut into segments) growing from each angle of the recumbent stem; a short foot-stock, sometimes supporting a single leaf, grew upright from the main stem. This vegetable organism was confined to limited districts, where small bodies of water, alternately rising and falling, kept it moist.

The *Annelides* bored into the mud as well as into partly hardened formations, but they seldom attacked very hard rock. The borings of these worms are frequently found in the rocks of this period, and later by the student interested in the history of the past.

The transition from the Laurentian to the Silurian was marked by no great convulsion or changes of the surface. Upheavals and depressions were constantly going on, but instead of being sudden and violent, as was the case at an earlier day, they were gradual, for the most part, one portion of the crust slowly and almost imperceptibly sinking, while another portion was just as slowly rising, the water from the rising portion gradually flowing to and over the sinking portion, carrying

much of the life it nourished and supported with it, thus running, as it were, the two formations into one, or rather dovetailing them together to such an extent that some scientists do not recognize the Laurentian as an independent age.

The SILURIAN system developed the shell fish families in large variety and great numbers, the Cephalopods, in particular, reaching the highest point of their development during this period, many of the straight ones being ten or more feet in length, a foot in diameter at the base, and gradually tapering to a point. Some were curved, others twisted, and still others spiral. The animals had four gills.

Corals and Crinoids, belonging to the Radiate family, have increased vastly in number, but do not arrive at maturity until later. The Crustaceans are numerous, some of them having a similar organization to those of the present day. Perhaps no period has stored away such an abundance of fossil remains as this, or more beautiful ones, the shells alone being well calculated to excite the wonder of the curious as well as stimulate to further research the scientist, for Mollusks of almost endless variety of form can be gathered from the Silurian rocks, as fruit is gathered under the trees in the autumn.

The sea weed and mosses /continued their growth through the Silurian age; but as they were of delicate structure and easily destroyed by decay, but few fossil remains of them were preserved, though some of them will be discovered when research has been prosecuted in regions as yet unexplored, for we have given accounts,

not of a single locality, but generally of the five geographical centers from which the flora and fauna radiated. Of these five centers we will speak in detail when we arrive at that period in our history when the higher order of animals, including man, make their appearance upon the stage of action. Until that time is reached it is not necessary to locate these centers, for to do so would be confusing, and extend our history beyond the limits we intend it to occupy.

In the Silurian, to sum up, we have RADIATES represented largely by *Corals* and *Crinoids*, these last being the lily-like polyps spoken of further back; MOLLUSKS, the various kinds of shell fishes; ARTICULATES, in the form of jointed *worms*, *Trilobites*, and a few crabs; VERTEBRATES, *Placoid* and *Ganoid* fishes; while in the last stage of this period a small BATRACHIAN (frog-like animal) makes its appearance, not evolved from any of the other forms in existence at the time, but born of protoplasm, in which its individual germ was embedded, and upon which the third band of spirits breathed the breath of life and ushered it into being; for matter of itself is powerless to produce a living being, of however humble origin, without the aid and incorporation of spirit, and materialistic arguments to the contrary will be only a waste of time. During the Silurian, though the heavens were often obscured by dense clouds and much rainfall, accompanied by grand electrical phenomena, the young earth, or its forms of life, did not suffer for want of sunlight. On the contrary, the seas were much of the time gilded with his rays and the rocks basked in his light. The seas teeming with life, much of which had eyes

which would have been useless with a dark pall surrounding the earth, should be regarded as evidence of the truth of our assertion.

The OLD RED SANDSTONE formation has a continuation of the forms of the Silurian system, but the Trilobites are not so numerous, though other crustaceans, some of them crabs of very large size, make their appearance, two species of which were more than six feet in length. A few very large Trilobites also existed at this time. Fishes multiplied and were a distinguishing feature of that age. But land plants began to multiply in preparation for the Carboniferous era that was to follow. True, land grass first asserts itself at this time, commencing with a single species in the lower portion of the formation, and increasing to several as time passes.

The sea weeds and mosses previous to this time, with one or two exceptions, did not blossom or bear seeds; but now we have flowering plants, which, maturing their seeds, propagated their species as they do now, thus rapidly increasing and extending their area.

Much of this formation, at least in extended localities, was laid down in fresh water of no great depth; but the rock, or rather the crust, sank gradually as the sand accumulated, giving the formation great thickness at some points. Other portions were formed at the bottom of seas, the waters of which were saline, or salt, in character. The student of geology will find little difficulty in distinguishing them by the fossils, which differ widely in character.

The oceans of this period were full of life. Fishes, many of them fully twenty feet in length, rushed through

the water in pursuit of prey, or with full stomachs sunned themselves in the shallows or near the surface. The smaller ones preyed upon still smaller, down through the series until the smallest lived by preying upon the animalculæ, for each and all of them had their enemies.

One of the peculiarities of this time was small trees springing up in groves, for where ocean and lake beds had become exposed by gradual upheaval and consequent subsidence of the waters there was soil in which vegetation could take root; and the conditions being prepared, the spirits breathed upon the germs, which were latent in the newly prepared soil, and a higher order of vegetation makes its appearance.

INSECTS of several species came into existence at the same time, and the groves were made musical with the notes of the larger, whose vocal apparatus resembled that of the cricket and cicada of the present; the smaller filling the air with a rhythmical humming, differing but little from what may be heard in your woods and groves in the summer season.

The Batrachian, spoken of as having appeared late in the Silurian formation, continues into this, and is increased by another member of the family, which was larger. The first was about twelve inches in length, with a frog-like head, a lizard-like body, covered with small scales and well-formed fore-arms or feet, but the hinder were not fully developed. The latter was fully two feet in length, the body larger in proportion, the feet and limbs fully developed and the tail shorter. They were amphibious and as a home preferred shallow estuaries into which fresh water flowed, and where vegetation

grew abundantly, for aquatic plants had increased from the single species of sea weed to rushes and two or three aquatic grasses, in which these Batrachians usually made their homes.

Land and sea SNAILS (Gasterapods) came into existence and increased rapidly, so rapidly, indeed, that their shells formed large accumulations, but their fragile character prevented the preservation of their fossil remains to any great extent, though where conditions were favorable many will be found.

At about the middle of this period vegetation began to grow luxuriantly, and many new forms came into existence. Among others, FERNS and small CONIFERA, of two species, flourished to a considerable extent. Other species grew in all the localities favorable for their development. Among the new species was the first *Palm*, the SIGILLARIA of your geologists. It grew to a height of about thirty feet, having a straight cylindrical stem, without branches, but had a crown of plummy leaves at the top, like some of the palms of the present day. The impressions left by the leaves falling off, as it increased in age and height, were well marked, leading to the supposition that it was a fern. In the Carboniferous era the Sigillaria grew to a much greater height.

Iron, the metal above all others the most useful to man, began to assert itself at this period, the prevailing red color of the rock being due to it. It was held in solution by the waters under which the sandstone strata were laid down, and impregnated the sand to such an extent as to give it the characteristic color when it hardened into rock.

Many of the estuaries and bays near the shore, as well as smaller bodies of water, were so highly charged with it that animal life could not be maintained in them to any great extent, which accounts for the scarcity of fossil remains in considerable portions of this formation.

The climate during this period was, for the most part, mild and pleasant over the greater part of the earth. The waters, with few exceptions, and they were small in volume, had become much cooler, owing to the increasing thickness of the crust, and the fact that violent outbreaks of the molten mass contained within it occurred less frequently. Changes were occurring as before, but the earthquake movements were more orderly and confined to limited districts.

Had it been otherwise, it would have imperiled the existence of the many new and old forms of animal life, as well as the growth of the flora (vegetable life) that had been brought into existence to prepare for that wonderful development of plant life that was soon to come in with the change from the sandstone formation to the carboniferous.

Towards the latter part of this era plant life had so largely increased that in some isolated localities a thin carboniferous stratum, or seam, was formed, being prophetic of the time when the Infinite, through the outworking of his laws and the spirits who were assisting in their administration, would prepare and store away for man's use an inexhaustible supply of fuel, or if not inexhaustible, at least supply his demands until such time as nature and science would render it unnecessary, by furnishing a substitute; for, let us state here, no real and

necessary demand made by the human family remains without a supply, as is abundantly proved by the past history of the race.

Man, physically, is a child of the earth; spiritually, he is the child of God, and will have his every rational want supplied, here and hereafter, by his Infinite Father, whose guardian spirits bridge every chasm and lighten every burden that has to be borne; making every trial he has to pass through an element of strength; causing the sun of happiness to break through the darkest clouds of sorrow and flowers to bloom along the pathway that was hedged with thorns. Take courage, then, O man, for this pilgrimage of few and perhaps sorrowful years of trial is not all of life.

When the Old Red Sandstone formation was perfected all arrangements were made for another advance step in earth's development; but before the work could go on in an uninterrupted manner many changes had to be brought about on the surface. Where oceans held dominion, dry land had to appear and mountains disappear; where dry land had for ages been exposed to the war of elements that wore down the rock and thus assisted in supplying the silicious matter for the formation just completed, ocean waves were destined to roll for ages to come, still engaged in laying down new formations one upon the other.

The work of effecting these changes required ages, for there was no sudden upheavals or depressions of the crust. As the ocean beds slowly sank, while the sandstone was increasing in thickness, so did they rise after the work was done, that vegetation might gradually

encroach upon the waters, and as it took root in the soft mud, gaining a firm foothold, shelter the slimy ooze from the rays of the sun, which would have dried it up too soon.

Ages pass, and we find where the larger bodies of water had covered the crust vast swamps teeming with aquatic and semi-aquatic plants, the shores that had been now the borders of the swamps, covered with land plants and small trees, many of them Conifers belonging to the pine family. Flowers bloomed and seeds were matured. There were many deciduous plants, but as yet trees whose leaves fell periodically were few.

The plants that soon came to maturity and then fell to the ground were enriching the soil and preparing it for higher orders that were to follow them in the future, when the Carboniferous age came in, the period we are speaking of being the transition from the Old Red Sandstone to the Carboniferous—that period, before spoken of, when a thin carboniferous deposit was made in a few localities in the latter portion of the sandstone formation.

During this transition period insects increased largely. Butterflies flitted from flower to flower and the air was alive with smaller insects on the wing. Worms rioted in the oozy soil, while others lived upon the vegetation. Animal life also increased, many new species making their appearance and performing their part in the great drama of Nature; but we cannot speak of them in detail, neither is it necessary, for the fossils of this period are so abundant and well preserved that the student can investigate and satisfy himself regarding them.

It was during this period that the greater portion of

the Mountain Limestone was formed, in preparation for the use of man. It is true that during the Silurian age large deposits of limestone were made, and it is equally true that the limestone of that age can be and is utilized by man, but it is generally coarse in texture, often contains a large percentage of sand, and when burned is too dark in color for many uses. The Mountain Limestone is free from these defects to a large extent, and therefore is much more useful to the human family.

Another use that is made of the Mountain Limestone, in world-building, arises from its softness when brought into contact with running water—it wears away readily, the water holds it in solution, and carries it, in the streams, to such points as are deficient in calcareous matter, and deposits it, when the waters overflow their banks, in the form of sediment, thus supplying a want that could not well be supplied otherwise.

When this stone is rich in fossils, as it often is, it becomes, when buried, an excellent fertilizer on soils that are too acid, while, upon the other hand, the silurian limestone is worthless for this purpose, as experiment will prove. Again, when it is held in solution by water used for cooking and drinking, it enters the stomach, passes through the digestive process, and passing down into the bowels is sucked up by the lacteals, conveyed into the blood and assists in strengthening and building up the bones. There are other uses to which it is applied that will suggest themselves to the reader.

We have said nothing thus far as to the length of time required to finish each of these periods of creation,

so called, for the reason that in years, as you estimate, it would be too great for belief; besides, it will be far better to let your scientists figure on it for a few more years. Let it suffice to say that it has taken longer to lay down and finish the Old Red Sandstone series of rocks than the most liberal geologist would allot to all the different rocks of which the earth's crust is composed.

The climate during this transition period was warm and rain in abundance fell, keeping the vegetation in a healthy and flourishing condition, but the atmosphere was highly charged with carbonic acid gas, much of which was absorbed by the limestone which was formed during the time that transpired between the close of the Old Red Sandstone era and the commencement of the Carboniferous era proper.

Besides the two Batrachians spoken of as belonging to the Old Red Sandstone, late in the transition period another and larger one came into existence. It was nearly four feet in length, had four well developed feet and limbs and was nearly as much at home on land as in the water. It had some of the characteristics of a Saurian, but was really a Batrachian. It was, however, a prophecy of the Saurian that was soon to make its appearance.

Owing to the many heavy rains that fell, and the consequent rising of the streams, regular systems of which existed then as now, deposits of clay were made wherever collections of the muddy waters accumulated in low places, and there were many shallow lakes, large and small, that depended upon the rains for a supply of water to keep them up.

We now pass on to the

CARBONIFEROUS.

A view of the surface of the earth at this time would have discovered no lofty ranges of mountains. Volcanoes of moderate height were distributed over its surface, most of them vomiting forth flames and smoke; but for a considerable length of time large outbursts of lava had not taken place, for the gradual upheavals and as gradual depressions had prevented the crust from pressing upon the heated mass within to the extent of causing violent pressure of the gases against the surrounding rock. The volcanoes, therefore, acting as escape valves, allowed the gases to escape into the atmosphere, where they could do no injury.

There were many ranges of hills, most of them of no great height, upon which more or less soil had accumulated, and grass and shrubs and trees and plants grew. The trees were mostly dwarfish conifers (pines), with an occasional upland *Sigillaria* of small size, none exceeding twenty feet in height. The grasses were coarse, but flowered and bore seed. The shrubs belonged to the same families as the trees, being smaller varieties of the same. A few flowering plants displayed their flowers among the grasses, and butterflies sported among them. A large cricket and several species of grasshoppers chirruped in the grass, or winged their flight in the hazy atmosphere, for the cricket was winged as the grasshopper.

The grandest sight presented, however, was the swamps and level ground, where vegetation rioted in all its glory.

More than fifty varieties of *Sigillaria* shot their cylindrical trunks into the air, where their plummy tops waved gracefully in the wind. These trees, some of them, reached a height of eighty feet, while other varieties or members of the family averaged from twelve to seventy.

Giant-jointed rushes grew like trees, while ferns in almost endless variety spread out their fronds towards the light that, filtered through the *Sigillaria*, bathed them in reddish gold. Some of the ferns of this period grew forty feet in length, others but a few inches, while still others threw a scaly stalk twelve or fifteen feet into the air, clothing the top with leaves and assuming the character of small trees.

Many flowering plants grew in the marshy soil, nearly all of which were red, from a pale pink to a purple, shedding their perfume in the air, to be enjoyed only by the butterflies and other insects, for man had not as yet set foot upon the earth, which was to be his home, though all preparations were being made for his coming.

In the shallow waters, rushes and coarse water grasses, with a few liliaceous vegetables, were doing their part of the work of preparation, by utilizing every particle of occupiable space in taking root and growing luxuriantly. A few *Batrachians* were crawling out upon the muddy shores and basking in the half-hidden sunshine, and again crawling into the water in search of prey.

This is but a partial description of what might have been seen at that time in many localities scattered over the face of the globe. Some of these swamps were of immense size, while others were small basins, having an

area of but few miles; all, however, corresponding to the lowest deposits of coal as they are now found.

Ages pass and this prolific vegetation continues to grow to maturity, then to old age, and, decaying, falls to the ground, where it becomes useful to the younger members of the same families, by enriching the soil and assisting in their growth until such time came as required a change; then the supervising spirits set the crust in motion. Slowly the swamps with their prolific vegetation sink, and the waters flow over them, but to only a slight depth, which leaves the trees and largest part of the other vegetation above water. Then the atmosphere, so highly charged with carbonic acid gas, is disturbed by electricity. Black clouds overhang the sky, lightning flashes incessantly, and the reverberating thunder makes the earth tremble; terrestrial meets celestial electricity near the earth; the air is ozonized to that extent that the atmosphere over these swamps, where gas is largely generated, takes fire, and seizing the vegetation the flames rush madly through and over it; but before it is burned to ashes the ozone (free or pure oxygen) is exhausted, and the charred vegetables, falling into the shallow water, are carried down by the depression, deep enough for the deposition of other matter upon it. It is now charred, and the pressure it will be subjected to by the strata to be formed over it will make it coal, such as is now in use among men.

In the estuaries of the rivers of that period during high waters the vegetable matter carried down accumulated, and after a lapse of time became *lignite*, or partly carbonized wood, called also *mineral coal* by some sci-

entists; but, unless volcanic action occurred near enough to it to subject it to the required amount of heat, lignite it must always remain. Besides, when the vast deposits of coal that exist in your earth are taken into consideration, no theory so untenable as that advanced by your geologists can long be held, for the system of Streams of the Carboniferous age was not as extensive as that of the present day. Besides, though there were many small streams, but few quite large ones then had been formed, for to keep up large rivers such as the earth now boasts of requires many and lofty ranges of mountains, and they had no existence in the Carboniferous era.

Further, though vast deposits of coal have been opened and are being mined to-day, still more extensive deposits will be opened up in regions yet unexplored in this direction, for a sufficient supply of this useful mineral has been stored away to answer all demands made for it, until such time as man is developed up to a point that will allow of his demanding, because his necessities require it, a substitute superior to coal, and the demand will be honored, the reader can rest assured.

We might ask your scientists, "If the heat which you claim charred and carbonized the plants and trees of which the coal is formed came from below, why is it that the roots of the *Sigillaria* (called erroneously *Stigmairia*), which are found in the clay underlying the coal measures, are so rarely changed into coal and are not even flattened by pressure?" The answer is plain enough. Your theory is but a speculation devoid of a single element of truth, for heat could not have done the work you think it did unless it came from the

bowels of the earth, and in that case the *Stigmaria* being first subjected to it must have been changed to coal first, which is not the case, however.

"But," you ask, "how were the different kinds of coal formed, if fire first charred the vegetation?" We answer, that the hard or *Anthracite* coal was formed in the same manner that *Bituminous* was, but the forests of which the *Anthracite* was formed grew upon higher and consequently dry ground, the heat of the conflagration was greater, and, when the oxygen or ozone was exhausted, the heavy atmosphere and carbonic acid gas subdued the flames, acting like the earthy covering of the charcoal pit, allowing the charring process to go on until the bituminous matter was all or nearly all driven off. In this way all the different coals were formed that now exist, with perhaps an occasional exception, where *lignite* has been acted on by the internal heat of the earth coming in contact with it.

Having given the manner in which coal was formed, we will not follow the different formations as they were laid down, but call attention to the fact that the theory held by some chemists that "wood buried in the earth, exposed to moisture and excluded from the air, decomposes slowly and evolves carbonic acid gas, thus parting with a portion of its oxygen, which gradually converts it into lignite; that a continued decomposition changes the lignite into common bituminous coal by the discharge of carburetted hydrogen gas, and that a continuance of decomposition changes it to anthracite, etc," is erroneous, with the exception that a very inferior lignite is sometimes formed in this way, but only to a limited ex-

tent, and decomposition rarely if ever carries it farther in the direction of coal.

In this connection, and without speaking of the flora and fauna of the Carboniferous period more fully, we will speak of *Mineral* or *Carbon oil* (*Coal oil*, as it is commonly called), as this product of the earth is passed over by most geologists with only a brief notice, and various opinions are held regarding it, some claiming an animal origin for it exclusively, while others hold that it is of both vegetable and animal origin.

Among the trees and plants of the Carboniferous age were many oil-producing ones, notably the conifers or pines. The sigillaria, also, were to some extent oleaginous, as were the majority of the ferns, the lilies and many small plants somewhat similar to the mints of the present time. In fact, plants that were not oleaginous were the exception, not the rule, for the design was to store away a sufficient quantity of oil to supply the demands of the children of the Infinite when their necessities called for it, other sources of supply having been wholly or partially exhausted.

Now, when the vegetation was carbonized by fire, as we have stated, but a modicum of the oil was consumed, and it was only vaporized, to be condensed in the atmosphere and fall back upon the charred vegetable matter when the fires were extinguished and the atmosphere cooled. This oil, with that which had not been driven off by heat, together with large quantities the product of decaying vegetation which had been going on for ages, completely saturated the charred wood, which readily absorbed it, so that in after ages the superincum-

bent stratum by its immense weight pressed the oil out. It flowed into fissures and cavities in the rock, they becoming naturally reservoirs for its preservation. Some of these reservoirs, lying at high points in hills or mountains, were filled to overflowing; the oil escaped and made its appearance at lower levels in the form of springs, or, where it flowed into low places on the surface for a series of years, it became lakes of bitumen, the more fluid portions evaporating.

That our explanation is the correct one chemistry readily proves, for every product of carbon oil can be obtained by destructive distillation of bituminous coal. Paraffine, the waxy product of carbon oil, is almost identical with the paraffine obtained from the distillation and chemical manipulation of the resins obtained from the conifers (pines) growing upon earth at present.

Besides, the *aniline* colors obtained from carbon oil are also obtained from chemical manipulation of coal, which proves another position we have assumed—that is, that nothing is ever really destroyed or lost, for these aniline colors are nothing more nor less than the colors of the flowers that bloomed in that far-off period. They faded out and were apparently destroyed by fire and decay, but they had absorbed from the sun the necessary rays to perfect their colors, concentrated them, and though they disappeared from view and were locked up for untold ages in the dark bosom of the coal strata, yet when the chemist brings his science to bear upon them they are released, the dyer utilizes them and the human family beautify their persons by dressing in garments colored by them.

Still more, the very perfume these wondrous flowers of the Carboniferous period exhaled can be, and is, we believe, extracted from carbon oil and coal, and is used mixed with perfume of the flowers of the day or alone. Then, O materialist, if so delicate a thing as the perfume of a flower cannot be destroyed, is it probable that man, the child of the Infinite, who has been gifted with reasoning faculties and made capable of progressing and bettering his condition by searching out the mysteries of nature, will, when he lays down the frail body of flesh, be no more forever—be annihilated? We answer, NO; emphatically, NO.

But this is not all. The sunlight that shimmered down through the misty atmosphere of that interesting period of the earth's history was absorbed, concentrated, by the leaves of trees and plants, the needles of the pines and fronds of the ferns, stored away in the form of carbon, and man illuminates his dwellings, factories and cities at night with the light that shone only during the day millions of years before the first footsteps of the first man pressed the soil of earth.

It may be objected by some scientists that animal matter is sometimes found by chemical analysis in carbon oil; and again, that the oil is found dropping from old coral reefs in some localities; also, that oil is found in Silurian rocks, presumably animal in character. We answer that it would be strange indeed if the oil from upper levels did not, by filtering through the intervening strata, find its way to the Silurian rocks and saturate them, and coming in contact with animal oils, incorporate itself with them, for when animal fibrine is found in

carbon oil it was by this process that it became a part of it.

We further state that the oil found dripping from coral reefs and filling old coral cells found its way into the reefs from the coal, and that phenomena of this character will never be found at great distances from deposits of bituminous coal; also, that Silurian rocks, examined at long distances from coal deposits, or oil districts, unless there be carboniferous slates near them, will be found free from any traces of carbon oil.

During this period insects increased in number and variety, new Batrachians made their appearance, and the first Ophidians (serpents) came into being, both on land and in the water. They were not large, being from two to three feet in length. Ornithology has its first representative on the earth in the form of a small wader, which would be classed by your naturalists with the Grallæ. These were about a foot in length from the point of their sharp, long beaks to the end of their short, square tails, and came in about the middle of the period.

Near the latter part, or upper coal measures, the first true *Saurian* makes its appearance. It was between four and five feet in length and much resembled the Saurians of the present, inhabiting the swamps through which streams ran, and making its nests of rushes and other vegetable matter, feeding upon fish and insects as well as serpents when it could obtain them.

The largest animal of amphibious character existing at this time was a Batrachian, whose body was some six feet in length, independent of a tail, which was three feet long and very strong. Its body was large, being two

and a half feet in breadth and shaped much like a frog, though it was covered with scales like a Saurian, and had large protuberances on the tail, with smaller about half way up the back. It was equally at home on land or in the water. It had four toes on the fore and five on the hinder feet.

The oceans in which the limestone of this period was laid down were full of fish, many of which were new varieties, while mollusks had been largely added to, many new varieties coming into existence. Annelides were also numerous, as were beetles, a member of the scorpion family, three species of ants, one of which was furnished with wings. Snails, of land and water varieties, though not numerous, had a place among the other forms of life. Some small lizards existed on the land, one variety of which lived almost entirely upon the trees, preying upon insects. Water lizards were rare in the larger swamps, but were plentiful in small streams of running water. Many dragon flies (*Neuroptera*), some of them of large size, skimmed over the water and among the vegetation; but as future investigation and examination will confirm all we have hinted at regarding the different forms of life of the Carboniferous period, we will pass on to the next system, after speaking of the climate and changes that occurred during that time.

The weather of the Carboniferous period was generally warm and moist, though towards the latter part of it it grew colder, for ice had been forming at the poles (commencing about the time the first seam of coal was laid down), and gradually increased in quantity, forcing its way towards the temperate zone, as now called. It

increased more rapidly at the north than south, but had not influenced the weather greatly until a short time before the Carboniferous age closed.

The preparative arrangements having been made to insure to coming man a bountiful supply of fuel, carbon and oil, many strange movements commenced. The charred forests and reeking swamps with all of vegetation they contained began to sink, while the beds of the ocean began to rise. There was no convulsion, no earthquake attending these movements, for had their been the destruction of animal life would necessarily have been great, and this was not intended.

As the land went down and the ocean bottoms came up the saline waters flowed slowly at some points; at others it rushed in, carrying everything before it and burying many fathoms deep the land that had for so many ages basked in the sunlight and given support to a vegetation as prolific as can now be found in the most favored localities in the tropics. The fiat had gone forth, "Another series of our labors have been completed—let us prepare for the new work before us by hiding beneath the waters what we have done before we commence anew." So said the working spirits, and the Angelic One signified his assent by giving the command, and it was done, each change coming about quietly and harmoniously.

The earth at this time presented a desolate appearance. The largest portion of its vegetation had disappeared, and in its stead vast areas of soft mud, filled in many places with shells, were exposed to the air and sun. Here and there a large fish and many small ones

were struggling for life in depressions that still contained a little water, soon to evaporate, however.

Where the restless waves had followed each other like leviathans at play, ranges of rocky hills had risen and springs of fresh water gushed from their sides, forming limpid streams, which cut channels in the oozy mass as they forced their way towards the distant ocean. The Batrachians were more fortunate than the fishes, being able to live for a time without water, found their way to these streams and made themselves at home in them, as did many other creatures which were destined to continue their existence into the next period.

Desolation, however, could not long hold sway over the earth. Seeds of the various species of trees and plants had been carried into the oceans by the many streams and widely sown over the bottoms. These, when air, sunlight and refreshing rains acted upon them, germinated, took root, and soon a delightful prospect was presented; living, green and many-tinted flowers covered the unsightly mud, and we have the dawn of the

NEW RED SANDSTONE,

or Permian era, with the many new forms of life it gives birth to, and of which we shall speak but briefly, however, for we must hasten on to the birth-place of man, leaving to the geologist and naturalist the work of constructing, from the abundant fossil remains of this period, fac-similes of the animals that sported in the waters or lived upon the land, of describing the vegetation that followed that of the Carboniferous and instructing their fellows regarding them.

The limestones of the New Red Sandstone were an advance over those previously deposited, Gypsum being now for the first time in the world's history deposited, that it might, in the coming time, be used in agriculture and the arts by man. Magnesian limestones also occupy a place, to answer a demand that the coarser rocks could not supply.

In vegetation, *endogenous* (trees growing from the inside out) gave place to *exogenous* (growing from the outside), which largely predominated, the conifera being most abundant. The *sigillaria*, having performed their part, though carried forward into this period, were few in number, confined to limited districts, and soon passed away. Ferns still continued, and were represented by many species, among which were tree ferns, but none of them so large as the largest of those which flourished in the Carboniferous age. Reeds and rushes had dwindled in size and changed somewhat in character, giving place to flags in many of the marshes. The smaller vegetation was changed but little, that being for the better, grasses being finer and gradually gaining in nutritive qualities.

The different forms of animal life coming forward from the Carboniferous were increased by additional ones, the Batrachians being represented by several new orders or species of large size. The single Saurian is here represented by individuals of large size and singular shape, but as their fossil remains are accessible we shall not stop to describe them. Two species of flying Saurians, called by your scientists *Pterodactyls*, make their appearance, but as their remains have been found and they have been well described, we will only

state that they were equally at home in air and water, but were clumsy and awkward on land, rarely trusting themselves on it except quite near the water.

In the oceans, the first *Mammalia*, in the form of the Dolphin and a species of Porpoise, make their appearance; and upon the land, two Marsupials, towards the latter part of this period. The larger of these pouched *Mammalia* was nearly the size of the kangaroo of the present time. The smaller was not much larger than a full-grown rat and lived near the water, frequently entering it in search of small crustaceans, of which it was very fond. The larger was a vegetable feeder exclusively.

Several birds, besides the wader of the Carboniferous, come into being also, and add to the forces of animal life. The largest was about seven feet in height, with strong limbs, large feet and a heavy body. Its wings were not adapted to flight, but aided it in running. It resembled the Ostrich family, but had a larger body in proportion to its height. It frequented the sandy shores of bays and rivers, living upon crustaceans, fish, reptiles, and eating, in fact, animal and vegetable food indiscriminately. The tracks of this bird are found in the sand, and we predict that further research will bring to light some of its remains.

Rock Salt, or rather deposits of salt are found in this formation, most of which were the result of evaporation of salt water. When the bottoms of the oceans rose at the close of the Carboniferous age there were many depressions that held water after the larger masses of it had flowed off into the new beds formed for them over the carbonized vegetable matter. Some of these depressions

were both large and deep. Here, exposed to the direct rays of the sun, the climate being very warm, the water evaporated, leaving the salt behind. Some of these depressions were near the ocean shore, with but low banks between, allowing the higher tides, produced by storms, to fill them up repeatedly, the process of evaporation continuing the while, the result being large deposits, which like all things else on earth, or in it, were made for man's use, and he is reaping the benefit of them to-day. These deposits are located, either in the form of salt itself or salt water, where supplies from other sources cannot readily be obtained, or at least could not before the introduction of present facilities for transportation. A little thought will satisfy the reader of this fact.

The climate at the close of this period had become somewhat warmer than at the commencement. Volcanic action at the North Pole had melted much of the ice, quantities of which floated out to sea and melted when it reached warmer latitudes. A change was now to take place; the forces within so long silent, except in volcanic regions, were now preparing to give evidence that their strength was not exhausted. The spirit workers were preparing to change the surface once more before bringing into existence still higher orders, in both animal and vegetable life, and to do so required lofty ranges of mountains, designed as water sheds to feed innumerable streams, which were to carry alluvial matter into valleys and commence filling them up for man's use in the coming time.

Before speaking of these changes we wish to state, in speaking of the Mammalia that made their appearance

in the waters of this period, that we do not class the Dolphin and Porpoise as the same, though they both are commonly called Porpoises. The Porpoise belongs to the *Phocæna*, while the Dolphins belong to the *Delphinæ*, and are distinguished by the beak and having a larger number of teeth than the Porpoise. It is true, they both belong to the same family, but are different species.

As this period came to a close violent earthquakes rocked the crust, making it heave and roll in many localities like the billows of the sea. Great rents were made, through which lava and molten rock from the different strata poured out, forming new classes of rock by chemical combination. The atmosphere was kept in constant agitation by electrical storms, during which rain poured down in torrents. The beds of oceans were upheaved and became in many instances ranges of mountains, which exist with some modifications to the present day, the Azoic and granitic rocks being forced through the strata overlying them to the surface and thence high up in the air, where they may still be found by the student in geology.

It was during this period that the larger deposits of metals were made, the gases being intercepted, in their passage to the surface, in crevices and there condensed, the silver in the form of chlorides and sulphurets, rarely in metallic form; the gold, much of it in metallic form, as was the case with copper in some localities. The two first having a strong affinity for quartz are generally found combined with it. Where metallic gold is found in the soil or in deposits of gravel it has been liberated

by the decomposition of the quartz and washed to where it is found. All the different metals were formed in this way, and are still being formed, for the demands for them will be met by a full and liberal supply.

The electrical storms spoken of continued at intervals for many years, the lightning playing around and upon the peaks of the newly formed mountains in vivid splendor, often hurling its bolts against the rocks and shivering them to atoms, which the heavy rains collecting in torrents carried down the steep declivities, rounding them into boulders when large, or grinding them up by attrition and carrying the matter in solution until the levels were reached and there depositing it as sediment.

Had man been an inhabitant of earth at this time he would many times have thought the atmosphere was on fire, so vivid and continuous were the electric flashes rendered necessary to purify the air from the mephitic gases generated by the wonderful convulsions that had occurred. Again the atmosphere was in course of preparation for a higher class of air-breathing animals than had yet come into existence, therefore these electrical storms were doing a work that could not be done otherwise. They were really a manifestation of the wisdom of the powers that were at work carrying out the design of the Infinite.

Following the New Redstone, and superimposed upon it, is the

LIAS, OR OOLITIC SYSTEM.

Most of the animal and vegetable forms of the preceding age are carried forward into this, some, however,

disappearing and others taking their place. Reptiles increasing in number and species, some of which were more than fifty feet in length, having paddles instead of feet, and naked skins; others covered, like the crocodile and alligator of the present time, with scales, and closely related to them. Lacertians (lizards), which came in the Carboniferous and continued through the New Red Sandstone, became quite a feature of this age, both as to numbers and species, but need no description.

Pterodactyls, which were represented by but two species, have increased to seven or eight. The first, *Cheylonian*, or turtle, now comes into being and is carried forward, modified somewhat in form, to the present.

The oceans, lakes and rivers teem with fish, and the mollusks are represented by all classes, many of them new, having strangely shaped and beautifully variegated shells, many of which are still found in the fossil state.

Towards the latter part of the age birds of aquatic character, belonging to the *Anseres* family, make their advent and sport upon the waters, where the Pterodactyls prey upon them. Vegetation was prolific; forests of trees, principally conifers, were numerous, and the changes of surface had left many low and marshy places in which vegetation soon took root, and to that extent that beds of coal were formed, though none of them very extensive. In the swamps, birds of the aquatic and other species began to be numerous, while in the forests analogous representatives of the birds of the present time began to make their appearance, breaking in upon the silence that had so long reigned in the woods of the past with chirp and song.

Among the aquatic birds of this time was a large one with abortive wings, that was the first type of the Dodo, which came up into the present, but if not now extinct, nearly so; the main difference being in the fact that the vertebra in this early bird extended into the tail, around which the feathers were set, forming a link between the *Avis*, or true bird, of the present and the flying reptiles.

The Marsupials, with a single addition, intermediate in size, continue through this system, as the only representative land mammals until near the close, when true mammals of the Pachyderm, or thick-skinned order, make their appearance and continue through the Tertiary. The larger of these Pachyderms was about four feet in height, with heavy body, short, stout limbs, small ears and eyes, and a proboscis similar to the Tapir. The smaller was less than two feet high, similar in form, but had a less development of the proboscis.

The most remarkable feature of this age was the immense number of shell-fish that were developed in the oceans, many of them being so minute that it requires a microscope to distinguish their fossil remains. But there was design in bringing them into existence, for had they not been created the Cretaceous formation would have been wanting, and man would have been without chalk in the arts, as a medicine, and for other purposes, which time will develop.

The CRETACEOUS, or chalk system, is represented in many localities on the globe, cropping out so freely as to allow of frequent and exhaustive examination, which proved beyond doubt that it is composed almost entirely of the shells of the minute animals above spoken of.

The Chalk is the principal rock deposited in this period, though limestone, sandstones and greensands are also a part of it. Some of the oceans of this period, particularly in bays and near the shores, looked white as milk, caused by the destruction of the organisms spoken of, and the grinding up of their minute shells by the water dashing them against the shore or rocks contiguous thereto.

Vegetation did not flourish to the same extent as during the last period, many of the earlier forms dying out to make room for the new ones soon to be introduced. Animal forms abounded, many of them being new and of strange form. SHARKS pursue their destructive work in the seas, in which *Cetacea* (true whales) of large size have made their appearance. The older fishes are slowly disappearing (having performed their part in preparing the earth for the advent of man), and new ones analogous to those of the present are asserting themselves in the waters.

The Reptiles are still numerous and of great size, but have become modified in form, thus approaching more nearly the present representatives of the family; but they were destined to disappear with the close of this epoch, their work being done as living existences; but the matter they assimilated and harmonized as it passed through their systems is assisting in the building up of beautiful forms of animal and vegetable life in the present, and will continue to do so in the future, for these monsters performed a grand work in the economy of nature, purifying and preparing elemental substances for higher uses.

The new vegetable forms were an oak, or member of the *Quercus* family, maple and walnut, with small willows, among the trees. The tree Fern disappears and the Palm takes its place, but it is of small size, scarcely large enough to be classed as a tree. The Equisetacia (Rushes) have decreased much in size, and flowering plants changed their characters sufficiently to be carried up to the present in many instances. New grasses come in at this time, among which were *Triticum* and *Secale*: the first being the bread of the human family, we may say being wheat, barely and oats, the second being rye, though at that time the present cultivator would not have recognized them. *Oryza*, or rice, did not make its appearance until later and well along into the Tertiary.

Earthquakes were neither so frequent nor destructive during this period as they had been in the last, but volcanoes were active in many localities, the lavas when decomposed by water and the elements largely assisting in the formation of rich soils. The climate was not so well adapted to vegetation far north or south, for it was growing much colder at the poles; but in the temperate zones and the tropics it was salubrious, the rains being abundant.

TERTIARY SYSTEM.

The change from the OOLITIC to the TERTIARY was not ushered in by cataclysmic action; on the contrary, it was effected more by change of climate than by disturbances of the crust. Ice had for ages been forming at the poles, and cold winds sweeping down from the higher latitudes, bringing with them rain and sleet,

destroyed the gigantic reptiles that were adapted to a warm climate. Tropical vegetation, that had luxuriated in the temperate zones and extended even into the frigid, as now called, was much of it destroyed. It was replaced, however, by hardier varieties, many of which still flourish.

Volcanic action was frequent, in fact almost continuous in some sections, as the rocks of this period testify, for lavas and melted rocks from the lower strata are mixed with the limestones, sandstones and gypsum in some localities. There were changes in the conformation of the land—depressions and upheavals; but they were brought about slowly and without disturbing, to any great extent, the crust of the earth. The mountain ranges had risen somewhat, and continued to rise, but so gradually that but little disturbance resulted therefrom during the first division of this system. (Scientists divide it into three.)

These divisions are called EOCENE, from two Greek words, dawn and recent; MIOCENE, less recent, and PLIOCENE, more recent. We do not intend to speak of these divisions in detail, for we are approaching the most interesting period in earth's history and do not wish to extend our work beyond certain limits. Besides, any good elementary work on geology will supply all necessary information to the reader and enable him to judge between the geologist and the writer of this history, which, placing as it does many animal and vegetable forms at earlier periods than now known and believed, has given no more than the truth, as further research and more critical survey of ancient strata will prove.

The vegetation of this system was prolific and widely distributed, so much so that many deposits of coal were made mostly in swampy districts; but these formations are seldom of great thickness and in many the coal is of inferior character. [It may be claimed, as an objection to the explanation we have given to the manner in which coal was formed, that these later deposits were not formed in the same manner. We assert that they were, for the large number of pines of different species that enter into the composition of coal were very resinous, therefore quite inflammable; and as it is a fact known to the present generation that electricity during thunder storms frequently set fire to trees in the forest, as well as buildings, is it out of the range of probability to state that forests of pines or the vegetation of marshes largely composed of them were fired by lightning when storms prevailed, particularly when the fact is taken into consideration that Infinite design, under the control of unerring law, was engaged in building earth's structure for the use of his children?]

The vegetation was of an advanced order, much of it giving promise of the present forms, while a few were identical. A portion of it bore fruit to provide food for the new birds and animals. Insects were numerous, and animals and birds who prey upon them existed, though only to a limited extent. The thick-skinned animals (Pachyderms) had increased in number and species, among which was the Mammoth and Mastodon, monster hairy elephants that roamed through the woods and over the plains prior to and after the Glacial or Drift period.

Vast numbers of smaller Pachyderms, of various species, including the horse, the rhinoceros, and two elephants smaller than the Mammoth and Mastodon, were indigenous to America, roaming for the most part over the country east of the Rocky Mountains and west of the Nevada, the territory between being at that time an open sea. The Mammoth and Mastodon, however, were common to Northern Asia and Europe as well as America, and their remains are found in those countries, but they perished there at an earlier date than in America, being involved in an inundation of water which was succeeded by intense cold.

Other Quadrupeds, including BEARS, TIGERS, WOLVES, DOGS, as well as the whole *Canine* and *Feline* families, had their advent at this time. Hyenas, now confined to Africa, roamed over the greater part of Europe, being common in Britain, then a part of the continent, no dividing sea existing until later.

The *Bovine* family, with DEER, MOOSE, ELK, and their congeners, SHEEP and GOATS, together with all the varieties of Quadrupeds known to exist since the historic period, had their birth prior to the Glacial epoch, though some of them have degenerated in size, as the ox, or *Bos*, *Elk* and *Bear*.

Under the tropics the *Quadrumanæ*, *Simia* tribes, followed closely the Quadrupeds, and lastly came MAN. A short time before the Drift or Glacial period, and in North America, he had his birth. It being the oldest continent on the globe, was first in condition to nourish and sustain the crowning glory of creative or developing power.

We know that it is almost universally believed that man did not make his appearance, or, in other words, was not created until the Alluvium, which commenced immediately after the Drift; but it must be recollected that geological researches so far have been but superficial; and again, that fear of ridicule and persecution at the hands of the theologians has had a restraining influence over investigators, to that degree that they have not had the moral courage to give to the world what they themselves considered as good evidence of man's antiquity.

Two really inspired scientists, now with us, while prosecuting their studies and investigating in this fertile field, both became convinced of the fact that man was an inhabitant of your earth before the Glacial period, but fearing that they would lose their hard-earned reputations and be held up to the scorn of the world by the clergy, held their peace. These men were Charles Lyel and Louis Agassiz. Looking back over their past lives, as they now do from the spirit side, they are convinced of their mistake, and if they were to live their earth lives over again, knowing what they now do, they would proclaim in trumpet tones the truth, despite the persecution, scoffs and sneers they would be subjected to for so doing.

The mountain ranges have attained the necessary heights to supply water to sustain a vast system of rivers, which were to inure to the use of man in many ways; all the different vegetable productions required by him, and all the animals necessary for his use, together with pure air for him to breathe, the climate also being

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adapted to him, the Angelic Being who had control of the spirit workers said, "The time is here; our preparations are made; let us bring man into existence."

The boisterous winds ceased to blow; the clouds were dissipated like mist before the rising sun; the angry waves no longer broke in ragged spray upon the sounding shore, but gently laved the sands and kissed the sun-lit rocks; predatory birds for the time forget their prey and silent sat on rock or bough; the breeze that gently stirred the placid surface of the waters into ripples seemed to sing with joy among the forest trees; the sun shone down in golden glory through the warm haze that enveloped the surroundings, and all nature smiled as though it knew that the mighty work so long in course of preparation was about to be consummated by the advent of a creature to be endowed with a progressive mind and reasoning faculties far in advance of those in existence.

The many agonizing and convulsive throes through which the young earth had passed were for the time over, and the near accomplishment of the grand design seemed to be recognized by earth and air, water and sky.

MAN COMES INTO BEING.

On the eastern shore of Yucatan, and almost due south of the mouth of the Mississippi River, there was a small land-locked bay, into which a clear stream emptied its pure waters, making the bay at that point only partly salt. Here, in a quiet nook, where the tide rose and fell with scarce a disturbing influence, the ANGELIC ONE assembled his workers, and protoplasm, that had long

been going through purifying processes, was divided into SIX PORTIONS. A germ of higher order than any yet used was drawn by magnetic attraction from the bosom of mother earth, and embedded in each portion of protoplasmic matter; the Angelic One breathed upon the matter and germs, when life, in the form of slow fermentation, began, the attending spirits watching the result with deep interest.

The protoplasmic matter was in the form of small balls and floated in the water near the shore, the spirits protecting them from fish and birds in the water and from any disturbing influence on the land. When the rays of the sun became too hot they were drawn under the shade of the beautiful and luxuriant tropical vegetation that overhung the shore. When rains fell the large leaves of aquatic plants growing in the mouth of the fresh water stream were used to shelter them. Here they grew apace, protoplasm of a highly nutritive character being added from time to time as required.

These balls or globes of protoplasm were each a *matrix*—an artificial womb, within which the germs passed through all the different stages of gestation they would have had to pass beneath the mother's bosom. True placentas were supplied, and the pulsating umbilical cord furnished the growing *fœtus* with nourishing blood, drawn from earth, air and water.

Soon after the quickening process set in the protoplasmic wombs separated into pairs, whereas before they had kept together. Now, however, an intelligence seemed to operate upon them, uninduced by the spirits, for they only watched and guarded them. This intel-

ligence, being what is termed affinity, drew the two together and away from the rest, to remain not in actual contact, but almost touching, until the period of gestation was accomplished and the children prepared for birth.

Just previous to the birth of these human beings a large concourse of spirits from the parent sun assembled at the bay, prepared to receive into their arms and care for the little strangers, who were now about to open their eyes upon the world that had been so long preparing for their coming.

At length the day arrived. The sun arose in resplendent glory, tinging the eastern sky with rosy and golden hues. The sea with silvery light was aglow; mountains and trees were seemingly decked in holiday attire. Birds of bright plumage darted, like rays of brightness, through the air, or perched upon the nearest branches. The *quadrumana* (monkeys) swarmed upon the trees, while many-colored butterflies flitted from flower to flower. Animate and inanimate nature was ready to greet the creatures, but a little lower than the angels, who were about to be born.

When the auspicious moment came, the protoplasmic wombs, now very near the shore, were convulsed by the struggles of the children. Anon they burst, and motherly spirits, materialized for the purpose by Angelic Power, receive the babes in their arms, and OF WATER AND THE SPIRIT man is born, male and female is he born, the Angelic One breathing the breath of life and immortal souls into them at the moment the air first enters their lungs.

These motherly spirits could not supply the lacteal fluid for the sustenance of these RED CHILDREN from their own breasts, but they possessed the power of so controlling animals of the goat or antelope families, that those that were suckling young always were at hand when their services were required to furnish milk for the babes.

Three males and three females came they into life, each male being furnished with a companion and mate, each pair having gravitated together, at the quickening, while they floated in the waters of the bay.

During their infancy and childhood the children had the constant attention of the spirits, who furnished them with food adapted to their age and wants, and instructed them according to their capacity; but it must not be supposed that these new-comers upon the stage of action were perfect; far from it. It is true, they were perfect human beings in form, but they lacked in brain development. The base of the brain, or animal portion, with combativeness and destructiveness, were largely developed, as was also perception; but the moral and reflective faculties were small. The brows were prominent, but the foreheads receding and low, the top of the head nearly flat and the jaws heavy and strong. They had splendid physical systems, consequently great endurance, with a large capacity of assimilation, no food, vegetable or animal, coming amiss to them; therefore they grew rapidly, and at an early age were fitted to commence the struggle of life for themselves, at least in part.

Up to this time they had been kept together, living for the most part in the open air; but when the weather

was stormy, or otherwise bad, a convenient cave, in the neighborhood of their birth-place, gave them shelter, their attendant spirits during all this time only materializing when it was necessary to do so. At other times they were acted upon and instructed by impressions, being very susceptible thereto, as is the case among the savage and untutored races of the present time.

They were instructed in dreams and visions of the night to such an extent as to give them confidence, thus fixing in their minds a firm belief in these phenomena, a belief indeed that still holds a leading place in the minds of the Red race, as is well known to those who become friendly and intimate with the remnants of the once powerful tribes which peopled the American continent.

A language of few words and guttural in its character was imparted to them, to enable them to develop a more fluent and better one for themselves, their teachers knowing that what is gained or attained to by individual exertion is always more highly prized than that which is obtained without effort; besides which, the new-comers were mentally too low in the scale to profit by an education that children of the present day readily acquire.

When they had grown up to young manhood and womanhood, old enough to become man and wife, the men were instructed regarding their duties to their wives, and the women regarding their duties to their husbands as well. They were told that they were to become mothers of children, and that their children would become parents in turn. The perils and pains of maternity as well as all necessary information as to its manage-

ment were imparted to them by the female spirits who had watched over and cared for them in infancy.

The men were taught how to construct bows from the supple branches, or wood of trees, and make strings from the sinews of animals. Arrows were readily obtained and pointed by burning slightly in the fire and then rubbing the points with a stone, they having been taught the use of fire and how to obtain it by friction—the rubbing of two hard and dry pieces of wood one upon the other.

Suitable clothing was furnished them until they were old enough to prepare it for themselves, by preparing the skins of the smaller animals for that purpose, the males being taught the process. The females were instructed in plaiting grasses and fibrous barks of trees and plants into a species of cloth, to cover their nakedness and protect them from cold. When they had received all the instructions required to enable them to commence life for themselves, one beautiful morning the Angelic One called them together and spoke to them of the work that was before them. After telling them that it was their mission to conquer all the beasts they came in contact with, not by physical strength, but through and by their powers of mind, he told them that at a proper time in dreams and visions the voice of the spirit would give them information that would enable them to make improved weapons, and also that they would be taught to raise food by cultivating the soil.

Then turning to the tallest and most robust of the brothers, he said: "Turn your face in that direction," pointing to the northeast, "and taking your wife with you, journey until you arrive at a great river, in the

valley of which you will make your home. Many suns will come and go before you reach your journey's end, but you will be protected and assisted by unseen spirits on the way. Remember that your wife is your equal in all things, except physical strength, and that it is your duty to protect and cherish her, and to lessen her labor by assisting her in all possible ways. The Great Spirit has given her to you as a helpmate and you must be good to her." Having thus spoken he placed a hand on the head of each and blessed them, concluding with, "You are to be the parents of a great people, therefore be truthful and honest, and your days will be many in the land allotted you."

Shaking hands with their brothers and sisters, they started on their journey, the man leading with his bow and arrows, and the wife close behind with the two sticks of hard, dry wood to kindle fires. They had no clothing, except such as they had on their persons, so that they were started out from their Eden into a trackless forest without resources, except their manhood.

The second couple were called up and told to turn their faces due south and travel until they came to a wide plain with lofty mountains on either hand. A river running through this valley would furnish them with a supply of good water and abundance of game would be found. In other respects, their instructions and the promises made were the same as to the first pair.

After blessing them the Angelic One told them that they would be more blessed than the first brother and sister, but that they must merit the blessing by good conduct and a firm reliance upon the Spirit Father.

They in turn shook hands with their brother and sister and commenced their journey, after being told that it would be long, tedious and beset with dangers, but that they would overcome all and safely arrive at the end.

Turning to the remaining two, the Angelic One said: "My instructions to you are the same as those given to your brothers and sisters; but as you are more gentle natured than they, you are permitted to remain in your home until your children increase to that extent that new homes will be required for them; then the Dream Spirit will direct them."

Blessing them as he had blessed the others, he said: "We are about to leave you to your own resources, but though we disappear forever from your sight, when you need our aid, if you earnestly call for us the aid will come, even though you see not from whence." Having thus spoken, the Angelic One and his attendants disappeared, leaving the two as the only inhabitants of that portion of the continent which was destined to be in after times the theater of a higher order of civilization than America has been credited with.

The stature of the first pair that started out to conquer the animals was six and a half and six feet, the male being the taller. That of the second pair was nearly the same, the difference being less than two inches. The pair that remained were six and five and a half feet.

In complexion, the ones started to the northeast were the darkest; the ones sent south next darkest; while those who remained were the fairest. In disposition, the first were arbitrary, aggressive and selfish, as also

were the second, but in less degree, while the third were good-natured, kindly in disposition and self-sacrificing, being almost amiable in their intercourse with their brothers and sisters. But we must leave them here to work out their destiny and accompany the Angelic One and his workers to another portion of the globe, where other human beings must be born, returning, however, to America to outline the history of the Red race later.

AFRICA, at the time we are about to speak of, had almost the same form it now has, but the ocean covered the whole of that portion of the continent known as the Sahara, or Great Desert. It was, more properly, a large bay or inland sea, for the inlet, which was on the east side of the continent, was of no great width. Near the western end of this sea, and on the southern shore, was an indentation forming a small bay, where the water was usually quiet and smooth; a stream of pure water emptied into the bay and the vegetation was luxuriant.

Here the Angelic One and his assistants assembled and commenced the work of bringing into existence three more pairs of human beings. The process we described in the bringing into being of the Red race was carried out here; but lo! when the six children were born they were BLACK.

They were born at midday, when the sun shone down in meridian splendor and with burning heat, for it was known that this new race of men would have to live in a climate intensely hot and the infants must be inured to it from their birth.

They were received by the motherly spirits and as

kindly nurtured as were the Red children, for were they not as much the children of the Infinite as the others?

When they had grown to manhood they were prepared by proper instruction to commence the journey of life, having, however, an advantage over the Americans in this that they were to become workers in iron, using it for arrow heads, spear points, etc. They were also told that their brother men would be indebted to them for this knowledge, but being more energetic would in time greatly excel them in the art of working this metal.

At the proper age they were instructed in their duties to each other, and the first pair, who were symmetrical in form, being tall, with tolerably prominent noses, bushy hair and a black-brown complexion, were sent due south and were the progenitors of the Kaffirs.

The second pair, with darker skin, less prominent noses, thick lips and hair almost woolly, were sent west and north, peopling the Soudan, Abyssinia and the lake region, as well as Ethiopia and the upper Nile.

The third pair were to remain in their Eden, spreading south and east as they increased in numbers. They were not so well formed, physically, as the others, having flat noses, very thick lips, woolly hair that curled closely to the head and ill-shapen limbs and feet.

The first were morose and irritable in temper, of jealous disposition, as well as quarrelsome; but truthful, honest and charitable when not interfered with.

The second were of even temper, good disposition, not inclined to quarrel, somewhat jealous, but lacking in the moral qualities of the first to some extent, having

more acquisitiveness and less regard for the rights of property.

The third were of joyous disposition, full of humor, not inclined to quarrel, had but little acquisitiveness, scarcely any regard for the rights of property or truthfulness, being perfectly satisfied if they had enough to eat and drink and a warm and sunny place to lie in. They all had the animal portion of the brain and combativeness and destructiveness well developed, but the moral region was latent in the last.

The Angelic One, having blessed the last pair and given them final instructions, told them that the time had arrived for the departure of himself and assistants, never to return in tangible form. "But you will have," said he, "invisible attendants to aid you in case of need, for none of the children of the Infinite are neglected. Your greatest enemies, however, will be yourselves, if you fail to develop the principles of love and truth implanted in your natures." After thus speaking the sky became overcast with dense black clouds, across which the lightning gleamed; the muttering thunder developed into heavy claps, amid which the spirits disappeared, leaving the sons of Africa in undisputed possession of the land prepared for them.

THE YELLOW RACE.

The Angelic One and his workers next appear upon a continent that long since sank beneath the waves, having fulfilled its mission, completed its work and advanced its inhabitants to their highest capacity.

This continent, only known to the learned of the pres-

ent through fable, was well known to the ancient inhabitants of Asia and a part of Africa. It was situated west of America and east of Asia, in the Pacific ocean, and was called by its inhabitants Atlantis, which in their language signified GOD'S LAND. It extended north and south more than two thousand miles and was surrounded by water.

On the western shore was a large indentation, forming a spacious bay, protected from strong winds on all sides except the west. A large river emptied into the southern portion of this bay, forming a delta small in size, but covered with a dense growth of reeds and grass, with here and there a young tree struggling to obtain a firm hold in the swampy soil. A short distance up this river another river emptied into it, the land between them being elevated to a height of about one hundred feet, and forming a terrace level of considerable extent, which was carpeted with green grass and many-tinted flowers. Orange, lemon and cocoa palm trees grew as though they had been planted by man at regular intervals. A spring of thermal water, largely charged with mineral matter, welled up from the center of this plain, building as the water flowed a natural altar of alabaster purity, from which the sun's rays were reflected in sparkling light.

The tide ebbed and flowed on the main river and into both, but so calmly that the surface of the water was scarcely rippled by its force.

At the confluence of these rivers, where lilies grew and blossomed, the water was of the proper temperature and contained a sufficient amount of the saline element

to assist in the work, and here the Angelic One directed his assistants to collect the protoplasm, which was done. Next mother earth was called upon for the germs; they were embedded in the six aggregations of protoplasmic matter, the Angelic One breathed upon them and gestation commenced.

As before, the globes were watched and carefully tended during the gestation process, and when the term was completed the motherly spirits were ready to receive and care for the new-born babes. They were washed in the river, clothed in proper habiliments and conveyed to the bench or plain above, where goats were in readiness to supply the needed milk for their nourishment; and here, surrounded by beautiful scenery and in a climate that was almost perfect, they were reared to young man and womanhood, the spirits giving them necessary instructions in the mean time, and these instructions embodied far more than had been given to the Red or Black races, for these children had a higher destiny before them.

They were early taught to domesticate the goat and sheep, the cattle and the horse, as well as the elephant, for all these animals were indigenous to Atlantis. This was the work of the boys. The girls were taught to spin the wool of the sheep and utilize the snowy boles of cotton that grew wild in abundance for the same purpose. Large tracts of land were covered with flax, the blue flowers of which first attracted their attention. They learned to separate the fiber from the woody portion of the stalk and beat it into fine filaments, which they wove into cloth, bleached upon the grass and made garments of. No needles were required, for a piece of

the cloth several yards in length formed a dress and covering for the head without cutting, being gracefully wound round the person and the end thrown over the head of the female, but was formed into a turban by the men.

Wheat, rice and maize were also indigenous to this favored land, and the youths were taught to cultivate and prepare them for food, which the girls were taught to cook. They were also instructed regarding all fruits and vegetables that were good for food, together with their cultivation, for it was the intention of the Angelic One to highly develop the brains of this new-born race; hence animal food must be almost wholly denied them, though fish was not interdicted.

As their country was wholly surrounded by water, and it was the design that this race should be teachers of other races, by migration and commerce, the youths were first taught to manufacture tools of copper, and with them build small vessels to navigate the rivers and the sea near shore, that in after time they might build larger ones to enable them to make voyages to distant lands.

They were taught to build dwellings of wood, for, unlike the other races, the Atlantians were not to be troglodytes, or cave dwellers, as the Red and Black races were at first. They were made workers in gold and silver and taught to make their culinary vessels out of these metals. They also received instructions in painting, carving in wood and stone, as well as cutting stone, being told this was necessary, for a time would come when they would build dwellings and public buildings

almost wholly of this material. But we will not particularize farther for the present, but go on to the *finale* of the Angelic One's work with this race in person.

When the time came for the young men and women to be mated, the Angelic One and his assistants appeared and called the Atlantians from their work, telling them that he and his band were about to say farewell before disappearing from them forever, so far as personality was concerned. Taking a hand of a male and a female he joined them together, telling them that they were man and wife. This was done with the three couples, each being blessed in turn by the laying on of hands. He then said:

"Two races of men have been brought into being before you, and two more races are to be born; but you are more highly favored than all, for to you has been given a knowledge of agriculture, the arts, manufacturing, and later you will attain to science, which you must work up to mainly by your own exertions, receiving aid, however, from invisible spirits, who will always be with you to guide, direct and encourage you in your researches.

"The stars of the heavens will become to you an open book and you will make them your guide over the pathless waters, for you are destined, as a people, to colonize other lands, carrying your knowledge and wisdom with you, that you may impart them to the less favored children of the Infinite Father of all.

"Cast your eyes heavenward and you see the sun about to sink beneath the waters of the ocean, in appearance; but in the morning it will rise again, looking brighter from the bath it has had, as you think. This

only appears to be so. Your world is round as one of these nuts," pointing to a cocoa nut, "and the sun and stars appear to march in procession around it, all of which you will understand in time.

"The sun is the parent of your world, and from it we came, delegated to superintend the world's development and plant it with life. Our work is almost completed in this direction, but will not be done until man has become pure and good enough to require our aid no more. Though I must return to the sun to give an account of my stewardship to the ruler of that orb, yet at stated intervals I will return to earth to institute new and progressive movements, as they become necessary; therefore your descendants may look for me.

"Let the sun, then, be a symbol of loving kindness, an emblem of the Infinite, and wherever you go always cast your eyes upon it, that you and your descendants after you may remember the source from which you sprang." Then taking the hand of one of the men he pointed up the river to a gorge in the mountains and said: "You are less disposed to industry than your brothers; take your wife and your supply of weapons, tools and utensils and with your animals travel through that break in the mountains. Beyond you will find a beautiful valley, which is fully supplied with fruits, grains and animals. A lake will furnish you with fish, and beyond another range of mountains you will find the sea. On it you can build ships, and your descendants will establish in a distant land a government that will be the wonder of the nations of the earth."

When the Angelic One ceased speaking the man and

his wife, assisted by their brothers and sisters, placed their belongings on the backs of the horses and sorrowfully shook hands with and kissed those they were about to leave, when the Angelic One again spoke:

"Before you depart, my children, I wish to remind you that your farewell is not to be final. The range of mountains will be the dividing line between your possessions, and it is our wish that you do not encroach upon each other; neither is it our desire that you should not see each other. Instead thereof, we desire you all to meet with your children at this Eden (home of peace), or Garden of God, once each year, spending three days in happy enjoyment. Your brothers and sisters, like yourselves, must leave this place, and no habitation must be built upon it, neither must man dwell near it, for it must be held sacred to the spirits who have reared you from infancy and made you what you are. Now receive my blessing and depart."

When the train had moved away he turned to the others and said: "You are not to be separated, for you are to be the founders of the first government of a national character. While your brothers in other portions of the world live in the tribal state you will build cities and establish a form of government so just in its character that equal and exact justice will be accorded to each individual. To you is given, through the females of your race, the privilege of holding communion with the spirit world, and your women will be your religious instructors, while the men manage the affairs of the government.

"You will now remove your animals and effects across

the river, and journey to the north for the space of two days, when you will arrive at a small river. Follow this river to the bay, and there, on a beautiful undulating tract of land, make your home, build your houses, commence to till the soil, and your labor will be blessed by a large increase. Now receive my blessing, and teach your children to be truthful, honest and industrious, to shed no blood of man or beast, or needlessly destroy the life of any of God's creatures." After receiving this last blessing they tearfully bade him farewell, falling at his feet and kissing the hem of his snow-white garment.

The motherly spirits tenderly embraced them, adding their blessing, and then with the Angelic One disappeared, leaving the Atlantians engaged in removing from the garden all traces of their happy homes before turning their faces northward.

"And there were giants in those days." These Atlantians were from six and a half to eight feet in height, of well-developed form and feature, having black wavy hair, (except the first pair, whose hair was straight,) black eyes and olive yellow complexions. They had the elongated or almond shaped eyes, tolerably prominent cheek bones and well-developed straight noses.

They were all mild in disposition, affectionate in nature, and, with the exception of the first pair, industrious. They had finely formed heads, the moral and reflective regions of the brain being full, while destructiveness was less prominent and combativeness small. But we must leave them for the time and follow the Angelic One and his workers to a new field of labor, first

informing the reader that these yellow men were the fathers of the Mongol race.

THE BROWN RACE.

Asia in the far-away time we are about to speak of was quite different in form, many changes having taken place since man was born. LANKA, or Ceylon, was then a part of the continent. Sumatra was attached to the southern cape, Romania, and but a narrow stretch of water separated Romeo from the main land. The bay of Bengal was much smaller, the Ganges emptying into it at about the eighteenth degree of north latitude.

At the mouth of the Ganges a favorable locality was selected by the Angelic One, whose assistants collected the protoplasm. The germs were placed and the Angelic One breathed upon them as before, when life at once manifested itself in the egg-like germs, and the process of gestation commenced and passed through its natural period, as had been the case with the other races, the same care being given to the artificial wombs that had been given to the others, the number being the same.

When the nine months had expired and the babes were fitted to breathe the air, they were born, the motherly spirits receiving, washing and clothing them. No goats or sheep were at hand; but the Bos or BOVINE family being indigenous to Asia, cows were made docile and furnished milk for the new-comers, hence the cow has been held as sacred by the inhabitants of India even unto this day.

The surroundings were beautiful. Grass, flowers and trees were clothed in the brightest of colors, the green

of many shades predominating. The atmosphere was pure and invigorating, and the climate at that time perfectly adapted to the children, so that they grew apace under the care of the spirit nurses.

Fruits and nuts grew spontaneously, and these, together with rice, which then grew wild, was their food, care being taken to prevent them from developing an appetite for flesh, for it was the design of the Angelic One to place this race upon an equal footing in some respects with the Atlantians.

When they came to years of puberty, and it was time to mate the males with the females, he called the mtogether, and joining the hands of the males and females, he blessed them and gave them such instructions regarding the treatment of each other as had not yet been imparted to them by their spirit nurses and attendants; then, taking the tallest and most symmetrical of the males and his companion by the hand, he spoke as follows :

“Your disposition (to the male) being arbitrary and selfish, as well as cruel, you must be separated from your brothers and sisters and find a home far from them. You will, therefore, travel in that direction (pointing south and east) until you come to the sea, and there you will make your home for the present; but your descendants will people the islands of the sea, and their hands will be turned against the hands of every one, and the hands of every one will be turned against them for ages to come. They will be like unto beasts of prey lying in wait to destroy; but they will eventually be subdued and become tributary to a master race, which will enslave and cruelly

treat them for many years, but eventually do them justice, because of their own enlightenment. Now I give you my blessing and you will depart."

Without a sign of emotion he turned and took up the bow and spear he had been taught to make, and taking his wife by the hand (she, having gathered together the cloth she had woven from wild cotton and grasses, in the mean time, wished to say farewell to her brothers and sisters) he dragged her along, and they soon disappeared among the trees.

Taking the second pair by the hand, He said: "You are also arbitrary, selfish and inclined to be cruel, but not so much so as your brother; therefore you will follow the course of this river until you arrive at a place where beautiful valleys pierce the mountains; there you will make your home, finding everything necessary to supply your wants. Be kind to your wife and assist her in all possible ways, for her lot will not be an easy one. Your descendants will people the country on this side of the mountains and penetrate beyond them, but they will never become a great nation, for they will divide into tribes and possess no country collectively. Receive my blessing and depart." Then laying a hand upon the head of each, he blessed them. Unlike his brother, he thanked the Angelic One and his attendant spirits; he then led his wife to the remaining brother and sister, and affectionately embracing and kissing them they turned their faces northward and disappeared in the forest.

Taking the remaining pair by the hand, the Angelic One said: "You are of mild and gentle disposition; selfishness has not manifested itself in your natures, and

it is your desire to be honest and truthful; therefore I will not send you out from the only home you have ever known. Here upon the banks of this river will I give to you an inheritance, and here will your descendants become a mighty people and build cities, living lives that will be peaceful and happy for many centuries. They will cultivate the soil and excel in many things, but a time will come when a stranger race will obtain a foothold among them and wrest the government from their hands. They will be compelled to pay tribute and become servants to these strangers; but justice will be done you, your oppressors will be conquered, and with the knowledge you will obtain from them you will build up, with the assistance of others who will be your friends, a government far superior to the one the strangers overthrew. You will then be a united and prosperous people, holding intercourse with the most enlightened nations of the earth.

"Thou shalt not kill even the lowest of God's creatures, for they were brought into existence for a wise and good purpose, and when their work is done they will gradually perish. Beasts of prey, which destroy your flocks and herds and are dangerous to human beings, are not included in this command. Cultivate charity and turn not from you the needy or the stranger, for they are the children of the Infinite equally with yourself, and charity will bring blessings greater than any other virtue.

"Now, the time having arrived for our departure, I give you a final blessing, the last you will receive at my hands as a personal being, for we are about to disappear

from you forever; but when trials and troubles come upon you, earnestly call upon me, and aid will come to you from an unseen source." The Angelic One now placed a hand upon the head of each, casting his eyes upward, but no word fell from his lips.

The man and woman tried to thank the Angelic One, but they were bathed in tears and sobs choked their utterance, so falling at his feet they embraced his knees and kissed his garment. He tenderly raised them to their feet, and, pointing to his attendants, disappeared. The Asiatics embraced and were kissed by the motherly spirits, the workers shaking hands with them, and then all disappeared, leaving the pair standing sorrowfully under the trees.

The stature of these Asiatics was not above six feet; they had fine forms, the color of the skin being a dark olive brown. Both men and women had well formed heads and handsome features, the nose being straight, except in the second couple sent out it was slightly arched and somewhat prominent. They all had round black eyes and black hair, that of the first being straight and coarse, that of the second slightly curly, and of the third slightly inclined to curl.

They differed in form of head but slightly, each having well developed foreheads; the first having the animal region full, as was combativeness and destructiveness; the second, the same in a less degree; while in the last the animal region with combativeness and destructiveness were smaller, the top of the head full and the reflective organs large.

The descendants of the first may still be found in

almost the pure state in the region of the Malay Peninsula and the islands contiguous; those of the second, among the Arabs or roving tribes of Arabia. The Jews also descended from this stock. The third are much mixed with Hindoos and other races, though many of the pure stock still exist. But we must leave India and follow the Angelic One to his last field of labor, as one more race remains to be brought into existence.

THE WHITE RACE.

Europe, when the Angelic One and his workers arrived there, was nearly of the same form as to-day. The Island of Sicily was then a part of the peninsula, and on the eastern shore, near the southern extremity, where a small stream of clear pure water emptied into a little bay, the spirits met, and collecting the required amount of protoplasm, mother earth was called upon for the germs; they were furnished, planted in the six portions of protoplasmic matter, the Angelic One breathed upon them, and life, in the form of fermentation, commenced.

The same watchful care was given to them as to the others, and the same phenomena occurred; that is, when the quickening commenced, the globes, or wombs, (for they were really such, independent of a mother,) separated into pairs and retained relative positions to each other until the children were born. Then the motherly spirits received them into their arms, washed and clothed them and prepared a place for them on the land.

During the nine months of the gestative process warm southern winds from Africa kept the atmosphere at the proper temperature, and when milk was required for the

babes, goats, which were indigenous to the country, supplied it until such time as a stronger diet was required; then fruits were substituted, until the boys grew old enough to take small game, which they were allowed to eat.

They were early taught to make bows and arrows, and soon learned to wield clubs and hurl stones, using the latter, rudely fashioned into the proper shape, for knives, arrow-heads and other implements. They were taught to dress skins for clothing and to start a fire by striking two stones of the proper character together, though they would eat raw meat and fish with a relish.

Here they were kept under as good control as possible, and instructed in all that was necessary for their good, until they grew to be young men and women—had arrived at the age of puberty, which was later by three years than with the Asiatics.

Then the Angelic One called them together and united them in marriage, the males and females having been previously instructed regarding this relation, as had been the other races.

After they were mated the Angelic One addressed them as follows :

“You are the last human beings brought into existence, in accordance with Infinite law, from primordial germs. Hereafter all will be born according to animal law, for man, independent of the immortal soul, which never dies, is but an animal, and came into existence just as the animals did, but has the gift of reason and immortality bestowed upon him—gifts that will enable him to become God-like in character if he exerts

himself properly; but to do this he must make his animal propensities subservient to his reasoning faculties.

"Planted within his brain are the germs of possibilities that will enable him to progress to a degree of development so far-reaching that a time will come in his history when he will control the elements, and make them obey his will; but before this time arrives he will have many rugged heights to climb, and great difficulties to overcome, for as yet, though grown to the stature of manhood, he is but an infant in knowledge, and must develop his faculties by bitter experience. There is compensation for this, however, for each difficulty overcome will add to his strength, and the more bitter the experience the greater will be the amount of knowledge attained to.

"To you individually I have to say, that, though the last creation, your descendants will rule the whole human family, morally and intellectually; first, however, by force of arms, for you will be indebted to other races for the first rudiments of science, which you will improve upon, and by patient investigation develop out of speculation into truth.

"You will even for many ages be indebted to your Asiatic brothers for your religion, but it will be a religion of blood, strewing its pathway through earth with the bones of its victims. The flaming torch and bloody sword will be its proselytizers, while it claims to be the follower of the PRINCE OF PEACE, with LOVE for its watchword and an *innocent lamb* its symbol. Though this religion will at one time rule the civilized world (if man living in such an age can be called civilized), its

own enormities will eventually become so great that your descendants will rise up against it, and its decadence will then commence, never to end until its altars are without worshipers and its priests without support.

"The religious systems that take the place of the ruling one will be but little better than the first, for, learning from the elder religions that the more ignorant and superstitious the people, the greater the power of the priests, they will oppose every new discovery that is made in walks of science, and fight it until it is accepted as a truth by the world, when they will turn about and claim it as their own, using every power they are possessed of to so mould it that it will agree with their so-called divine revelation.

"Happily for the human family, these new forms of religion will not be long-lived, for a newer and better form will come into existence and gradually work its way into the hearts and minds of the people, both in and out of the churches, for it will rest upon a foundation of ABSOLUTE TRUTH, gathering its principles from the angels, who will come in person to teach. In that day the gates of death will be unbarred, and those supposed to be lying in graves and mouldering into dust will show their radiant faces to and clasp hands with the loved ones left behind. This religion will be rational in its character, know not bigotry or exclusiveness, having LOVE and CHARITY as its mottoes, the good of the whole human family at heart, and it will become universal, for it will appeal to the intellect as well as the heart.

"Its followers will be persecuted, ostracised, and held up to scorn and ridicule, all of which they will patiently

bear, for they will have the support of unseen hosts of angels, the music of whose voices they will hear in the silent watches of the night, and the light of their radiant countenances will be seen by them, in dreams and visions at first, afterward in their waking hours.

"These angels will come to dry the tears of sorrow, and, with healing in their magnetic hands, plant the rose on the cheek where erst the lily had its bed, for they will be at one and the same time consoler and physician, doing away with systems of medicine little better than barbarous.

"To effect their purposes they will use human instruments, many of which will be selected from the humbler walks of life, speaking words of wisdom that will confound the wise. Little innocent children will be their mouthpieces, and often from the mechanic's bench and the handle of the plow will the teachers of this new and pure religion be taken, for it will be no respecter of persons.

"You, my children, will be able to commune with us after we have disappeared from your sight forever; but it will be through a silent voice that will inspire your thought, for you will always have our protecting care, though it will depend upon yourselves and your conduct how much we will be able to aid you; for though you look upon us as gods, we are but servants of the Infinite Father of all and our power is limited by his laws.

"You are destined to be savages for ages, dwelling in caves and the hollow boles of trees. War and strife, blood and carnage you will revel in until your nature has outgrown the animal elements used in building up

your physical structures; but God will dwell within you and ultimately be the guiding principle of your natures. This you will remember and teach your children, that they may do the same with their children.

"Now that the time has come to send you out into the world to subdue and people it, I will start you upon your journey, telling you that permission has been given me to speak to you, as I have done, more fully of the future than I have to your brothers and sisters who were brought into existence before you. You have been gifted with more energy of character and greater perseverance than the others, consequently, though you will for ages be a scourge, you will eventually be a blessing to all other races. You will found great cities and institute strong governments, which in time will become liberal and beneficent; often being overthrown, only to rise up stronger and better; but ever remember, amid all the changes of time, that this earth life is not the end, for when you die upon the battle-field, by the hand of disease, or death comes in old age when the physical system is worn-out, your freed spirit will find a home beyond the clouds prepared for you, and it will be a happy or unhappy one according to your life conduct."

Taking the hands of the pair with blue eyes and flaxen hair, he said: "You will follow that direction," pointing north, "until you cross a range of high mountains, whose tops are covered in many places with snow. Beyond these mountains you will come to a country through which flows a large river. There you will make your home." He then blessed them and they commenced their journey.

He then called up the pair with brown eyes and auburn hair, and taking them by the hands said: "You will follow the sea shore, on the left, until you come to a point where it bears in the direction of the setting sun; there leave the sea behind you, cross the mountain, following that direction," pointing northwest, "until you reach a country suited to your wants." He then blessed them and they started on their journey, simply thanking the Angelic One and his attendants, without noticing the remaining brother and sister.

He then took the hands of the remaining pair and said: "You have more intelligence than your brothers and sisters, therefore I will send you round the sea, on the right side. You can follow it until you pass round its head and then down upon the other side, selecting such portion of the country as you are pleased with. You are sent in that direction because your descendants will pass on east and locate in a beautiful country, through which a large river flows, and people the land thereabout. Another portion will pass south to the sea and become great and wise, for they will meet with other races, from whom they will learn much. I now give you my blessing and say farewell." The couple, though not visibly affected, thanked the Angelic One and his attendants and turned away just as the spirits disappeared.

These men and women were what are now termed Caucasians. The first sent out had flaxen hair and blue eyes, fine, clear white skins, noses prominent, though not very large, well-balanced brains and symmetrical forms, being about six and five and a half feet in height,

respectively, as were also the rest. The animal portions of their brains were large, as were also combativeness and destructiveness, but the intellectual faculties were sufficiently large to give force of character in all three.

The second had, as stated, auburn hair and brown eyes, were as fair almost as the first, but the complexion had a ruddy glow.

The third couple had dark brown, almost black, hair, dark blue eyes in the female and gray in the male. They were the progenitors of the Greeks, the Romans in part, and peopled the greater portion of Eastern Europe and Western Asia, having early intercourse with the Asiatic and African peoples.

The first were the pure blonds, peopling Middle and Western Europe even to the ocean, where they mixed their blood with the second, producing the red-haired type. These Caucasians were all bearded men, a matter we have not before spoken of. The Americans were beardless, or almost so. The Africans were furnished with but scanty beards. The first of the Atlantians sent out had but little beard. The other two were bearded, one quite heavily. The first of the Asiatics, the father of the Malay race, was smooth of face. The second was bearded, while the last, who settled the valley of the Ganges, had but a light beard.

The five races spoken of were brought into existence, created, to people the world, and they were the progenitors of all the human beings now living, a fact that naturalists will be forced to acknowledge at no distant day.

But there is still a portion of the earth of which we have not spoken; a portion that has given rise to much

speculation, from the peculiarity of its flora and fauna. We allude to Australia.

When man was created Australia was a large continent, taking in Tasmania, south; New Zealand, south-east; east, New Hebrides, New Caledonia and Norfolk Island; north to the equator, taking in New Guinea and contiguous islands; extending northwest to Asia, taking in Borneo, the Philippine and other islands. It was separated from Asia by a narrow strait, fordable at low tides, and offering an easy passage to men and animals, particularly during the time that the wind blew from the north and west.

At this time nearly the whole region between Asia and what is now Australia was thickly studded with volcanoes and subject to earthquakes, making it a dangerous region for man or animals to live in, consequently it was never very thickly populated, except in favorable localities. Besides, much of it was low, which rendered it liable to overflow from tidal waves induced by earthquake action.

The fauna in the main portion of this continent had not advanced much beyond the *marsupials*, until a sudden depression overflowed a large portion of the south-eastern portion, destroying the few of higher order that existed there; but when it rose again the conditions existing favored the lower orders, for but few men, and they of a rude order, inhabited the land, or they would have nearly exterminated the animals, man being the great destroyer of animal life, often wantonly killing when there is no necessity for so doing.

Many ages passed after the creation of the Asiatics

before the descendants of the Malay father found their way to this distant land, and they were but few in number, being mostly such individuals as had been driven from their homes and tribes because of crimes they had been guilty of, and being isolated from the main stock they had not the opportunities of progression and development their brothers had, which resulted in a partial degeneracy, not the least of which was caused by marriage and intermarriage among themselves.

The evolutionists, in part, endeavored to prove that man first was born from an animal of the quadrumana type, using for an argument the similarity existing between him and the larger apes, and have been searching vainly for the missing link between the two. They also argue that, as the human being in foetal growth assumes the form of lower orders, in gradual succession, until the human form is attained to, man must have been gradually evolved from the animal. We will endeavor to explain why this is so.

First. Man, being the highest order of animal that any planet has ever produced, must necessarily be the last, because he requires for his physical form a purer and more refined matter, as well as atmosphere; and to obtain the first, the lower orders of animals must assimilate it, in the building up of their own forms, and throw it off when purified. In this way matter comes in contact with animal spirit and is spiritualized in all its successive advances, until it is prepared for man's use.

Second. All animals are possessed of individual spirits, but, except in rare instances, they are not immortal. Now, as nothing is lost in the economy of Nature, the

spirits of animals are used in building up the physical form of man, as well as assisting in building up his spirit body, but have nothing to do with the soul, except to assist in building the house in which it dwells.

Third. The air is full of these animal spirit essences; consequently, when conception takes place—when the *ova* is first impregnated—the spirit essences needed to start its growth are supplied by the mother, she absorbing from the atmosphere such portions as the stage of foetal growth requires. Sometimes, owing to abnormal conditions, more of one character of animal spirit essence is absorbed than is required, giving to the child the characteristics of that particular animal, if not in part the animal form, when it is born. This will account for many of the monstrosities that have excited the wonder and curiosity of professional men, as well as others.

We ask the evolutionist, as well as the materialist, whether it is any more unreasonable to claim that man came from a germ of his own than that any of the lower orders of animals came from independent germs? Certainly not. Neither is it inconsistent with reason to claim that the first infant human beings should have had the fostering care of spirits, when the lower orders of animals, and vegetables as well, had the same care until they were old enough and strong enough to care for themselves.

It is not alone the animals that have spirits; vegetables have spirits as well, and the spirit essences of vegetables are also used in building up the human form, as is proved by the fact that some persons are possessed

of a passionate fondness for a certain flower. When this is the case, the spirit essence of that flower enters largely into their spirit form. Upon the other hand, certain persons cannot smell the perfume of a rose, for instance, without being thrown into convulsions or fainting. Such persons have none of the rose essence in their composition, consequently it is antagonistic, hateful to them.

'Tis the same with animals. Some persons can do almost what they please with horses, because the spirit essence of the horse enters into their composition largely and the horse recognizes it. So also with dogs. Some persons cannot abide them, while others are never happy unless they are surrounded by them, and no dog will bite them unless provoked to do so.

The reader will no doubt recall instances of persons who could not remain in a room with a cat, sensing the presence of the animal without seeing it. Also of persons who delight in this animal and are never happy without one or more about them. In the first instance the individual has no portion of the cat in his or her nature, and in the second he or she has much of it.

As man progresses, however, he will need less and less of these animal spirit essences, that of beautiful flowers, majestic trees and all beautiful vegetable forms taking their place; but not until man ceases to be a flesh eater will this be the case.

The reader may ask, "What will become of the animal spirit essences then?" We answer, they will be withdrawn to VULCAN, the MOON, or some other planet where the particular animal forms are just coming into being, and there they will again be individualized in a

new world, for matter and spirit are never at rest; they are constantly at work carrying out the designs of the Infinite.

THE HUMAN FAMILY.

In the history of the human family, commencing with the first families and continuing for ages with portions of them, there was so much of sameness that it is not necessary to enter into close details; we will, therefore, merely glance at them before entering upon a subject that has been before alluded to, but briefly; we allude to the Glacial period, the cause of which has not been touched upon.

None of the human beings created had any other names given them than Man and Woman, or male and female, by the Angelic One; and we may add that in the book called the Bible the names Adam and Eve originally meant man and woman, and nothing more; consequently, the first names adopted by the different pairs were just Man and Woman, but after children were born necessity compelled the parents to give them names, to distinguish them one from another, and these names were almost always the result of some peculiarity or characteristic of the individual, as in the case of the children of Noah—SHEM signified *red*; HAM, *black*, and JAPHETH, *white*. We use this as an illustration without indorsing the Bible account of this man and his family, however.

THE ORIGIN OF TRIBES.—We have given an account of the manner in which the different pairs were sent out from the place of their birth, and now we will endeavor

to explain how different tribes were formed from the parent stocks.

After a family had lived together until their children had grown up it was necessary that brothers should marry sisters, otherwise they would have been without wives. It often happened that two brothers would take a fancy to the same sister, a quarrel would be the result, and one or the other be slain, if a separation from the home of the parents was not brought about, by the one most favored by the sister taking her and traveling into the trackless forest to make a home for themselves, where they would be free from molestation by the rejected one. In fact, this course was advised by the parents, the girl always being allowed to chose the one she wished for a companion.

At a later period, when the human family had increased in numbers, it was considered a brave and praiseworthy act for a young man to perform a long journey to the country of another tribe, and lay in wait until a maiden that suited his fancy ventured far enough from the home of her parents for him to seize her, and by main strength carry her off with him, she becoming his wife.

It was the custom among many of the tribes to follow a stolen girl one day's journey, but if the daring fellow could not be overtaken in that time no effort would be made afterward to recover the captive; in fact, if the thief chose to do so, he could return with his wife to the home of the parents, who would receive him with honor, and he could make his home with them if he chose to do so.

Another cause of division into tribes, after families

became large, was ambition on the part of the young men to rule. This frequently resulted in quarrels and a division of the family, one brother, with his followers, leaving the other in undisputed possession at home while he formed a settlement elsewhere.

As time passed, these families, or small tribes, became quite numerous; war occasionally broke out among them, when they would enlist other tribes in their cause, until many times the number engaged in battle would be quite large; when, in the event of victory, the successful party would remain as allies, often settling in proximity to each other for mutual protection, each tribe retaining its chief, but all agreeing to select a head chief to rule over all, such chief being selected because of his wisdom, or prowess in battle. In this way small tribes consolidated—formed into large ones.

THE PATRIARCHAL SYSTEM in Asia commenced in this way also, only differing from the tribal of the more savage races in this, that the father was the ruler during his life, keeping the family together and seldom allowing his sons to leave him. In that country there was generally more veneration for the father than among white, red and black races, a fact that history as you have it written confirms.

THE ATLANTIANS were never divided up into small tribes, as were most of the other races. The first pair sent out formed their settlement and clung together, meeting with their brothers annually, where marriages occasionally took place among the children for two or three generations, when dissensions put a stop to them, but not to their meetings.

This first brother's descendants were mostly pastoral in character, the men taking precedence of the women in all matters; while the second gave the women sole control of religious matters and perfect freedom in selecting their husbands, the maiden when she arrived at the proper age designating the man she desired for a husband and her parents entering into negotiations for the marriage at once. If the male objected, time was given him to become fully acquainted with the female before the subject was again broached, when the maiden generally met with success.

Among these people there was no buying and selling, neither was there stealing of wives, as there was, and in fact still is, among the red men of America, the brown men of Asia and black men of Africa, and we might say among the proud white race of the present day, for the elopements are stealing of wives, while hundreds of blooming, warm-hearted young women are sold to rich old or middle-aged men, where the young life is made miserable and the laws of life and love violated. Of all the crimes that parents are guilty of, this, in the eyes of the spirit world, is the most heinous.

The two Atlantian brothers who were allowed to remain together laid the foundation for a large city, cultivated the surrounding land and gave their children a fair start in the mechanic and industrial arts. They soon developed a written language, established schools, built towers from which to observe the stars, and made the first steps towards developing the science of astronomy. The women held intercourse with the spirits in temples,

rude at first, but afterward grand, and the worship of one God was established.

The mechanics constructed small ships, in which voyages were made to contiguous islands; but it was many centuries before they ventured to make a voyage to the coast of Asia, where the spirits informed them they would find other races of men who would gladly receive them.

The Asiatic pair, who were told to settle in the valley of the Ganges, were peaceful, lived in harmony with each other, and instead of breaking up into small tribes, like their brothers, soon established a prosperous settlement, which was devoted to agriculture and a pastoral life, mechanics of a rude character springing up among them.

In the mean time the father of the Malay race had settled on the sea coast and neighboring islands, and his descendants divided up into numerous small communities, which were constantly at strife with each other, no progress being made in learning anything but canoe building and the making of implements of war and the chase, for they became expert in hunting and fishing.

The second brown man's descendants in course of time crossed the mountains, many of them making their way into what is now China, into Turkestan, thence into Persia, Arabia, and spreading over Asia Minor; they met with the white race and mingled their blood by intermarriages, this mixed race in after ages forming the great Persia nation, of which more will be said in detail farther on.

The white race had during this time increased in

numbers. The fair-haired, afterward called Saxons, had spread out, or rather divided into small tribes or communities, making their homes near the rivers and lakes, where fish were easily attainable, when other supplies failed. They were, at least many of them, nomadic, seldom remaining longer in one place than the supply of game would warrant.

They sometimes met with their auburn-haired, brown-eyed brothers, and many battles were fought between them, the victors slaying the men, but taking the women captive and making wives of the younger ones. There was a rude chivalry among these savages that stayed their hands when the men were slain. The women and children were taken captive and generally well treated, though often made slaves.

The auburn-haired and brown-eyed type had spread over what is now France, into Great Britain, being composed of numerous small tribes located in the valleys and among the mountain fastnesses, building rude dwellings and spending their time in hunting and fishing when not engaged in fighting, for they were fierce and warlike, waging war upon each other for the most trivial causes.

The dark-haired, gray-eyed man and his blue-eyed wife, after passing round the Adriatic sea, located near the base of the Alps, on the western side, from whence their descendants scattered abroad. A portion crossing the mountains, found their way to the Danube river, down which they worked their way as they increased in numbers until they came to the Black sea, which they skirted to the north and then east into Circassia and

the Caucasus, amid the fastnesses of which they made permanent homes, gradually peopling the country north and south of that range of mountains, giving birth to the Georgians and Circassians (many of whom are still of pure stock). The Cossacks are also descended from them, though now of mixed blood.

Another portion of this family worked farther south, following the sea shore, and settled in Greece, forming the different tribes that finally became the Greek people. Many of them found their way into Asia, both from the Caucasus and Greece, and meeting each other and the Asiatics, a warm friendship was established, which existed for several generations, during which time intermarriages took place, resulting in a mixed race, which in time was the Assyrian nation. At this time, however, they were little better than savages, though not nearly so warlike as their brothers to the west.

We have little to say of the Africans at this time. They were increasing in numbers and gradually spreading over the more desirable portions of the continent, splitting up into tribes; but they were less inclined to wander far from each other, being more homogeneous; besides, it was necessary for protection from wild beasts, which were very numerous, that the different tribes should settle near each other and often unite their forces for general defense. This was true of the northern and southern families. The Ethiopians banded together almost from the first, working in iron and trading with their brothers for such commodities as they could get, for weapons, etc.

The red men of America were also doing their part

towards peopling the world. The first pair had settled in the Mississippi valley and their descendants had spread up north to the great lakes and beyond them. Others found their way over the mountains to the Atlantic sea-board, which at that time extended, in many places, farther east than it now does. Still others had traveled south, reaching the sea coast near the northern border of Florida, and radiating from that point still farther south to the capes, and then spreading over the land, the tribes they were divided into generally coalescing for self-defense. It must be said for this race, that during their early history wars were not of frequent occurrence among them.

The southern portion was in nearly the same condition that the northern was—much scattered, but peacefully disposed towards each other.

The family left in Central America had sent out its children, who had settled the country north, into California and spread east into Mexico, where they made permanent settlements, finding the climate adapted to them and game abundant to supply their wants. This family, no matter how widely scattered, met once a year at their old home for many centuries.

Though not lacking in courage, this family was mild and gentle in its manners, rarely quarreled with each other, though divided into different tribes. They had progressed in constructiveness far beyond their brothers, making permanent settlements and building houses, rude, it is true, as compared with after times, but well adapted to their wants.

We have given a brief account of the different human

families, which carries them through the first ten centuries of their existence; and now we will glance at their religious ideas as briefly as possible; for though it is denied by the majority of the religious teachers of the age that man can know anything of God without a knowledge of the Bible and its teachings, yet all races, not excepting the most savage, have a knowledge of a something above and beyond them, call it what you will, that they in some way endeavor to placate, if they fear it, by offerings, sacrifices or worship. There have been, and perhaps still are, some isolated islanders who have forgotten, or but dimly remember, the traditions of their fathers regarding an Infinite Being; and there may be some tribes who have become so degraded by privations and persecutions that they recognize no Deity; but when their inmost natures are searched it will be found that they believe in spirit existences, and secretly worship, sacrifice or perform rites to please them and obtain benefits from them.

Very often travelers among savage and heretofore unknown races are led to believe that the people they are among know nothing of God or anything beyond this life, from the fact that many savages, and some not so savage, think it a crime to speak of their God before strangers, or even among themselves, except when engaged in actual worship. In fact, some of the most ancient religions were entirely secret, no one knowing anything about them until initiated into the mysteries, where the most solemn oaths, binding the initiated individual to life-long secrecy, were administered. The Holy of Holies of the Jews was of this character, none

but the initiated priests knowing what was done therein.

Still older than this was the secret worship of the One and only God of the Egyptians, which worship was accorded in secret places, generally subterranean temples or caves, by the priests and initiated only, the common people and those not initiated being allowed to worship in the temples open to the air, in which representative figures, forms of animals, or some object of nature, took the place of the invisible God, and was worshiped not as God, but as representing him. But we will speak more fully of this when we come to give an account of the different peoples farther on, closing these remarks by stating that the motherly spirits carefully instructed all the children regarding an Infinite Spirit, or God, and that this knowledge was handed down from father to son and mother to daughter, all through the ages, until the historic period, and among savage or uncivilized races to the present, which accounts for the general knowledge on this subject among peoples who never heard of the Bible or of the reformer, Jesus.

GENERAL RELIGIOUS IDEAS.

The red race retained the idea of one Great Spirit, as taught them in their infancy, believing that this spirit was all good; but as they experienced many troubles, the result of storms, floods, scarcity of provisions, and disease, they came to believe that the Great Spirit became angry at them, and allowed an evil spirit, who possessed power over the elements, to take control at times, to punish them. They also believed that this evil spirit invoked the aid of other evil spirits, and that they en-

tered into and afflicted them with disease; hence the origin of the Medicine Man, who was supposed to be able to cast out these spirits by draughts of herbs and roots in decoction, curious forms and ceremonies being enacted the while. Remnants of this early belief may still be found among the aboriginal inhabitants of the American continent.

The black race had made little, if any, progress in religious ideas. Those who settled in the south and north still retained the ideas taught to their parents, with the additional one that they were continually surrounded by a class of evil spirits, that prevented rain when it was most needed, interfered with their success in hunting, and afflicted them with disease.

The result of this belief was the assumption of individuals among them that they had power to break the spells of these spirits and bring rain by incantations and counter spells. Here we have the origin of the "Rain-makers," a class that is still found in Africa.

Among the Ethiopians religious ideas had fallen into the worship of FETICHES, any object that resembled a man being selected, such as a bush or stone; but the ground of their belief was not the worship directly of the object, but of a spirit that incarnated itself in the object at certain periods. OBEISM, which is a low form of magic, had just began to make its appearance among them, and was followed for purposes of revenge on enemies, as well as to give those performing the rights *good luck*, as it is commonly called.

The Atlantians had made considerable progress in religious matters. They had built temples dedicated to

the One and only God. Altars were erected, over which a golden sun was placed to remind them that God, like the sun, was constantly blessing them, though unseen, and that without his blessings the human family must cease to exist, as vegetation without the light of the sun must die. The women were their priests, and, being controlled by spirits of their departed friends, kept fresh in their memories all that had been taught their first parents, as well as many other truths that their advanced condition enabled them to understand and act upon. Those, or rather the descendants of those sent to the east of the mountains, though not quite so far advanced, did not remain far behind their more favored brothers, for intercourse was kept up between them in the way of trade, though there was no longer intermarriage, this having been forbidden because the eastern nation persisted in using flesh as food, while the western confined itself to a vegetable diet and fish.

The Asiatic family located on the Ganges had made some progress in religion, having opened up communion with the spirit world; but, except that they worshiped one God, not in temples, but in groves and quiet places, where flowers bloomed and grass was always green, they had not made the progress that the Atlantians had, for remembering that they were born of water and the spirit at the mouth of the Ganges, they made a goddess of the river and worshiped it as their Mother, believing that bathing in its waters would relieve them of their sins and cure them of their diseases.

Priestcraft first originated there, but we cannot now

stop to explain in what manner ; we will do so, however, in the sequel.

It became customary, before the time of which we write, to throw puny and sickly children into the sacred stream, not as offerings, as is generally supposed, but because they believed that if God intended them to live they would not be allowed to sink, but be restored to health. Consequently, if a child floated after being thrown into the water, willing hands rescued it and returned it to the mother, who, together with the child, was considered blessed by God in a marked degree.

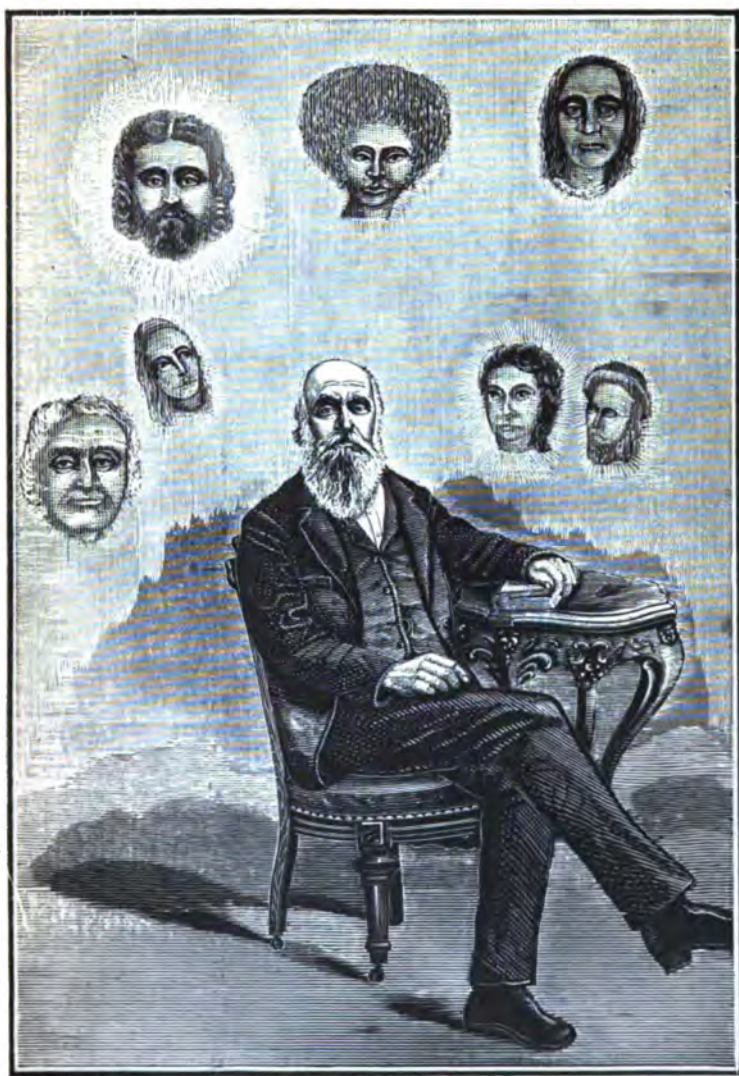
The Malays and their brothers who had been sent up the river to the mountains had made no progress in religious ideas worthy of record ; the Malays in particular scarcely retaining what had been taught them.

The white race in the west and center of Europe still retained the belief in God that had been taught them, adding thereto a minor deity for the storm, for the sea, forest, river and mountain, giving the elements generally in charge of one God mightier than the others ; yet this was not the very God, for he was so mighty that man could not comprehend him. They worshiped him under the shade of trees just as the sun was rising, offering some animal as a sacrifice ; but in after times a human being took the place of the animal. This was at first a prisoner taken in battle. Afterward the victim was selected from the young and beautiful maidens or fair young men of the tribe. This mode of worship was common to the fair as well as the auburn-haired races.

The dark-haired race had almost the same ideas, but

gave individual spirits to every thing in nature—trees and flowers, springs of water, the seasons of the year, the rosy dawn, evening twilight, and night had her dark-eyed queen, as day had its god. They made no offerings of human beings, bringing to the altar beautiful flowers, branches of trees, fruits and food. This was changed in time, but during the earlier history of this people they believed that bloody sacrifices would not be acceptable to the gods. Their religious ideas assumed a poetic form and made them lovers of the beautiful as well as grand in nature.

We come now to a period in Earth's history that must be commenced in another volume; therefore this closes the first book.



L. H. NASON.

PART II.

THE GLACIAL PERIOD, AND ITS CAUSE.

During the millions of years that the earth had been in existence the exhausted magnetic and electric matter it was constantly throwing off had accumulated at the outer verge of its atmosphere; and, owing to the daily revolutions which then as now occurred, this matter was formed into a ring. This ring completely engirts the earth almost immediately over the equator, but many miles from the surface.

At the time of which we speak this matter had become sufficient in amount to become detached from its parent and start out as an individual planet; consequently, the controlling spirits ruptured it at one point, when the matter rolled up like a scroll, igniting by friction; and, being propelled from the earth by unerring law, became a comet, this comet ultimately becoming the moon.

When this occurred, the earth was violently convulsed by earthquakes; violent volcanic action took place, changing the surface of the earth at some points, though the American continent and Africa suffered less than Europe and Asia, Australia suffering most.

The eastern coast of North America was affected along its shore line, being submerged or sunken for miles in many places, not entirely, however, for some islands once a part of the main land, were left above water. The coast range of mountains on the western shore was thrown up in part, and the sea that existed between the Rocky Mountains and the Nevada was curtailed in its proportions by the elevation of rocky islands and the rising of its bed nearly to the surface at several points.

South America was fearfully convulsed, but, except at its southern extremity, there was little change. There Terra del Fuego was broken off and became an island. Tidal waves rolled inland to the base of the mountains, doing a great amount of damage to growing vegetation, but destroying scarcely any of the inhabitants, but few of them living near the coast.

In Europe, the British Isles were separated from the main land, and many lives were lost. Changes were effected all along the coast, south to Gibraltar; the Bay of Biscay was enlarged about one-third and the shore receded somewhat round to the Mediterranean Sea, which was also increased in size. Sicily was torn away from the continent, as were the Grecian Isles, causing a considerable loss of life, for the sea covered much of the land for days, which originated the story of the deluge among the people living in that quarter of the globe.

Asia suffered more from tidal waves than loss of territory, the inundation subsiding after a time, leaving the continent but little changed, except what is now Malacca, or the Malay Peninsula, which was much reduced

in size on both sides, Sumatra being separated from it, many of the Malays perishing at that point.

Australia was almost wholly submerged for a time, many of the islands now existing being separated from it at that time. There was great destruction of animal life, but as but few human beings had penetrated to that distant land, the loss of human life was not great.

Atlantis suffered least. She felt the shocks, and tidal waves rolled up against her shores, doing little damage except to boats, and but few lives were lost. The northern extremity of the continent, which was at that time uninhabited by man, was convulsed to a greater extent than any other portion, and a group of rocky islands rose from the sea in sight of the main land.

Africa, though sensibly feeling the shocks, was not changed in form; but its southern portion rose a number of feet above its former level, a portion of the eastern coast being correspondingly depressed; but the loss of life was small.

Great changes were effected in the climates of both the northern and southern portions of the globe, the equatorial suffering in less degree. The earth oscillated on its axis, changing the relative positions of the poles (or rather the northern and southern portions of the earth), the north sinking several degrees and the south rising as much. The result of this change caused large volumes of water to flow from the equator to the north, but only submerging low lying lands mostly near the sea coasts.

Another result of this change of plane was the setting in of extremely cold weather immediately, which turned

the water into ice of great thickness. The earth was enveloped with clouds, which deluged the tropics with rain and covered the northern and southern portions with snow or sleet, the north receiving much the larger portion, which added materially to the already vast accumulation of ice at the north pole. This continued for several centuries, the ice in the mean time accumulating, for, owing to the position of the earth, the sun could only send his rays in a very oblique manner upon the northern portion, consequently he could influence the climate but little.

A time came, however, when the earth began to work back towards her old position. At this time the whole northern hemisphere, down to the fortieth degree of latitude, was covered with ice of great thickness, which was slowly moving south, of its own weight, grinding rocks into mud and sand, into gravel and boulders. These vast fields of ice followed their course after they started, only turning aside for the highest mountains that were not overtopped; and when they had forced themselves to the sea, at points where the shores were high, vast fields would be broken off, which, floating southward, would melt and distribute their freight of drift material as they dissolved in a warmer atmosphere.

As the north pole slowly rose the movement of the ice became more rapid and the sun obtained more power, so that the glaciers gradually receded northward, leaving large deposits of drift material behind as they melted. Some portions of the globe, if not all, received far more benefit than injury from the glacial period or glacial action; for the country, being much broken and rough

before that epoch, was planed down, leveled off and its exposed rocks ground to powder or sand, thus preparing the land for the husbandman's plow.

Icebergs, also, were very much more numerous then than now, and played their part in relieving the north of ice and carrying vast quantities of drift material to the southeast and south, and distributing it over the floor of the ocean, some day to be raised above the surface of the water and be used by man upon which to build happy homes.

The earth has not yet got back to the plane she occupied before she passed through the agony of giving birth to a child; but she is slowly moving in that direction and will attain her original position to the sun in the future; vegetation and warmth in the mean time will slowly and surely travel northward towards the pole, until such vegetation as once grew there will do so again.

At the time the moon was born the Gulf of Mexico extended north to the point where the Mississippi and Ohio rivers unite their waters; but when the plane of the earth was changed the waters rolled northward, covering much of the Ohio and Mississippi valleys, reaching Lake Erie and extending up to Lake Michigan, east of the Mississippi, as well as portions of country west of that stream; but it is not necessary for us to particularize, for the student can readily ascertain the particulars for himself by examining the drift deposits in the various localities.

As far south as Lake Erie the ice was fully one thousand feet thick, growing gradually thinner farther south and east, for the flow held, except where interfered with

by high ground, a general southeast course, being in the form of immense icy rivers where confined by hills or mountains, but spreading into lakes and seas where the country was comparatively level.

The red race had settled in the Mississippi and Ohio valleys prior to the glacial epoch, and would have met with great loss of life, but they were warned in dreams and visions to fly to the high grounds south of the Ohio River, and obeying the warning they escaped destruction, though a few obstinate and unbelieving individuals remained and were swallowed up by the flood.

When the earth began to move back to her former plane the ice receded north, leaving open water from Lake Erie to the Gulf, over which floated detached fields of ice and occasional small icebergs, the water being too shallow for large ones. These generally melted before they passed much below the fortieth degree. Others grounded where the water was shoal, and melting left mounds of boulders, gravel and sand, which may be easily found at the present time in many localities, by individuals interested in the science of geology.

As the ice receded north the waters gradually subsided and the land became dry, except that the country, at least some parts of it, had numerous small lakes scattered over it as mementoes of the sea that had covered the land. Many of these lakes remain, others have been filled up by clay and alluvium, carried into them from higher ground in their vicinity; while still others have grown so much vegetable matter that they have gradually been covered by it, which decaying as the seasons passed has become thick and strong enough to allow

cattle to eat the grass that has taken the place of aquatic plants, without breaking through the crust of vegetable mould that covers the waters of the hidden lake, for lake it still is, though hidden from sight by the overlying accumulations of years.

The length of the glacial period was fully one thousand years, counting time from the commencement of the ice flow until it receded to the far north to the neighborhood of the arctic circle.

We have said little about its effects on other portions of the north than America, because scientific scholars have been interested sufficiently to study the matter for themselves, and again, the effects produced by the ice were everywhere the same; but we have this to say of the human beings who dwelt in Europe, in the parts exposed to the ice flow—they suffered much from cold, many lives were lost, and the larger number of them migrated to the south, where they were kindly received by their brothers.

Prior to this period, in Western Europe, as far north as the Shetland Islands, then a part of what is now Scotland, the climate was quite warm, almost tropical in character (as is proven by the fossil flora and fauna), and was consequently well adapted to the human family, many of whom had located there, and many remained, unterrified by the extreme cold, for there were many places uninvaded by the ice, and as they were not dependent upon agriculture for a supply of food they did not die of famine, for fish and game were plentiful.

The Silures, the Picts, Scots and other tribes of hardy people, were descendants of those who lived

through the glacial period in that part of Europe, and much of their bravery and endurance was inherited from ancestors who had survived the rigors of a climate almost arctic in character.

The destruction of animal life (the lower) was very great. In America, Northern Asia and Europe, the great pachyderms were greatly lessened in number. In Europe, tigers, hyenas and other tropical animals were either destroyed by the cold or driven to a warmer climate. The great elk, plentiful before this period, was almost exterminated, as was the rhinosceros family, that sported in the glades near the rivers of Britain. In fact, a complete change in almost every respect was effected by the sudden change of climate.

In America, the mammoth and mastodon, though suffering disaster, was not exterminated until long after, for a way was open for them to the south, and many of them took advantage of it, and as the ice advanced they retreated until, beyond its chilling influence, they could find food and warmth adapted to them. Many animals were drowned by the sudden inflow of the water, more, indeed, than perished by the cold.

Before proceeding with the history of the races, we will state that the moon, being small, cooled quite rapidly, and as a consequence fell into nearly the orbit it now occupies about the time the glacial period terminated. In this remark we wish to be understood as referring to the great glacial epoch which involved so much of the north, for there are glaciers in mountain ranges still, and they were more numerous and much larger for many ages after the time we have spoken of.

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THE MORAL AND RELIGIOUS CONDITION of the human families had changed somewhat during the glacial period. The RED race were pure in morals as when first created, and the men were limited to one wife. They were honest and truthful, but little given to war or quarreling, and always ready to submit their differences to the older and wiser men of the tribe for adjustment. In religion they had no forms or ceremonies, each individual, when he desired to ask favors of the Great Spirit, retiring to the forest alone, where he would fast, sometimes for days, until he received in vision or otherwise a response to his prayer.

In times of scarcity of provisions the whole tribe would meet and silently wait until some one would be influenced to rise and give directions as to the course to be pursued in the hunt for game to supply their necessities, which were often urgent, for as yet they had not learned to cultivate the soil. Wild fruits were abundant in season, and they had learned to gather and dry them for future use; but some seasons they failed, and the red race, never provident, suffered greatly in consequence.

The BLACKS in the south and north of Africa remained morally about as before. They still adhered to monogamy, believing that it was wrong to have more than one wife; but they were not disposed to be honest or truthful unless it suited them to be so. Religiously, they believed in one God, who was good, and one who was evil, dreading the evil one and trying to placate him by offerings of fruit, vegetables, and occasionally a cow or bull, for they had learned to domesticate cattle, using them for beasts of burden as well as for milk. They

also had learned to cultivate yams, melons and a few other vegetables that required but little labor.

The ETHIOPIANS had made about the same progress in agriculture and domesticating animals, but morally they had retrograded, polygamy having obtained a foothold among them, and *fetichism* together with *obeism* having made many converts, though as yet they had made but little impression upon the northern and southern families. Considerable progress had been made by all three families in working iron, though the Ethiopians were the most expert.

The ATLANTIANS on the east had commenced to build cities and had made progress morally and intellectually. They adhered to monogamy, believing it to be a crime for a man to have more than one wife. The men, however, usurped the rights, both in religious and civil affairs, over the women, and paid but little attention to science, as a people, though individuals among them visited their brothers in the west to learn of them. On the contrary, the descendants of the two brothers who settled on the west coast had made vast progress, considering the early age in which they lived. They had learned to distinguish the planets from the fixed stars, had given them names, and having developed a system of mathematics could calculate quite correctly the times of their rising and setting. They were astonished at the appearance of the moon, though not frightened, for they had been informed by their mediums when under influence that God was about to furnish them with a greater light for the night than the stars.

After the moon had fallen into its proper orbit they

divided the seasons into fourths of a year, each season to consist of three moons, correcting them when they fell behind by adding another moon, or more if necessary, thus first dividing time into months and years, corresponding almost to the present mode of calculation. They also invested the planets with powers for good and evil, giving birth to astrology, which at a later date obtained so much ascendancy over the human family.

They had become experts in the working of gold, silver and copper, knew how to manipulate iron, but only used it for minor purposes, such as agricultural implements and for nails. Their cooking utensils were made of copper, lined with silver or gold, as was also their table furniture. Their swords, spears and knives, together with mechanical tools, were all of hardened copper or bronze (a mixture of copper and tin), tempered to the proper hardness.

They had formed a civil government and enacted laws that were eminently just in their bearing on all classes. Their religious ideas had developed to the extent that they had regular *temple days*, when all met to offer flowers and fruits to God and his angels, many times offerings being made to the departed spirits of their own race, with whom they held communion at stated intervals. Death was not regarded by them as a misfortune or curse, particularly in the case of the old and infirm. They considered it a happy release from suffering or infirmity, believing that the freed soul would enter into a far better state, in a land more beautiful than earth, from whence they could come to earth at their pleasure; and they endeavored to so live in this life that they

would be prepared for the other. There was no mortification of the flesh or asceticism among them. They were cheerful, industrious, and enjoyed life to the full, without abusing it by excesses.

The MALAY portion of the brown race had degenerated. They had fallen into polygamy, considered that might was right, and despoiled each other of property whenever strong enough to do so. Religiously, the greater part of them had come to believe in an evil as well as good deity, but only made offerings to the evil one, not fearing the good. When the portion of Australia contiguous to Asia sunk beneath the waves many families were isolated from the main stock, being left upon such portions of the continent as remained above water, as islands, and many of these islands were not visited for ages; but those left upon them by the catastrophe increased in numbers to such an extent that they could not always be supplied with food, and cannibalism was the result. Necessity compelled them to eat each other at first; then they acquired a relish or taste for human flesh, and continued the habit; in after times eating all prisoners of war or those slain in battle, even on their side, if hard pressed for food.

[Some naturalists assert that all men were cannibals in the earlier ages, but this is not true in any other sense than that necessity compelled some human beings of the different races to resort to this horrible practice to prolong life, but it was never general.]

Those who settled upon the Ganges had made progress. They were moral, did not allow polygamy, going so far as to make it unlawful for man or woman to

marry again if wife or husband died, they believing that marriage was eternal—continued into the heavenly life, and that he or she who married a second time would never be admitted into the blissful abodes of the other life, where the wife or husband was waiting for them; but it was not until ages after that *suttee*, or the burning of the wife upon the funeral pyre of the husband, was instituted. They had built no temples as yet, still worshiping in groves, which were principally upon the banks of the river or rivers, for they had increased in numbers, and following up the stream they had made the junction of the Ganges and Jumna a holy place, congregating at that point frequently to perform their ablutions.

They settled along both streams, having sacred groves at convenient distances apart and set days to meet in them. Certain individuals of pretension had set themselves up as religious teachers, and pretending to live lives of self-denial (for with most of them it was pretense), they claimed that the gods (spirits) visited them when alone and instructed them as to what was best for the people. Some few of these men were ascetics, sincere in their actions and desirous of benefiting their fellow men; but for the most part they were idle fellows, too lazy to work, but anxious to live well at the expense of others, and to this class is the world indebted for the ridiculous dogmas, forms and ceremonies that, in modified form, disgrace your age.

Those who settled north and west had subdivided into a number of tribes, some of which held themselves entirely aloof from the others, living in the dense forests

and jungles, more like wild beasts than men. These, though still believing in an overruling power, paid no attention to religion, but still remained monogamists. Men losing wives were allowed to marry again, but widows were denied that privilege. They were virtuous, honest, and though jealous of strangers, treated them hospitably. They clothed themselves in the skins of animals and lived in rude huts, eating the flesh of animals and wild fruits, using the bow and spear in the chase, taking the larger animals in artificially constructed pits, covered with light bamboo, earth and leaves. They had no domesticated animals, and manufactured nothing, but made earthen vessels, bows, arrows and spears, which were mounted with stone or hardened at the point with fire.

Those who had settled in what is now called the Punjab, or five valleys, were more advanced, for they occasionally visited their brothers on the rivers and profited by what they learned. They were moral, honesty being a leading feature in their characters. They were restricted to one wife, allowing the male to marry again, but not the widow; she, losing caste when her husband died, was compelled to become a servant to his parents as long as they lived. In religion they were somewhat like their more advanced brothers, having sacred groves and considering their cattle sacred animals. They had domesticated sheep, and used the wool to manufacture a coarse cloth, also using the skins with the wool on for winter clothing. They used the flesh of sheep and wild animals for food, but rejected the hog as unclean. They were brave, but not warlike, only defending themselves

from the attacks (which were not frequent) of their wilder brothers, but never making war on them.

Those who had crossed the mountains and scattered over the country beyond were dwellers in caves, where they could be found. They also made tents out of the skins of animals. The patriarchal system prevailed among them, the father of the family being supreme ruler. They scarcely knew what immorality was, and were very hospitable to strangers, giving them the best of everything they had. They had domesticated sheep and cattle, and a few colts of the wild ass, having been caught when quite young; they had tamed them, using them as beasts of burden, seldom riding them, however. Religion consisted in offering a lamb or a calf to God twice a year, the altar of rough stones always being erected on a hill or mountain, they believing that God dwelt in such places.

They knew nothing about cultivating the soil, consequently flesh, both wild and tame, together with wild fruits, was their food. They were not warlike, but lived at peace with neighboring families. They built neither cities nor villages, but moved their tents from place to place, as pasturage or water was needed for their flocks and herds. Monogamy was the law among them, and they occasionally married a sister; but it was more common for the father to purchase a wife for his son, giving a cow, a bull and a few head of sheep to a neighboring patriarch for one of his daughters.

Still another portion of this family had advanced to the confines of Asia, bordering on Europe, and meeting with the whites had intermarried with them, as before

mentioned. They scattered over Asia Minor, forming settlements, mostly on the banks of streams, or in river valleys, building houses of rough stones or dwelling in tents. They were hardy, energetic and much inclined to personal quarrels, which frequently ended in bloodshed. They banded together for self-protection, but had no other laws than custom. They were virtuous, marrying but one wife, but she was degraded and little thought of except as the mother of children; the more she had the more she was honored, for a man who was the father of many children, particularly if the majority were males, was generally a chief among these savages, for savages they were.

This mixed race was the first to build walled towns, for protection against carnivorous animals at first, for without protection of this kind their flocks of sheep and herds of cattle would have been decimated. They had also domesticated the ass, to which the goat was soon afterward added. Their clothing was made of the skins of animals; but a change was being brought about by the substitution of coarse woollen cloth, which was neither cut nor sewed, being composed of one piece. They manufactured earthenware, and used the horns of animals for cups. They did not cultivate the soil, but transplanted wild fruit trees and grape vines to the neighborhood of their villages.

A species of barter was kept up with their brothers, the patriarchs, in which they were religiously honest, priding themselves on their honor and punishing a thief with death. Religiously speaking, they were very ignorant, had no forms or ceremonies, no places of meeting

man could marry again, as could the widow who was childless, but if she had children it was forbidden, and her husband's relatives were bound to assist in supporting her and her children. They were strictly virtuous and honest among themselves, but considered the property of strangers their own, if they could obtain it. They were not inclined to quarrel among themselves, though trials of strength in wrestling, foot-races and leaping sometimes resulted in fights; but lives were held sacred, for he who slew a man must himself be slain by the nearest relative of the victim.

The auburn-haired family, as before stated, had divided, a portion remaining on what was afterward called Gaul or Gallia, and another portion traveling farther west and north into Britain (as afterward called), but since the birth of the moon an island. As they differed but little from each other, we will speak of them as a whole for the most part.

They had changed but little religiously or morally, had no government but the tribal, the chief being hereditary, or selected on account of personal bravery or wisdom. Their wives were generally well treated and but one was allowed, and both male and female were allowed to marry again when wife or husband died, but like the branch last spoken of the childless widow alone could marry. No man was allowed to put away his wife, but in case of positive proof of adultery against her he was not only allowed to kill her, but it was obligatory on him to do so.

Their weapons and implements remained the same, but they had developed constructiveness to that extent

that they built rude houses of stone, where they could obtain them without too much labor, for this race was not inclined to be industrious. They did not use mortar in building, sea weed when near the shore being used to fill up open spaces, moss being preferred when it could be obtained, for it would often attach itself to the stones and grow, gradually covering the structure. Many of them lived in caves, however, driving out the wild beasts that had possession previously.

In navigation they had only developed the raft, but they crossed and recrossed the channel on it and visited the islands in search of birds and their eggs and on fishing expeditions. Of agriculture they knew nothing, and the only domestic animal they had was the goat, to which was added cattle and sheep shortly after, and the dog a little later.

Those who visited their brothers in the archipelago had learned how to transplant vines and wild fruit trees, so that a short time after the period we are writing of this became common and was soon adopted by the fair-haired people on the Rhine; and we may say here, that vineyards became quite common in Southern Gaul and on the Rhine at a very early age, long, indeed, before the cultivation of vegetables or the cereals was introduced.

These people were still warlike and quarrelsome, but, having fraternized during the glacial period, wars were not frequent and personal quarrels were rarely indulged in to the extent of bloodshed. Among themselves they were honest, but it was considered a mark of bravery to visit a neighboring tribe and steal something of value.

whole were secured, and in a few days subdued to that degree that their masters could mount and ride them.

When they returned to their tribe, riding their horses, the astonishment was great, as also was the fear of the people, for at a distance they supposed that the horse and man were one animal, until they came near enough to be recognized. After this expeditions annually visited the Steppes (as they are now called, we believe) of Tarry, to capture wild horses, which was not difficult, they having horses to ride.

They had made no attempts to cultivate the soil, neither did they learn to transplant trees and vines for several generations afterward, though they had visitors from the west who called their attention to the matter. This people, like the others, still lived in the stone age, knowing nothing of the use of metals.

The fair-haired race, who had been driven south by the ice floes of the glacial period, had fraternized with their auburn-haired brothers during their stay; but as soon as the climate changed and vegetation had grown vigorously they commenced their journey towards their old localities, carrying with them the idea of constructing rafts to navigate their rivers and lakes, for they had had experience with them on the sea coast. Their journey was made by easy stages and took up much time, for they often tarried by the way where game was plenty and fishing good, so that it was several years from the time they left Southern Gaul until they reached the valley of the Rhine, where they made permanent settlements.

They dressed in the skins of animals exclusively, having no domestic animals but the goat, and but few of

them. Their implements of stone, though improved in form, were the same as formerly. Their habitations, where caves were not convenient, were built of wood, mostly constructed with poles and supple twigs and branches, as before described; but these being but poor protection from wolves and bears, which were numerous, they often surrounded them with rough stone walls, blocks of stone of considerable size being used for the purpose.

Their religious ideas had not been changed to any extent. God and a hereafter was still held as true, and they met, though not regularly, under the trees at sunrise, to offer a kid or wild animal to the Deity. About the season of the year now celebrated as Easter they had a feast, decorated their maidens with flowers, and danced and sung, devoting the whole day to the sun that had warmed the dead winter vegetation into life.

They were still warlike and brave, but had few opportunities of making displays of their prowess, for they were widely separated from other people than their own, and though there were at least six different tribes of them they remained at peace with each other for several generations after their return to their native land.

They had no form of government other than the tribal. A chief, selected generally because of his prowess in battle or success in the chase, was supreme ruler; though the father of a family, when he, with his wife, started out to form a settlement for himself, was chief while he lived, and his oldest son succeeded him, making the chief hereditary in some tribes.

But one wife was allowed, and in case of death the

ons they still had the bow and spear, stones being used for points.

In religious matters they had made no progress worthy of mention, unless it be that they regularly met in the spring of the year and celebrated the first blooming of the flowers, by decorating a bull with wreaths of them, interspersed with evergreens, the bull being followed by all the inhabitants to a grove in which an altar had been erected and a fire kindled on it. Here the bull was slain, the blood caught in earthen vessels and sprinkled in the fire until all was consumed, the people in the mean time shouting praises to the invisible but always present Deity. The bull was then dressed and roasted, each individual receiving a small portion of the flesh.

These people dressed mostly in skins, but they manufactured coarse woolen cloth and had commenced to utilize the fiber of flax (a wild plant of that family growing in their vicinity), from which they manufactured a coarse linen cloth. They were adepts in hunting and fishing; game and fish were plentiful and they seldom suffered from hunger. They transplanted wild grape vines and wild fruit trees to the neighborhood of their dwellings, and soon learned to cultivate the vine, the fruit of which was dried in the sun and carefully stored away for winter use. Wine making soon followed, but for a long time they could not preserve it for future use, having no vessels for that purpose, consequently it was only used freshly expressed from the grapes and was then called the blood of the vine.

The members of this family which settled in the Caucasus had made no progress in religion, retaining a belief

in an Infinite Being and the life beyond, however. They had no forms or ceremonies, no places for religious meetings, each head of a family instructing his children and instilling into their minds the traditions of the creation, of God and a hereafter, as they had been taught themselves. They had added a belief in a class of evil-disposed or mischievous spirits, who led them astray in the forests or mountains and prevented success in hunting. They had men among them who claimed to be possessed of power over these spirits, who for a small present of game or a sheep or goat would give them a charm that would protect them against these wily spirits. These charms, called in later times talismans, were curiously formed stones, a bone of a bird, or three different kinds of roots bound together with hair plucked from the head of a girl that died without having married. A talisman had to be carried about the person constantly, and was supposed to be forever effective, consequently the oldest son, on the death of the father, received the talisman, and in this way it remained in families for many generations.

They had sheep and goats, but no cattle until later. They made attempts to domesticate the wolf for hunting purposes, but failed, though a species of the wolf family was found farther east, which they succeeded in domesticating.

A small party of these people started on an exploring expedition to the north and east, where they met with the horse in a wild state. They made efforts to secure one or more of them, and after much time and trouble they successfully drove a small herd into a narrow mountain gorge, from which there was no outlet. The

for worship or to make offerings, yet believing in an all-wise and good Spirit, upon whom they were dependent for all things, life included. Each family had a household god, however, which occupied a conspicuous place in house or tent. These gods were generally made of clay, dried in the sun, and oftener represented that luminary than anything else. Sometimes a singularly shaped stone, if white or black color, was adopted as the family god; but they never worshiped it in any other way than to set a portion of food before it at each meal, the food being consumed by the family afterward, for they believed that the god, being a spirit, could not eat the substance of the food, the smell arising from it being all that was required to satisfy him.

They were seldom embroiled in war, though divided into a number of tribes. The country was large, and their interests seldom clashed, the only cause of quarrel among the tribes being contention for pasture grounds when the season happened to be dry and pasturage scarce. These contentions seldom resulted in bloodshed, one or the other giving way to prevent it, for the Asiatics considered it a great sin to shed human blood, though it was done in personal quarrels.

The white race of the East, a portion of whom these Asiatics had intermarried with, and who had settled in Southern and Eastern Europe, were slowly advancing out of barbarism. They had commenced building in stone, patterning after the rocks that lay in strata in precipices. They had no tools to shape stones, but with much patience and great labor they collected and fitted together the blocks, or slabs, as they found them, filling

the interstices with smaller stones, using clay moistened with water to hold them in place. The larger number of their dwellings were constructed of wood, poles being set in the ground, drawn together at the top, willows or other supple twigs and branches being interwoven with the poles, and the skins of animals used to cover them.

They became navigators, constructing rafts of light timber, bound together with rawhide thongs, on which they passed from island to island, or visited the main land. Their mode of propelling the raft, when first invented, was for several of the strongest swimmers to take a position in the water behind, and, swimming, push it along before them. The women, children and their few effects were transported considerable distances in this way. The pole to push with where the water was shallow and the paddle and oar did not come into use until long after, and the sail, which was at first the leafy branches of trees set up on the raft, was adopted still later.

They had obtained sheep and cattle from the mixed race in Asia, to which they added the goat, a native of the Alps and Apennines, but did not devote as much time to herding as the mixed race and patriarchs did. They were moral and upright among themselves, but were jealous of strangers; were proud of their pure blood, not allowing their sons and daughters to intermarry with the mixed race or strangers. They allowed a man but one wife, though widower or widow could marry again.

They made coarse earthenware for cooking purposes, using the horns of animals for drinking cups. For weap-

was required to sustain life. In the summer time, when it became too warm on the plains they had only to retire to the mountains, where any desired temperature could be obtained. The streams abounded in fish, and as the people never wantonly killed the game it was neither wild nor hard to approach; so that it was not necessary to travel far to obtain a supply of food; neither was it necessary to cultivate the soil, for nature supplied their simple wants; no contaminating influences could reach them, and blessed by the Great Spirit, as they believed, they were very happy.

The red men, who had been driven south by the glacial action, were now slowly working their way north again, finding green prairies where dense forests had existed before, grass having sprung up and grown luxuriantly, but the trees which had been swept away by the ice, had not yet made their appearance. It is true that on high ground, which had not been covered with the flow of ice, the trees were beginning to recover from the chilling influence that had checked their growth, and young timber began to make its appearance upon the hillsides and work its way down into the valleys.

The mammoth and the mastodon, natives of the temperate zone, preceded the red man and luxuriated on the prairies or laid waste the young timber that was growing; for, though they fed principally upon the coarser grasses, they were fond of the tender twigs and branches of trees, often browsing on them and the bark in winter.

The Indians had little fear of them, neither did these large animals molest man, unless it was a female accom-

panied by her young, of which she generally had but one, though it was not uncommon for them to have twins. She never kept company with the male, or the herd, until the little ones were old enough to eat herbage, generally selecting a retired place near water, and remaining there until she considered it safe to venture forth, and with her young join others of her kind, for these creatures were not solitary, neither were they paired, but generally traveled in herds of four or five, one male taking charge of two or more females.

The Indians never attacked them unless they found them mired in marshy ground and unable to help themselves. Then a number of men would hurl their spears and shoot their arrows into the huge beast until death ended its suffering, when they would take of the skin in pieces of suitable size for shields, after which fuel would be piled over the carcass and fired, all the Indians within a convenient distance congregating to have a feast upon the roasted flesh.

In the absence of the dam, a young one was occasionally killed by the Indians, who regarded the flesh as a great luxury; but if they failed to kill the young one outright, and its cry reached the dam, her anger was terrible, and the Indians sometimes fell victims to her fury, for their only hope of safety was in climbing trees of large size, her great strength enabling her to tear up by the roots and hurl to the ground trees that would resist the strength of the largest elephant of the present day.

On the south side of the Ohio River the glacial ice had not injured the forests, but little of it having passed across that stream; consequently, game was abundant

fly from the persecutions they were subjected to, of which we will speak more fully at the proper time.

The Japanese Islands, on the contrary, had a colony of Malays that was isolated from the parent stock. Two men and their families, in attempting to pass from the Philippine Islands to some of the squaller ones south, were caught in a storm that carried them to the north, past the Lew Chews, and to the most southern of the Japanese group, where they arrived almost famished, but without loss of life. After resting and refreshing themselves they repaired their catamaran, and made Nippon, which became their home, and where, increased in numbers and happy, their descendants were found many centuries later. It was this people who, passing across the narrow sea, first settled in Corea, but this was after they had learned to construct canoes to take the place of the raft, though it was still used in rough seas and in the breakers, as the catamaran has been used by some people unto the present day, living in breakers where the best of boats would be swamped.

At this time the islands now called the West Indian, on the south coast of North America, was one large island, large enough almost to be called a continent. It took in the Bahamas on the north, Hayti and all the small islands east and southeast of it, approaching the northern shore of South America within a few miles. Cuba, the largest portion of that island left by the catclysm that made the change, extended near enough to Yucatan to be seen in the distance. It took in Jamaica and extended a long way north and east into the ocean towards Europe.

This large island remained without inhabitants until a short time after the glacial period, when it was peopled from Florida and Yucatan almost simultaneously. Adventurers from both sections had passed the narrow gulf from the main land on rafts, and finding the country desirable they returned for their families, and others joining them permanent settlements were made; but the settlers from Yucatan and Florida did not become aware of each other's presence until several generations had passed. When they did meet they made war upon each other; but the mild, gentle and forgiving disposition of the Central Americans overcame their more barbarous brothers, who always tortured and then slew their prisoners. On the other hand, those from Central America would keep their prisoners a few days, treating them well, and then send them to their friends, loaded with presents.

The red men, naturally honorable, could not long fight against such humane enemies—enemies who put them to shame by their kindness. The result was a council, at which a delegation was appointed to proceed, unarmed, to the camp of their opponents, and ask for terms of peace. These were soon agreed upon, and were very simple. A river was selected as the boundary line between them, and across this river no one was to pass with hostile intent, but all were allowed to come and go as friends. For many ages this treaty of peace was kept without violation, intermarriages took place, and the two tribes became almost as one.

This island had a delightful climate; fruits and game were abundant, to that extent that but little exertion

covered the ground, for the sands of the Libian desert had not as yet encroached upon this garden of beauty. In fact, the desert only in part existed then, for it was lower then, and much of it was covered by the waters of the sea, the soft breezes from which materially added to the fertility of the vegetation; but it was a favorite haunt for wild animals. Lions were numerous, as were smaller species of the feline race. Herds of hippopotami swarmed in the river, troops of elephants thrashed through the underbush; the rhinoceros was at home there, and wild camels, not natives of Africa, but of Asia, had found their way across the Isthmus of Suez and made this valley their home. But it was the vast number of serpents, large and small, that man feared the most, for early man had more superstitious dread of the serpent than any other living creature, and Egypt seemed to be the paradise of these reptiles.

Crocodiles were almost as numerous as serpents, and covered the shores or muddy islands when the river was low. Birds of beautiful plumage flitted from tree to tree, and aquatic birds covered the waters. The silver-frosted lily and the golden-crowned lotus beautified the waters, but man was not there to see and enjoy. It was not then the dry and parched land, with ever clear sky, whose sparkling stars were reflected nightly in the waters, for it was blessed with rain, and continued to be so until the slowly rising sea bottom drove the waters off, leaving the Libian desert in all its sterility behind. Of this we shall have more to say at the proper time; but we will add here, that proper engineering skill may yet let the waters of the sea overflow a goodly portion

of this desert, which would change the climate for the better, and Egypt again become almost as fruitful as she once was. The men who are agitating this subject at the present time are inspired by the wise spirits of ancient Egyptians, who still have an interest in their native land, and we believe success will attend their efforts.

The part of Asia now called China, and supporting a vast population, had not at the time we speak of a human inhabitant. The Caucasians had penetrated to Tartary to take wild horses, but had made no settlements. A few adventurous Malays had coasted round the shores on their catamarans (rafts) to the Yellow Sea, and attempted to make settlements at the mouths of the principal rivers, but it was at a time when storms prevailed, and wild animals and serpents were so numerous that they gave up in despair after losing more than half their number, the balance returning to their old homes, carrying with them the idea that that portion of country was inhabited by evil spirits, who, in the forms of frightful creatures, part man, part beast and part bird fed upon human beings. The stories they told deterred others from visiting that country, consequently it remained unsettled for ages.

Thibet, about the head waters of the Yang-tse-Chiang River, was visited occasionally by people from the Ganges, who traveled up the Jumna and crossed the Himalaya Mountains, penetrating to about where Lassa is at present located; but they were merely explorers, who made no settlements until several centuries later, when dissensions among themselves, brought about by the priests, compelled a goodly number of the people to

In Britain the tribes had suffered much from the cold, some of them becoming reduced in numbers to that extent that they could not defend themselves openly, consequently they were compelled to give up their possessions and seek refuge in the mountains until they recruited their strength by births, or adopting stragglers from other tribes, when they would swoop down from their mountain fastnesses, mostly in the night, and burn and destroy, carrying off the women and children as prisoners, but showing no mercy to the men, or boys old enough to bend a bow. The children were adopted into the tribe and women were made slaves, unless some of the males chose to marry them. In this case they occupied an equal standing with the other females.

LANGUAGE.—The root of all languages was the same. The spirits taught all the children to speak the same language, but it was simple and by no means full, for it was left for them to develop it to suit themselves afterward, and the only ones that kept the original tongue in any degree pure were the Atlantians, who afterward, as we shall explain farther on, taught it, both spoken and written, to the inhabitants of India; therefore, the pure and poetic ancient Sanscrit, which is now almost lost, is the nearest approach to the angelic tongue taught to new-born man.

Learned philologists of the present day trace a resemblance in words and names in European languages, and infer from this that the progenitors of the European peoples must have come originally from India, or some part of Asia connected with it. But they are mistaken, for these words and names are simply remains of the uni-

versal language first taught to the human race. And, further, the whole human family will in time speak a universal language, but not the original. Many ages will pass and man will have many progressive steps to take before this will be an accomplished fact; but it will be done.

MUSIC.—The first attempts at music were with the human voice. Singing was engaged in by the Atlantians at a very early age; next the fair-haired Caucasians; then the Asiatics of the Ganges, and following them the Africans, in a rude, monotonous manner. The red race and others never developed harmony in their voices. The rude drum, followed by the horn (so called because an animal's horn was first used for the purpose), then the reed flute, were the first instruments, and these were followed by the guitar with a single string, other instruments following in order, a rude harp with three strings being invented at an early day.

Up to this time, what is called Egypt, that land so full of ruins and monuments of the past, which is of so much interest to the archæologist and ethnologist, as well as the wonder of the traveler, had not a single human inhabitant. It is true that wandering tribes of Africans visited Upper Egypt and occasionally made their homes there; but Egypt below the falls, though a garden of beauty, was yet unsettled. It had been visited by the inhabitants of Asia and the mixed race, but it was so full of dangers that if they escaped with life they never returned.

It was well timbered, the tamarisk and palm, together with other trees, being conspicuous. Grass and flowers

and that section of country became a great hunting ground, where different Indian tribes met and contested for the right to the soil. As it was not the exclusive home of any particular tribe, up to this time being used as a common hunting ground by all those who had not been driven far south by the extreme cold, a contest began after their return north, that continued through many centuries, between tribes from the north of the Ohio and those who had their homes on the other side of the mountains.

Many and bloody were the battles, victory sometimes resting with the northern and again with southern tribes, the vanquished retiring only to renew the strife at the next hunting season. To such an extent were these battles waged and so superstitious had the Indians become that by common consent no tribe attempted to make this country a home, for they believed that the soil was claimed by evil spirits and that no tribe could dwell upon it for a longer period than three moons without dire calamity falling upon them. They gave it name of **BAD SPIRIT**, or **DARK and BLOODY GROUND**.

For ages the vast forests covering that section were the home of the mastodon and mommoth; vast herds of bison grazed upon the prairies between the Ohio and Mississippi during the summer, retiring to the forests south of the Ohio in the fall, and spending the winter there. Deer and bears were always to be found, and as it is less difficult for the Indian to approach the game under the cover of trees and underbrush than on the open prairies, they were willing to run many risks rather than give up the privilege of hunting in such a favored locality.

A tribe of Indians located on the Tennessee, and claiming the country to the Cumberland River (as now called), occasionally sent hunting parties to the dark and bloody ground to kill and dry the flesh of the bison and deer for winter provisions; and hearing favorable reports from these parties, they held a council, at which several of the most experienced hunters were selected to explore the country and report on the propriety of making a permanent settlement, for game was becoming scarce and wary in their own country, necessitating long journeys to obtain a supply.

These explorers started on their expedition in the spring, and after a thorough examination, during which they met no human beings, they returned in the latter part of summer and gave a glowing description of the country, stating that game animals were numerous as the leaves on the trees, and that they met no men, though they had seen the places where hunters' camp fires had been lighted and other evidences that men frequented that country in the hunting season.

Another council was held, at which it was decided that a strong party be fitted out as soon as frosts came, to proceed farther into this country than any of their former hunting parties had penetrated, camp for the season and secure as large an amount of meat as possible. They were at the same time to select a suitable location for a permanent settlement, which they expected to make in the spring.

When the time arrived for their departure two hundred picked warriors and hunters started on the journey, reaching the point designated by the explorers, most of

whom were with them, without mishap. A camp was formed, rude huts constructed and the hunt commenced. For a moon they met with the best of success, were not interfered with, and not an accident was met with, each hunter or party coming in at night loaded with game. But a change came. One evening two of their best hunters did not return, and the night passed and morning came, still they were absent. A search was organized, but though the country was carefully examined for miles they were not found, in fact were never heard of more.

This cast a gloom over the party, but they continued to hunt, and at the same time search for their companions, for another week, when two more were missing. A few days after three were missing, until towards the last scarcely a day would pass without the mysterious disappearance of one or more of their number. Failing to find any trace of them, and seeing no signs of a living enemy, they came to the conclusion that their companions had been carried off bodily by evil spirits, and that they would all meet the same fate if they tarried longer; they broke up their camp and sorrowfully returned to their homes. The report they made dissipated the idea of settling in a country where enemies invisible to mortal eyes beset them on every hand, and they ever after avoided it.

The missing hunters were slain and their bodies secreted by wily red men, who were too few in number to attack so large a party openly, or by night, and they were cunning enough to leave no traces of their presence, probably surmising that the mysterious disap-

pearance of their companions would soon drive the strangers from the hunting grounds they themselves coveted. That result was brought about, and the murderers were free to occupy the camp just deserted.

These secret assassins were from the other side of the mountains and were few in number, the whole party not numbering more than fifty, some of them being women and children. They had only occupied the deserted camp about a month when they were attacked in the night by a strong party from north of the river and almost exterminated, but two, and they wounded, reaching their homes beyond the mountains.

We have given these scraps of early Indian history, obtained from actors in the scenes, to give the reader some idea of the Indian character at that early day, and at the same time give the reason why Kentucky was avoided as a place of permanent settlement by the red man, for he believed, and with reason, that the spirits of those who had met with violent deaths on that soil would remain there and try to be revenged, not alone upon his murderers, but any persons who did not belong to his particular tribe.

Kentucky is noted for violence and bloodshed. Is there not a cause for this? The wronged and outraged red men find in that State favorable conditions, after they have left the body, to influence susceptible individuals to use fire-arms or the knife upon the slightest provocation; and this will continue until justice is done by your Government to her wards. They ask but little, and that is denied them generally; but when allotted to them, thieves, under the name of agents, rob them of the

lion's share, and they have no redress. All agents may not be thieves, but the honest ones are so few that it is hard even for angels to find them: Those at the head of the Government at this writing mean to do right with the Indians, but they have found so much rottenness and corruption in the management of Indian affairs that they have been unable to correct it all.

Having given a history of the human family up to the two thousandth year of its existence, we pass over a lapse of many centuries, during which they increased in number; but with the exception of the Atlantians and that portion of the Asiatic family located on the lower Ganges very little progress had been made.

The Atlantians were progressing in science and the arts as well as in agriculture and navigation. They had mapped the heavens, dividing the track of the sun and moon into the twelve signs of the zodiac; had given names to these signs, as well as the planets and principal stars; observatories had been built, and were occupied by individuals educated for the purpose, whose duty it was to record the rising and setting of the heavenly bodies, and compare their records with those of other years, until the science of astronomy was developed to that degree that it could be depended upon.

In metallurgy they had made rapid advances, being able to reduce the most refractory ores and separate the metal from them. Furnaces for smelting had been erected, very tall chimneys, with bellows arrangements, worked by hand at first, afterward by horse-power, gave the necessary draft and heat, carbonized wood (charcoal) being used for fuel. Gold, silver, copper and tin were

mined and worked, but little iron being used, for copper and bronze tools, of excellent character, answered all their purposes.

In religion no changes had been made, except that they were more devout, and contributed freely to the support of the temples and the women who officiated in them. They had, however, come to believe that there were evil and mischievous spirits surrounding them, who had once lived in earth life, and that these spirits tempted mortals, sometimes influencing them to do evil deeds.

Observation had taught them that serpents were possessed of power to magnetize birds and small animals, thus luring them to destruction; therefore they supposed that the Ophidian family was possessed of more wisdom than any or all of the other animals, and that these evil spirits entered into them to gratify their propensities for the destruction of life, both animal and human; hence the serpent form, made of metal or carved in stone, entered into their forms of worship, not as an object of worship, or as a god, but to remind the worshiper that he was constantly surrounded by influences calculated to lead him astray, and that he should be on his guard.

Again: they believed, the earth and the planetary bodies being round, that God was a perfect sphere; that the soul came from God, and after living its allotted time on earth returned to God again, which they likened unto a circle; and as the serpent could, at pleasure, form itself into a circle, that was an evidence that evil spirits entered into it. From or growing out of this belief, when a good or great man or woman died, the name, surrounded by a circle, was engraved on metal or carved on

stone, to indicate that the individual had passed around the circle in his journey through life, and had entered the next life on his journey to God; for they held that none but the best and purest of mortals returned direct to God when they died. There were many intermediate stopping places, where penance must be done for earthly shortcomings by the individual who had failed to obey God's laws, and had not lived up to his own highest understanding of right.

In navigation they had advanced to the building of ships of twenty or more tons capacity, and by the aid of the stars they made voyages to islands at considerable distances, in the direction of Asia; but as yet they had not reached that continent, though they had a knowledge of its existence through their mediums.

What we have written above has reference to the descendants of the two brothers who settled on the shore of the great bay. The descendants of the first pair sent out, who occupied the eastern coast of Atlantis and the bountiful and extensive valley through which the main branch of the great river ran, had not advanced with the same rapidity, except in navigation. In this they took great pride, built ships larger and stronger than their brothers, and were more venturesome. In the years that had passed peace had reigned supreme between these two nations, for nations they really were; one of them given to the cultivation of its religious and moral nature, the development of the arts, sciences, etc.; the other given to only so much of these as they deemed absolutely necessary for their well-being. They had religious worship in temples of no magnitude, where the golden sun,

instead of the Deity, was the object they worshiped, and where the spirit of evil was represented by the serpent form.

Many efforts had been made by their brothers to point them beyond the symbol to the Infinite, but they met with little success until a storm of unusual severity, attended by vivid lightning and very heavy thunder, laid waste much of their harvest, leveled many of their houses, and, wrecking some of their ships, the destruction of life was considerable. After this occurred they began to look beyond the sun to the God it represented; but the spirit that rode on the storm was an evil one, almost as powerful as God himself, they believed, and to them the principle of evil became an individual spirit, or the devil.

They cultivated the soil, raising wheat, maize, rice in the low lands, barley and rye, though but a small quantity of the latter was cultivated, and that in the higher mountain valleys. They had large herds of cattle, sheep, and many horses, some goats and a few elephants, but they were not as highly prized as by their brothers, whose country was not so much broken.

As a tribe, or nation, they had long given up the yearly meeting with their brothers at the Garden of God, but were represented by many individuals who still took a deep interest in the traditions of their fathers. Many of their young men were in the habit of attending the excellent schools in the city of Atlanta, where they were kindly received and instructed; but in their own nation the higher branches of education received

but little attention, the rudiments being considered sufficient for all practical purposes by the rulers.

This nation had adopted the name of FOHAHTEE, while that of their brothers was known as Atlantis, and by these names we will speak of them hereafter in our history.

Among the Fohahtees were many adventurous individuals, who were desirous of exploring distant lands, and having learned from tradition, as well as from their mediums, that there was a large country to the west, they fitted out an expedition of six stout vessels, well manned and armed, and set sail in the direction of the setting sun. The winds were favorable and severe storms were not encountered during their two months' voyage; when, having visited many small islands, they landed in China, as now called, just north of the island of Formosa. Here they remained a few days to recruit when they coasted north into the Yellow Sea, stopping for a time at the mouth of Hoang Ho River, and exploring the country into the interior some distance. They then sailed up the sea to where Peking now stands. Not liking the country thereabouts, they returned to the mouth of the Yang-tse-Kiang, where they left two vessels and their crews to build houses and prepare for settling the country permanently, while the other four vessels returned to Atlantis to bring their families, with full supplies, seeds to cultivate the soil included. These were the first Mongols that set foot in Asia.

The returning vessels were baffled by head winds to such an extent that the voyage was prolonged to more than three months, but they safely arrived at home and

were joyously received. The report they made of the country visited excited much interest, and it was determined that a larger fleet be fitted out as soon as the stormy season, now about setting in, was over, and preparations were commenced by laying the keels of several new vessels, which were rapidly pushed to completion, older ones being overhauled, strengthened and prepared for the conveyance of domestic animals and the necessary food for them.

The Fohahtees were not skilled in working the metals to the same extent as their brothers. They had silver, with some gold, copper and tin, and could manufacture their own weapons and implements, but did not use gold and silver for cooking and table use. Instead, they manufactured earthenware and had developed considerable skill in its production. Veins of what would now be called porcelain clay had been discovered in their portion of the country, which in the hands of skilled workmen made beautiful ware, of which they were very proud. It therefore was determined by the leader of the new expedition that some of these workmen and their families should emigrate with them.

The nearly six months of storm having passed and all being in readiness, the vessels sailed, having on board nearly four hundred souls, with a few cattle, sheep, a horse and three mares. The winds were favorable, and laying their course by the stars they made Formosa without accident, and steering north by west they soon reached the coast, which was readily recognized by the members of the first expedition.

They arrived at the mouth of the river during the

night and saw the fires which those who had been left kept constantly burning; but they lay to, outside, until the sun rose, when those on the shore saw them and they were welcomed with joyful shouts.

When the vessels entered the river and a landing was effected, the meeting of husband and wife and children was happy indeed. They had suffered some privations as well as from sickness, but all had recovered. Houses had been built, but not enough to accommodate all who had come, therefore the first order of Fohi, the commander of the expedition, was to prepare the timber and build the necessary number of houses at once, all hands to engage in the work.

Some land had been cleared and a little rice planted, which having done well, it was determined that two of the fleet of vessels be sent back to Atlantis for a larger supply of rice than they had brought with them, for it was feared that the soil might not be adapted to the other cereals, and these vessels were dispatched at once that they might make the voyage and return before the stormy season set in.

The voyage of these vessels was slow and very tedious, for they encountered many head winds, but it was effected in safety and more than half the return voyage to China made without encountering a heavy storm. But then the weather became tempestuous; they encountered a succession of storms, and the weather being cloudy, a good part of the time they lost their course, but finally reached Nippon, the larger of the Japanese group of islands, and were astonished to find the country inhabited.

The people fled from their houses at the approach of the strangers, but soon ventured back, and finding the giants to be peaceably disposed they were soon on friendly terms, supplying food and assisting to repair the vessels, which were objects of much interest to them, for they had never seen anything larger than a canoe.

They tarried here until the weather became clear, when they found that they had been driven too far north, so, shaping their course by the sun by day and stars by night, they, after thanking their Malay entertainers and giving them a few presents, set sail to the southwest and made the coast of China but a few miles north of their destination, and were guided to the mouth of the river by the smoke arising from the fires used in clearing the ground.

They had been given up as lost, for they were nearly two months longer making the voyage home and back than was thought necessary, therefore they were received with demonstrations of great joy and regarded as having been specially favored by the Infinite Father. All work was stopped and the day dedicated to worship and praise, after which a feast was prepared.

For many centuries intercourse with the mother country was kept up, and China received yearly accessions to her population from Atlantis; but they were all of the Fohahtee nation, and in this way settlements were made at the mouth of the Hoang Ho, where Peking now stands, and at other points; but for a long series of years no settlements were made inland.

They had but little success with any of the cereals but rice; the cattle and sheep did well, but the horses soon

died. Intercourse was established with the Malays on Nippon, and many families of Fohahtees, dissatisfied with China, settled on that and neighboring islands; they intermarried with the Malays, teaching them to cultivate the soil and transplant and tame the wild fruit trees, vines and shrubs. They found that wheat could be cultivated on these islands, or a part of them, and they introduced it. This mixed race was the parent stock of the Japanese nation, the Mongol, or Fohahtee, blood predominating.

The branch of the Asiatic family located on the Ganges and Jumna had largely increased in numbers, so much so that the valleys of these rivers were thickly populated, and settlements made in fertile localities some distance from the streams; but they had annual reunions, which were held mostly in the fall of the year, though occasional ones met in the spring.

Great preparations were made for these meetings, a large supply of food being gathered to feed the multitude, and night and morning bathing practiced by males and females indiscriminately. Marriages were arranged and solemnized by dancing, singing and decorating the brides and maidens with flowers, three or more of the older men officiating as witnesses, no other ceremony being used but the joining of the hands of the couple and the blessing of them by the old men. After this the relations of the bride presented her with the earthenware cooking utensils in use, and she followed her husband to the home previously prepared.

Prior to the time of which we speak, men pretending to possess power over evil spirits had set themselves up

as priests, obtaining much influence over the minds of the more superstitious by taking possession of the sacred groves and claiming that they held constant intercourse with good and wise spirits as well as with BRAM (their name for God), on special occasions.

These men made an effort to divide the people into castes; but they were bitterly opposed in this, some of them being banished from the community for a time. They then attempted to change the simple form of tribal government into a theocracy; but were foiled for the time being in this by the chiefs, who ruled leniently, and did not tax their subjects, except for supplies for the reunions, each chief supporting himself and family as did his subjects.

Though divided into many tribes, each having a chief, they were a unit in all that related to them as a nation, a chief being selected from among the other chiefs, he having supreme control so long as he administered his office wisely and for the benefit of the whole. He retained his office during life, but could be deposed for cause at any time. He was called RAJAH, or ruler.

They were amiable, treating strangers with generous hospitality, but rarely allowing them to sleep under their roofs; but each village, or settlement, was provided with a building called a *choultry*, or strangers' house, where wayfarers had the privilege of remaining as long as they chose to do so, the inhabitants being under obligations to furnish them with food, for which no charge was made. War was unknown among them, the wilder tribes but rarely making an attack or trespassing upon their

territory. When they did they were simply repelled, but not slain or followed up and punished.

They had largely increased their herds of cattle, using the milk as food, but never killing the animal for its flesh. Their sheep did not do so well as farther up the country near the mountains. An effort had been made to tame the elephant, with partial success, and each chief made great exertions to become the owner of one or more.

In religious matters but little change had taken place. They still believed in one God and the communion of spirits, worshiped in the sacred groves, as in their earlier history; but a change was about to take place, brought about by the cunning fellows who assumed the character and office of priest; and it was brought about through making bathing, or their ablutions in water, a sacred matter.

WATER BAPTISM.

All the first human beings had been taught by the Angelic One and his assistants that water was a cleansing agent, and that keeping the skin clean by the use of water the blood would remain pure—if eruptive diseases manifested themselves, frequent ablutions would cure by purifying the body. This tradition was held in high estimation and acted upon by these followers of BRAM, they not regarding it in a sacred light, however, until the priests proclaimed they had a revelation from Bram, that all true followers of his must bathe at least once a year in the waters of the Ganges, under the penalty of not being received by him after death, if they failed to obey.

As many settlements had been made on fertile tracts and in green oases in the deserts, at considerable distances from the river, these cunning priests expected to obtain considerable profit by conveying the water to these distant places, and disposing of it to those who could not leave their homes to make a pilgrimage to the river. The old and infirm, the sick and afflicted, were always to be found, and with them the priests plied their trade, receiving fruits, chickens (the wild fowls were first domesticated by this people), a sheep, a cow, a bull, ox or clothing; anything, in fact, that they could use.

As yet this people knew nothing about money, but had pearls, diamonds and other precious stones that were highly prized, and priests secured these when they could. In after ages, when money came into use, the priests, too lazy to carry the water themselves, instituted a system of water carrying, by a class who were compelled to pay for a special license, besides which the priests were to receive a share of the profits, to insure which another priest connected with the one who issued the license was located at the settlement visited by the carrier with his jars of water; this priest performing the right of ablution or baptism, receiving the pay, and after deducting the percentage, handing the balance to the poor carrier who had done all the labor.

The mode was as follows: two jars filled with Ganges water, one suspended on each end of a pole, which the carrier balanced upon his shoulder, and started, frequently in company with a dozen or more other carriers. They arrive at a settlement, the priest proclaims the arrival, and all individuals are admonished that their

sins are many and grievous, but that the water of the holy river will cleanse them from all. Then the wealthy man is forced to pay for enough of water to *immerse* or cover him in a bath; one less wealthy must purchase a jar of the water, which the priest *pours* on his head, and allows it to run down over his body. The IMPECUNIOUS, the poor laborer with little means and those who can bring nothing but a little fruit or a small measure of grain, are placed round a platform some five or six feet high, on which the priest and a jar of water stand. When all are assembled the priest utters his prayer, and with a wisp *sprinkles*, baptizes the multitude. The three modes of baptism now in use originated in this way.

All savage races of men use, or have used, water to wash the original blood out of strangers about to be adopted into their tribes. This is the result of the teaching received by their first parents from the Angelic One, as before stated, and is an evidence of the truth of our statement. Most Christians claim that John was the first to baptize, and that he, or Jesus after him, made baptism an absolute requisite to repentance; but Jew and Gentile, as well as civilized and savage man, had practiced it for countless ages before that time, as they will practice it for all coming time, not for the remission of sins, but for the purposes of cleanliness, for it "is next to godliness."

It was in this way that the priests of India first obtained their influence over the masses, an influence, too, that they have held during all the ages that have passed, with new and then an effort on the part of the reformers to free the people from their despotic sway; but these

efforts, though successful for a time, were rendered abortive by the cunning of these designing men.

BRAHMA, a wise and good man, who is now worshiped as a god by hundreds of thousands, who regard him as the Creator, who was born a poet, and held communion with angelic spirits, believed that he was sent into the world to redeem his race by purifying their religion, by divesting it of the errors introduced and taught by the priests, who at the time of his coming had made themselves the highest caste—the nobility of the land. His life was pure, and his every energy was devoted to the work, which succeeded to such an extent that the priests became alarmed and tried every expedient to enlist him in their cause. They made princely offers to him; among others they promised to make him their head—prince of priests; but true to the angels who inspired him he refused all, proclaiming that “all men were equal in the sight of God,” and that “the most acceptable religion did not consist in forms and ceremonies, but in charity, the true benevolence that neither asked for nor expected return;” that “the poor man, who was honest and truthful, giving a portion of the little he possessed to those poorer than himself, would at once enter into happiness and be absorbed by Bram, while assuming priests and egotistic religionists would have to pass through many transmigrations, and again and again be born on earth before they could enjoy the same degree of happiness.”

The transmigration of the soul of the wicked man or woman through the bodies of the lower animals after death, as a penance or punishment for sins, had been

engrafted upon the simple religion of the Hindus (for such they called themselves) prior to the coming of Brahma, and in all his teachings he used it, no doubt knowing better, but he felt that it would be impossible to eradicate a belief that had taken so firm a hold upon their simple minds; therefore he turned his attention to reforming their morals, using his eloquent and persuasive voice against the system of caste instituted by the priests, and effectively for the time.

In the Hindu sacred books the account given of the birth of Brahma is wholly mythical. It is there stated that after the destruction of a former world by flood Vishnu composed himself to sleep upon the coils of a monster serpent floating upon the surface of the water; that his sleep continued for several millions of years, during which time a water lily grew from his body, and that Brahma issued from this flower and created the world anew; hence he is called the Creator; Vishnu, the Preserver; and Shiva, the Destroyer.

Brahma was a real character, born of human parents of obscure origin; that is, they were not of the ruling class; but, as he lived long before his people had a written language, all that is recorded of him is either traditional or mythical. Not so with Vishnu and Shiva; they never had a real existence—were purely imaginary or mythical individuals.

It may be objected that the name *Hindu*, which we give to this people, is not the proper one, because, as now generally believed, the name *Hindoo* was first known in that country about one thousand years before the Christian era, when savage Caucasians made an erup-

tion into India, and, conquering the aborigines, established themselves as proprietors of the soil.

The original name of that portion of the Asiatic family under consideration was Indu, which became corrupted into Hindu about the time of the eruption spoken of, the conquerors adopting the religion of the country, modifying it to suit their savage natures by instituting bloody sacrifices instead of the offerings of fruits and flowers which prevailed before their advent. They even adopted the name of the people when they intermarried with them, hoping to firmly establish themselves in a country so much superior to the mountainous region from whence they came.

The tradition of the world having been destroyed by a flood originated from the glacial period, when great tidal waves rolled in upon the land and the changes along the coast were effected, as before spoken of.

Brahma lived and taught until he was about forty-five years of age, when he suddenly disappeared, the priests, who had secretly assassinated him, giving out that he had been caught up into heaven by a host of good spirits, leaving in their hands the work of reform which he had so successfully commenced. He was deified at once, and the places he had visited and where he had bathed were declared sacred and pilgrimages made to them. The reforms that Brahma advocated, though a show of carrying them out was made, were all dropped, except such as did not interfere with the priests.

One of the results of the teachings of Brahma was a division among the people. He taught that every man should be a priest and a law unto himself; that Bram,

when he created man, intended that every one, unless crippled or diseased so as to incapacitate him, should labor, and by his labor support himself and family; that the priest who did not labor for his own support was guilty of robbery, in this that he took from the industrious man the fruits of his toil.

It was he who first gave the most of the ten commandments now in the Bible to the world. "Thou shalt not kill," included all living things, not the human family alone. "Thou shalt not bear false witness against thy neighbor or the stranger who tarries with you." "Thou shalt not steal." "Thou shalt not commit adultery." "Thou shalt not covet thy neighbor's goods, or anything he may have, but the rather give unto him that which he hath not."

The above and others he gave to his people, claiming that he received them from Bram himself. These teachings were followed literally by a large number, who refused to visit a grove if a priest had an altar and officiated there. The consequence was quite serious, for the priests had a large following; but no blood was shed, the true followers of Brahma withdrawing and locating where Benares now stands, that being supposed to have been the spot upon which he was last seen alive; and there the foundation was laid of the first city in the world, except Atlanta in Atlantis.

The foundations of this city were not laid in stone, for the natives of India were yet in the stone age, and had no tools suitable for working in that material; the buildings were, therefore, bamboo huts; and for ages no priest

was allowed to enter the sacred precincts, though they made many efforts to obtain a footing.

When the population increased beyond the number that could be supported with their flocks and herds, parties emigrated to other portions of the country, notably to Southern India, where they were kindly received by the few Malays who still had control, and there, under the names of SHANARS and JAINS, they long lived peaceful and happy lives, but in time persecution degraded them to a great extent.

No government other than the tribal had been instituted, except where the priests held control. They were the rulers and claimed to have authority from God, giving them the ownership of the world and all that in it was. If a man, not a priest, possessed anything they coveted, even if it was his wife, the priest demanded it and he had to give it up. If he refused he was threatened with dire calamities in this life and untold sufferings in the next. Though professing to live lives of self-denial, these men, with few exceptions, had the best the country afforded, often quartering themselves in distant villages to spy out the condition of the inhabitants, and afterward make demands upon them that must be complied with under penalty of being driven from their homes and consigned to eternal misery in the life to come.

A short time after Brahma's decease earthquakes were frequent and rain fell in great quantities for many days, resulting in floods that were very destructive. The rivers overflowed their banks and the valleys were covered. The mixed Asiatic and Caucasian race which had

settled in the valley of the Euphrates suffered a large loss of life, as well as in flocks and herds.

The Grecian Isles as well as the main land were inundated by the high waters and overflowed by tidal waves. In India the waters were very high, but the loss of life was not great. The people were much alarmed, however, and believed that the world was about to be destroyed by water again. The priests in particular were frightened. They thought the deluge of water that came down upon them was a judgment sent to punish them for the murder of Brahma, as well as for their hypocrisy. Many of the sacred groves were flooded and the altars destroyed. Sacred cattle were swept away and drowned, and the bamboo houses near the river met with the same fate.

In China the Fohaatees were driven to the higher grounds, and there was much loss of life and property. On the Japanese, as on all the contiguous islands, the earthquake shocks were almost continuous for days, and the rainfall very great. There was but little loss of life, though much to houses and growing crops.

The islands of the Indian Ocean were shaken to their foundations by the severe shocks, tidal waves rolled over the lower ones, sweeping away all of life they contained. Some of the smaller ones disappeared, others making their appearance where no land existed before. Australia was partly submerged for a time, and ranges of hills were thrown up where the country was level before.

In Western Europe the rivers overflowed their banks and flooded the valleys; but little loss of life occurred, for the inhabitants had time to fly to the higher grounds,

where they were safe; but in Britain much of the country on and near the coast was inundated and many lives were lost.

Africa suffered but little from the earthquakes, but all her rivers became very high, and the natives living in the valleys were either swept away or driven from their homes to higher localities, where they suffered much from want of food and exposure to the terrific rain and wind storms that prevailed during nearly four months.

North America only suffered from high waters, which did not cause any material loss of life; but Central and South America were visited almost daily by earthquake shocks. The volcanoes, most of which had been passive for a long time, became very active, throwing out hot water, mud, cinders, ashes and lava in large quantities. The west coast was successively upheaved and depressed a number of times, the waters of the ocean rolling inland to the bases of the mountains and far up the streams. In some portions the character of the soil and country was radically changed, and many of the inhabitants were swallowed up in the openings of the crust of the earth, while others were swept away by the waters, not a few losing their lives from breathing the mephitic gases that escaped from the rents in the earth's bosom.

The large island south and southeast of North America was rocked like a ship on the sea by the earthquakes, and deluged with water, but as the inhabitants had fled to the hills and mountains in season but few were lost.

Atlantis suffered least. The shocks were many and severe, and two of the five volcanoes on the continent became active, vomiting smoke and ashes; and the rain-

fall was excessive, causing all the streams to overflow their banks ; but there was no loss, except to agricultural interests and the drowning of a few domestic animals.

It was this period of the earth's history, and the disasters attending it, that gave rise to the traditions of the deluge, or, as the Christians call it, Noah's flood. This tradition, despite the teachings of science, is held as veritable history by a large number of persons of intelligence, who would know better were it not for the fact that they regard the Bible as divine in its origin—the veritable word of God. For the benefit of this class we will give the origin of the story of Noah and his flood.

At the time of the inundations spoken of a small island in the Greek Archipelago was densely populated for the times. Before the earthquakes were felt the rain fell in torrents for days, but none of the inhabitants, except one called Deucalian, had any fears of disaster. He, however, constructed a raft sufficiently large to carry himself and family in case of necessity. He also collected provisions—dried meat, fish and grapes, enough to last them for some time. When the earthquake shocks commenced successive tidal waves rushed up on the land and he and his family embarked on the raft. During the night following the embarkation the waters swept over the whole island, carrying the inhabitants away and bearing the raft out to sea with its human passengers.

It was tossed about, the sport of wind and waves, for many days, the rain supplying them with fresh water and their food holding out. Finally the raft was carried onto the Asiatic coast, northeast of the island of Cyprus. The low ground along the coast was flooded and the raft

was carried inland some distance, where it grounded, but was still surrounded by water for several days, Deucalian and his family believing themselves to be the only human beings saved from the flood, which they supposed covered all the earth, for during their perilous voyage they saw no land.

When the waters subsided they set out in search of a suitable locality to make a home, and traveling southeast they found shepherds and their flocks on one of the upper branches of the Euphrates, and were kindly received and hospitably entertained. When they told their story, saying that they had landed on the top of a high mountain (in reality a small hill quite a distance west of Mount Ararat), it was an easy matter in after years to locate the landing on that elevation, it being the highest in that section of country.

The people Deucalian met with were of the mixed Caucasian and Asiatic stock we have before spoken of, and he settled among them, becoming a patriarch, who believed that God had inspired him to build his raft and protected him on the stormy water.

The sole occupants of the raft were Deucalian, his wife and three children, the oldest a boy (the others were girls) about twelve years of age. No animal of any kind was in their company, though the story, handed down by tradition as it was, received embellishments from time to time, until Abram (who was a real character), becoming acquainted with it, carried it with him when he went up out of Chaldea, and handing it down to his sons with change of names, it was easy, for the Jewish historian to put it in such form as to glorify the

Jewish people, he, no doubt, believing them to be the chosen people of God.

Deucalian was a real character, and what we have given of his history is true. Noah never had an existence, and the story of his three sons, one *red*, one *black* and one *white*, was gotten up to account for the Caucasian, the African and the Asiatic, the only three races known to the people of the time when the story was written.

The floods and attending storms of rain and high winds, which destroyed the rude dwellings of the Caucasian, or white race, in Europe, forced many of the people to seek shelter in the caves they once inhabited, but had deserted for habitations constructed by their own hands. Bears and wolves had taken and held possession of them for many years, so that fierce encounters with those savage beasts took place before they were expelled, the men, assisted by fire and their stone weapons, conquering in the end, but were sometimes slain, though more often crippled.

As it was the custom among them to kill all who were too seriously wounded in battle, or on hunting expeditions, to recover their usefulness, many who suffered the crippling of a limb or the use of the eyes, in these encounters with the wild beasts, were deliberately killed, often by their own relatives. Instances occurred where a loving wife would hide her maimed husband for weeks and months, nursing and caring for him as though he were an infant, she arming herself with his bow and spear and hunting for game to supply the wants of the family. If her husband recovered and made his appear-

ance among his fellows he was regarded as one risen from the dead and his wife looked upon as a heroine.

The great elk and the monster ox or cattle were still numerous, as was the cave bear, together with species of smaller bear. Deer were very numerous, and in the mountains chamois and wild goats abounded. The streams were alive with fish in the spawning season, and plentiful at all times, so that these rude people rarely lacked for food.

Fish and flesh were dried, as were grapes, which abounded in the forests, being cultivated, or rather transplanted to convenient places near their habitations; but as yet no effort had been made to cultivate the soil in all of Europe, for, depending almost entirely upon game for a subsistence, the people would scatter over the country when spring came, in search of such places as were frequented by the game animals, seldom returning to their villages until they could secure a supply of dried meat for the winter.

Hunting was prosecuted in the winter as well, but the snows were sometimes so deep that they could not leave the caves, or houses, for weeks together, for other purpose than to obtain water, their utensils for holding which was a section of a small hollow tree, over the end of it the skin of an animal being drawn. Horns were used for drinking cups, and the skins of animals for carrying water when on a journey. Their clothing being made of dressed skins exclusively, the needles used in making them up were of bone, and the thread was made from the sinews of the deer and chamois.

As they were divided into a number of tribes, frequent

conflicts occurred, mostly for the possession of favorite hunting grounds; the conquerors being allowed to hold undisputed possession during the season, but would probably have to fight for it the next, and every year, until the opponents gave up, despairing of ever becoming victorious.

Their weapons were war clubs, which were carved in a rude manner and held in high esteem, the eldest son upon the death of the father inheriting it, unless disgraced by cowardice, when it fell to the second, failing which it passed into the family of his nearest relative.

Spears, with handles or stalks six feet or more in length, and pointed with chipped flint, were used both in war and hunting. Bows and arrows, the arrows pointed with flint, were in common use. The sling, for throwing stones, was used by some tribes, who became quite proficient in their use, hurling stones with much precision and great force.

A few individuals in several of the tribes about this time began to develop artistic talents, by painting outline pictures of animals and man with colored earths, some few engraving on slates, bone and tusks of animals, with sharp flints, and carving designs on war clubs, the latter being much in demand by chiefs and heads of families.

In Gaul some attempts were made to form a government by confederating the tribes, but fierce jealousy and almost constant quarreling for supremacy among the chiefs defeated the movement and resulted in wars, during which some of the weaker tribes were almost exterminated, the remnants fleeing to the mountains,

where, remaining in impregnable valleys, they regained their strength, in time having their revenge by making night attacks upon their conquerors, slaying the men and carrying off the women and children as captives.

The captives were well treated, for it was considered dishonorable as well as cowardly to slay or ill-treat a woman or a child. They continued to make slaves of the prisoners; at least those who were grown up; but the children were adopted into the tribe, being left to the care of their mothers during their tender years.

The inhabitants of Britain remained in the same condition, having progressed but little since the glacial period. It is true, they had increased in numbers, but their warlike disposition remained as before. So bloody were some of the conflicts that almost every able-bodied man of a tribe was slain. When this was the case, the widows and children were portioned out among the victors and provided for.

It was during one of these wars that a tribe, sorely harassed by its enemies, escaped on rafts and landed in Ireland, making the first settlement, which was in the north of that island. They were soon joined by stragglers from other tribes, and became strong enough to resist the attacks of their neighbors, who, crossing the channel by night, made many attempts to conquer them. For many ages Ireland was a house of refuge for the persecuted across the channel, and many times the sons of chiefs who inherited the right to rule were forced to fly to this haven of safety, when their fathers died or were killed, ambitious men, often near relatives, desiring the position of chief, being always ready to put the sons of

the departed chief out of the way to make room for themselves.

In the Caucasus the people divided into three tribes lived at peace with each other, and had permanent settlements, the center of each of which was a village over which a chief ruled; but over all they had a council of nine, which met twice a year (fall and spring), to deliberate upon the affairs of the people. It was the duty of this council to hear complaints, decide controversies and try criminals. From their decision there was no appeal, a chief being compelled to abide by their judgment equally with the most humble member of the tribes.

The members of this council were selected by a majority vote of the men of the tribe to which he belonged, and was elected for life or during good behavior, the council having power to expel any of its members for cause. These elections were conducted in a very orderly manner. When a councilor was to be elected, runners were sent out to notify the adult male members of the tribe to be present at the main village on a certain day, and as it was a time for feasting and athletic games, few, if any, failed to come.

When all had assembled the election was the first thing in order. The candidates, for there were generally several, were seated side by side in the open air if the weather was fair, in the council lodge if not (the main or chief's village of each tribe had one). They drew lots for the purpose of deciding which one should address the assembled crowd first, each one presenting his claims in the order decided by the drawing. After speaking they took seats on the ground, each having an earthen jar in

front of him. The crier then announced that the people could come forward and vote. Each individual was provided with a nut or small pebble, which he cast into the jar in front of the candidate he favored.

These elections were orderly, the voters forming in line, with the older men in front and the younger in the rear. After all had voted, three of the older men counted the nuts and pebbles, deciding that he who had the most in his jar was elected. As soon as the decision was made the successful candidate was crowned with evergreens and seated upon a raised seat; he was made judge of the athletic contests, which immediately commenced.

These consisted of wrestling, jumping, foot races, shooting at a target with bow and arrow, throwing the spear, and sometimes contests with war clubs, though as these sometimes resulted in serious injury they were not allowed, except between parties who were at enmity with each other, when they were allowed to fight until one or the other was conquered or killed.

These people had acquired much skill in the management of horses, having herds of them, as well as flocks of sheep, goats, and a few asses; the latter were not highly prized, being only used to carry burdens such as they would not put on the back of a horse. Their women had become quite skillful in the manufacture of the wool of the sheep and the hair of the goat, for it was the Cashmere goat they had domesticated.

They had discovered a species of wild barley, which they cultivated to some extent, as they did beans, which grew wild in some localities. Grapes were grown also to some extent, but the vines were never trimmed.

They still paid an occasional visit to Tartary to capture wild horses, the young men being anxious to distinguish themselves in that way; but until the last visit, prior to the time of which we are speaking, they had met with no human beings in that country. Then, while engaged in breaking some horses just caught, they were surprised to see a small party of men with dark complexions approaching them, holding up their open hands as a token of peaceful intent.

When the parties met it was found that their language was strange, and that with the exception of a few words they could not understand each other. They camped together, and the strangers took much interest in the taking and taming of horses, they being on foot, with asses to carry their camping equipage and other belongings.

These Caucasians and Asiatics remained together for several days, the former assisting the latter to catch and tame a horse apiece, after which they separated on the best of terms, the Asiatics informing the Caucasians that they had come from the far southeast, and that they would be glad to meet them and their families and spend the next season with them in the locality in which they then were, the whites promising to do so if possible.

The Asiatics spoken of had started upon a journey of discovery from India, following the River Indus along its western branch to its source, where the stream rises in the mountains; then bearing east, they found themselves on great plains, upon which large droves of wild horses were feeding. Seeing smoke in the distance, they traveled towards it and came upon the camp of the white

people, the first they had met, but they had heard of them from travelers who had visited India.

According to promise, the Caucasians and Asiatics met in Tartary the next season, each party bringing their families, with the intention of spending the season together; but they fraternized so agreeably that they concluded to permanently settle in the country, and from this settlement and the intermarriages naturally resulting dates the origin of the Tartar race; the Mongol Tartars springing from a mixture of the Fohahtees, or Chinese, as they should now be called, and Tartars proper.

The first settlement was made near the head waters of the Oxus, and as journeys were made to the Caucasus and India for supplies, each expedition for that purpose brought additional settlers for a number of years, but the Chinese did not find their way to that country until many centuries had passed.

During this time the islands of the ocean without inhabitants were slowly becoming peopled. Canoes with the Malays were beginning to take the place of the raft or catamaran, though the latter was preferred on a stormy sea. The Malays sometimes made long voyages of discovery in their canoes; a single man and his family becoming dissatisfied, would provision his craft and start out on the ocean in search of an island which he could call his own, and though many were lost, others, after suffering almost incredible hardships, driven by winds and currents for weeks, would finally reach some sunny island where nature had prepared everything for his coming; and here, with his family, he made his home

and became the progenitor of the tribes who still dwell there.

Others, accidentally driven from land by storms, would be lost on the ocean, and floating about at its mercy would after many days reach land, to find it already occupied by a family, who in their loneliness would gladly receive him and family; but more often, in the earlier history of the race, he would find himself sole tenant of the soil, seldom, if ever, seeing the face of a human being, if not accompanied by his family, and it was a rare thing for a man to make even a short voyage in that age of the world without taking all that belonged to him with him, for they had no fixed homes; there was no security for property among the Malay islanders, and consequently, the canoe was as often his home as the land.

The mixed Malay and African was brought about by predatory excursions made to the coast of Africa by the islanders. During these excursions they would kill the men, and carrying off the women make wives or concubines of them, as they paid little attention to monogamy. The children were seldom spared unless girls, both girls and boys being slain if too young to help themselves.

CANNIBALISM.—It has been held by some naturalists that all men at an early age in their history were cannibals; but this is not true, for if it was then the human family must have been at that time lower in the order of creation than any of the animals, for with the exception of the fact that the males of some animals destroy the young of their own kind, and that an exceptional female eats her own young, no species of animal preys upon its own kind, unless compelled by actual necessity to do so.

Among the human family cannibalism was unknown until it was resorted to for the purpose of preserving life. It is true that in time some of the lower races of men, such as the Malays and Africans, with an occasional tribe of red men, acquired a taste for human flesh, and kept it up by eating prisoners of war, some of them believing that if they eat the flesh, particularly the brain and heart, of a very brave enemy, all the prowess of that enemy would become a part of themselves. In this way, and no other, did cannibalism come to be practiced by human beings.

Of the inhabitants of the various groups of islands in the Pacific Ocean we will speak at the proper time, and endeavor to make plain the manner in which the principal ones became peopled.

AMERICA.—On this continent but few changes took place in many thousands of years. In the central portion, or Central America, the people were divided into seven tribes, the principal of which were Toltecs, Aztecs and Tlascans, each having a head chief, as well as lesser ones over the bands. These three tribes formed a confederation that lived peacefully together for many ages. This confederation was brought about by a wise chief called YOTAN, who ruled during life and was succeeded by his son VOTAN, whose mild disposition and wise rule was long remembered by the MAYAHS, the name assumed by the confederation.

The dominion of this people extended from a short distance north of Lake Nicaragua to the plains of Mexico, west of the Sierra Madre. East of this range of mountains the country had but few inhabitants, and they

roving bands, until settlements were made on the Rio Grande by the ANAHNAS and NAHNAS, who came from the island continent which existed in the Gulf of Mexico and extended far into the Atlantic Ocean towards Europe. These people, the reader will remember, were descendants of emigrants to that land from North and Central America.

The fierce and cruel disposition of the Northmen had been much subdued by the mixture of blood with their brothers, and they lived at peace, marrying and intermarrying, but each continuing independent tribal organizations, always uniting, however, to repel invaders of their soil.

South of Lake Nicaragua and the San Juan River was the country of the Amerek or Amereka tribe a fierce, and warlike people who eat the prisoners taken in war. Just north of them and east of the lake were the Yoncus and Toncas, adjoining lands with the Mayahs, and north of Yucatan, along the Pacific coast, holding the country up to and along the eastern shore of the Gulf of California, were the Attakah, a warlike nation, much given to making raids on other tribes.

The Mayahs were frequently compelled to fight against the Attakah and Amereka, but they acted on the defensive, rarely carrying the war into the country of their enemies, and then only to force them to give up their prisoners.

The main village of the Mayahs, where the council lodge for the tribes was built, was called Otolum. Here the *Tapanahuasec*, or sacred drum, was kept and guarded day and night, it being considered necessary to the pres-

ervation of the race that no profane hand should touch it. It was believed that when danger threatened unseen hands would sound the alarm upon this drum, consequently swift runners were always in readiness, when the drum sounded, to start forth and notify the chiefs and members of council.

This village was located in what is now called Guatemala, on the highest ground between the Gulf of Mexico and the Pacific Ocean, and had at the time of which we speak not more than three hundred inhabitants, who lived in simple bark or wattle houses. The council lodge was more imposing. It was but one story high, but was three hundred feet long by fifty wide, and composed of posts set close together, in the form of palisades, with a roof covered with reeds and leaves. It had but one door and no windows, but in the center was a stone hearth, on which the council fires were lighted; these fires, when the nation was at war, were kept constantly burning until peace was declared. In after times this village became a great stone-built city, the ruins of which may still be found; but this was when another Votan came to rule, many ages after Yotan, the father, and Votan, the son, first ruled the Mayahs, and the traditions, probably still alive among the remnants of this people still existing, refer to the latter, of whom we will speak in the proper place.

No change had as yet taken place in their religion or morals, with the exception that it was now allowed for a man to marry more than one wife if he could support them. Again, it had become customary for each tribe to offer four human sacrifices, each year, to the Great

Spirit, these victims usually being prisoners of war, failing which they were selected from the young unmarried men of the tribe by lot.

In South America the Indians had made but little progress up to this time, having villages, but no cities, and like all the others subsisting on wild fruits and the chase. They were more homogeneous than the others, the larger portion of them adopting the name of Cuzco, or CUZCOS; those living still farther south bearing the names of ARANCANS and PENCHUANS, these last being warlike and quarrelsome, while the Cuzcos were peaceable and hospitable.

In North America the Indians had spread beyond the great lakes north, and were scattered over the country south and east, to the ocean west of the Mississippi, but few made their homes, being rather disposed to live in such portions of the country as were well timbered. They were split up into many small tribes, among whom there was almost constant war.

Attempts had been made by able chiefs to consolidate them into one great tribe and put a stop to the fighting; but in this they failed, though the AGWAHOWA (long afterward the great ALGONQUIN nation), a people living on the northern shores of the lakes in the summer and south of them in the winter, formed the nucleus around which several other tribes gathered, forming a powerful nation, that ruled the country and made it peaceable for several centuries.

In religion and morals no changes had taken place among these red men of the north. A decided love for war and a belief that no man was entitled to the name

of warrior and a seat in the council of the tribe until he had slain an enemy and could show his scalp, had grown among them and contributed towards keeping up enmity and arousing petty quarrels, which generally resulted in tribal wars, many of which were prosecuted until one or the other of the parties engaged were nearly if not quite exterminated.

THE TIME CALLED ADAM'S.—We now turn to Asia for the purpose of finding a solution to the tradition of Adam and the creation. Though the Bible has, or had, no chronology originally, one was made for it by taking the ages of representative individuals spoken of in that book and adding them together. This was done long after the Christian era by the Christians, though the Jewish high priests had formed an estimate of the age of the world in somewhat the same manner previously. These two chronologies differ slightly, neither making the time six thousand years.

It is scarcely necessary for us to say that both are wrong, for the sciences of Archæology, Ethnology and Geology, in the hands of unprejudiced men, have given the lie to them, and scarcely a year passes without new evidence being produced to strengthen the hands of those opposed to these chronologies. As these evidences are accessible to all who wish to investigate, we will not refer to them here, but proceed to give the origin of the Bible account of the creation.

Many thousands of years previous to the time generally believed among theologians to be Adam's, a portion of the Indu branch of the Asiatic race settled upon the Euphrates and Tigris rivers, feeding their flocks and

living pastoral lives, each head of a family being a patriarch, or law-giver to the balance of the family, for there was no other government at that time in Irak, or Aram, as the land was called.

In course of time white people visited and fraternized with them, occasional intermarriages taking place, and it was this people that made the effort to settle Egypt, but were forced to retire because of wild beasts and serpents. During several of their visits they had seen Africans who had ventured down the Nile nearly to its mouth, but they had held no communication with them, the negroes being afraid to allow their near approach.

Discussions on the origin of man were many, each people having faint traditions, but nothing definite. It was finally determined that the Asiatic was the first born and that God created him full grown, for otherwise he would have been unable to care for himself. This being decided, the next question was, where was he created? As no known locality could be fixed upon, and as the Asiatics believed that water was made by the Almighty for the use of man and animal, they concluded that somewhere amid the high and inaccessible peaks of the Himalayas there was a beautiful country where the larger rivers had their sources, and that man was created there, God only creating one pair, male and female, the characters translated as Adam and Eve being simple man and woman.

As they knew of but four large rivers, these being *Pison*, the Ganges; *Gihon*, the Nile; *Hiddikil*, the Tigris, and the Euphrates, which had the same name

then that it has now, these were the four rivers rising in that land.

After the man and woman were created the land was given to them by the Deity, to do with it as they chose; but, they were expressly forbidden to know each other sexually for a certain length of time; but, overcome (tempted) by passion, they disobeyed, the man charging the fault to the woman. Unto the woman the Lord said: "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children," etc. This from the Bible is almost literally the original words of the old tradition, and should long since have given a clue to the act of disobedience meant by those who first *imagined* the tradition, for the serpent part of the story was added long afterward, as we shall show.

The story of the flood, as before stated, originated from Deucalian, and it was in this section of the country, the reader will recollect, he made his home long prior to the time the fable of the creation was gotten up.

The story that Eve was not created until after Adam, and that a rib was take from his side for that purpose, originated in Elam (afterward Persia), where the tradition was this: God created Adam first, and in a few hours Eve, whom he brought to Adam and placed at his side, which was to be understood as meaning that she was his equal, or as the old story has it, "Eve was not placed at Adam's head that she might rule over him; neither was she placed at his feet that he might trample upon her; but by his side that all through life, side by side, co-equal with each other, they should go."

The story of Cain and Abel came in long after, having

originated with the early priests, or Magi of Elam, or Persia, from whom the other nations adopted it. In the original, after slaying Abel, Cain fled into the wilderness and traveled several days. When nearly worn-out he came in sight of the tents of men, but fearing a mark was on him by which he would be known as a murderer he stood afar off. Some of the men saw him and reported to Nod, who was a great chieftain ruling over that land.

Nod sent his servants to bring Cain in, and, with true hospitality, he took him into his own tent and asked Cain what he would have. Cain answered, "I am tired and hungry; I want rest and refreshment." Nod feasted him sumptuously for several days, when Cain rose in the morning and, thanking Nod, said, "Now I am rested and refreshed; I will continue my journey." "Nay, not so," said Nod; "here is Leila, my daughter; take her to wife and tarry with us;" and Cain did so.

In the course of a few years Cain found that these wild people were often reduced to great straits for want of food. He then concluded to tell Nod of his father, and did so as follows: "My father," said Cain, "has been instructed by the spirits (called gods at that time) to plant the seeds of grasses and raise corn for bread, so that he never lacks food." Nod, pleased with the idea, asked Cain if he understood the process, and Cain answered that he did. Nod then asked Cain if he thought his father would give seeds of the different kinds in exchange for the skins of animals, and Cain answered that his father was a good and charitable man and would willingly do so. "Then," said Nod, "you can teach

my young men to till the soil and we will no longer lack for food."

Nod immediately commanded his mighty hunters and young men to go forth and take as many wild animals as possible, the old men and women being ordered to prepare to dress the skins as they were brought in. When a quantity judged sufficient was obtained they were packed in convenient form to be carried on the backs of the men selected for the journey. Cain gave them directions—the sun to be in their faces until noon and then on their backs until night.

On the evening of the fourth day the expedition came in sight of the tents of Adam, but halted in the distance. The servants of Adam saw them and reported to him that strange men were standing at the edge of the forest, when Adam told them to go out and inquire why they did not come in. When the servants came to them and made the inquiry, the men of Nod answered, "We are ashamed because we are naked and you are clothed," for the gods had taught Eve to make threads of the wool of the sheep and the fibrous bark of trees and shrubs and weave them into cloth, of which she made clothing for all her household.

The servants returning, reported to Adam the saying of the strange men, when straightway he sent out a change of raiment for each man, and they were brought into the tents, where a sumptuous repast was served to them, and they were not questioned that night, but after the morning meal Adam asked them whence they came.

"From the land of Nod, to whose daughter thy son

Cain is married, and he is the father of two children," they replied.

And Adam rejoiced with exceeding great joy that his son whom he thought was dead was alive, and when told that the great chieftain had sent him skins to exchange for the various kinds of seeds that were good for food, Adam had asses laden with full sacks in a short time and was about to dispatch the men on their return journey, but taking thought he said, "Tarry until the cool of the evening, when we will retire to the cave and consult the gods to see if we have done well."

When the shades of night settled over the face of the earth Adam conducted the men to the cave, and entering he informed the gods of the news he had received and what he had done, and immediately the gods rejoiced exceedingly, by telling Adam that he had done well and that the *earth should be blessed* for his sake and bring forth many hundred fold in response to his labor and the sweat of his brow, because of his forgiving Cain.

In the story as first formed Adam was not cursed for his disobedience; he was simply turned out of the garden, or land, but retained the good-will and received the assistance of the gods, or spirits.

In later times the Magi, becoming convinced by observation that the world was much older than the time believed to be Adam's, arranged an account nearly as follows: "All matter of which the earth is now composed was gas. OZONIZD (God) solidified this gas into rocks, and he created water, but darkness moved upon its face. God then said, "Let there be light," and immediately the whole scene was illuminated. He then

created the fishes of the sea and monsters of the great deep. He then created all manner of grasses and vegetation, following which he made animals, then man; and man grew and multiplied, for he was made male and female, and the earth was long peopled with savage races of men who knew not God.

Then God created Adam like unto himself mentally, that he might commune with him and thus teach these wild and savage men to know their Creator and worship him as the giver of life and all good gifts.

As the valleys of the Euphrates and Tigris afterward became the seats of civilization, the city of Babylon being located on the former and Nineveh on the latter, this tradition as well as that of the flood became common in both, so that Abraham (who was a real personage), when he went up out of Chaldea and settled on the plains of Mamre, carried them with him, and transmitted them orally to his son Isaac, and he to his sons in the same manner. The reader can easily understand how they became a part of the Hebraic writings in an altered form, as any tradition handed down by word of mouth would unintentionally be changed in character, or through pride altered and adopted as belonging to themselves.

We have been compelled to give the origin of this tradition minutely to satisfy the reader of the fact that the Bible story of the creation, though the theologians cling to it so tenaciously, is little better than a fable, a fable, too, that lacks in one essential element—it has no moral.

The Africans who had explored the lower Nile valley about the time the story of the creation was concocted

found a plant growing wild that attracted their attention. It was the *DHOURA*, or Egyptian corn. They noticed that where the seeds had fallen to the ground they had taken root and were growing, while the parent stalk was in full ear. They tasted it and concluded it was good for food; therefore they secured a quantity and carried it with them to the Soudan, where they commenced its culture, soon learning to cook it by boiling it into a thick paste, in which form it was long used before they learned to make flour of it.

A little later some adventurers from Aram found their way to the Nile, and being attracted to the same plant carried some heads of it to the Euphrates, where it was planted as a curiosity at first; but a woman discovered its qualities as a food, cultivating it herself and teaching others to do the same. The result of this woman's experiment was the general cultivation of corn in that section of country, from which it spread to Greece, and gave rise to the story that a woman of that country, *CERES* by name, was instructed by the gods to cultivate corn, and that she must teach the human family how to do so. All the grains used for bread at the present time are called *cereals*, in honor of the woman of the story, who was made a goddess, and worshiped by Greeks and Romans, as Bacchus was deified and worshiped because it was believed that he was taught by the gods to cultivate the vine.

As yet not a city had been built in Asia Minor, Europe or Africa. There were many villages of rude huts, but they seldom contained more than two or three hundred inhabitants; but following the introduction of

corn cultivation the people began to congregate in the neighborhood of such places as were best adapted to its culture.

The valleys of the Euphrates and Tigris received large accessions to their population, many families coming from Greece and a few from India, as now called. Travelers from the Caucasus also came, for word had gone forth that the people of Aram gathered their food from the ground, and in large quantities too. This of course excited curiosity, and brought many strangers to the country, who carried seed of the *dhoura*, or corn, with them to their homes, thus facilitating its distribution and cultivation.

The large number of strangers coming to Aram and settling in the country bred strife, and as there was no government but the patriarchal, a young man of good mind and great courage, by name ASHUR, took it upon himself to call the native chiefs or patriarchs together to form a government and select a center for it. His call was responded to by the majority of the patriarchs, who agreed upon him as their chief or king, with absolute power.

The first thing done by Ashur was to form an army, after which all lawless characters and suspicious strangers were banished from the country, under pain of death if they returned. The bend in the Tigris was selected as the locality for the central village, and the foundation of Nineveh, it may be said, was then laid, but it was composed almost entirely of tents of skins.

At the same time NAROS, a man of mixed blood and noble presence, who was beloved by all, performed the

same part for the people of the Euphrates, fixing the capital village near the point where Babylon was afterward built.

In Greece the many small tribes, who were almost constantly at war with each other, had been absorbed by the HELLENES, who dwelt in the level country for the most part, and the PELASGI, who lived in the mountains, and were savage, revengeful and cruel. They were the first to build artificial forts or defenses of stone in Europe. They also laid the foundation of Argos, the oldest city in Greece; this was before the settlement of Egypt only a year or two; for very soon after the Phocians (afterward Phœnicians) made a voyage in large canoes, four of which were lashed together, to the mouth of the Nile, where they landed and explored the country for several miles. Resuming their voyage, they proceeded up the river until terrified by hippopotami and crocodiles; they turned back and effected a landing at what was afterward Memphis. Being pleased with the country and unterrified by animals and serpents, they determined to form a settlement, calling the place PHOCIS.

Here a portion of the crew were left to build houses and make preparations for their families, while the others returned to Sicily (we use modern names to be better understood), where they were joined by others with their families, and returned safely to Phocis and formed a permanent settlement, which held peaceable possession for many years.

About the same time their brothers at home founded SICYON on the island of Sicily, and established trade with a portion of Greece, Syria, and finding their way to

Gaul they gave corn in exchange for the skins of animals, for which they found a ready market among the peoples of the coast, where corn was the principal commodity dealt in, though cattle and sheep were sometimes traded for, and conveyed to Gaul and other portions of the coast of Europe and profitably bartered to the inhabitants.

After the building of Sicyon by the Phœnicians, the founding of cities became rapid, rough blocks of stone being used to wall them and build the most imposing edifices; but the majority of the people dwelt in tents, or mere hovels constructed of wattles (woven twigs or supple branches of trees), or tents made of the skins of animals, for no implements of metal had yet come into use among Asiatic or European people, except among the Mongols, or Fohahtees, of China, and they were brought from Atlantis; but these Mongols considered themselves a superior race and would hold no intercourse with others.

We are aware of the fact that history gives to Egypt a civilization more ancient than that of Europe or Asia; that when Egypt, under the older of the Thoths, was in her glory, making bricks, decorated pottery and building huge pyramids, temples and palaces of hewn stone, Greece and the balance of the world were in a state of barbarism, out of which the civilization of Egypt led it. But as we progress in our history we will call attention to facts which, if proper archæological investigations are made, will prove the contrary to be true, for if Egyptian people were the civilizers, then the soul of Egypt must have been infused into these barbarians, and some portion of this soul would be still visible in the ancient works

and monuments of Europe. Is this the case? we ask the antiquarian and archæologists.

The almost constant fighting that was kept up between the Hellenes and Pelasgi in Greece rendered life very insecure, and many families crossed the narrow strait into Asia, settling the country and calling it THRACE in later times. These people were not disturbed in their possession of the country for two or three centuries, and were peaceably disposed, receiving and entertaining Europeans and Asiatics alike. They cultivated the soil, raising corn and grapes, held herds of cattle and flocks of sheep and were wisely ruled by hereditary chiefs.

About this time a tribe of the Caucasians, called by the Greeks Scythians, made an irruption into Greece with the intention of conquering the country. They were on horseback and traveled only by night, hoping to burst unheralded upon the country; but some shepherds who watched their flocks by night saw them and sent swift runners to inform the people that an army of men who had the body and legs of an animal and the head, arms and breast of a man, were coming to invade the country.

This alarming intelligence rapidly spread and the Greeks armed to repel them. The Pelasgi left the fastnesses of the Peloponnesus and joined the Hellenes to repel the common foe. Knowing that the Scythians traveled only by night, it was agreed by the Greek commanders that they march to meet and surprise them when taking their rest. Accordingly the march was commenced early in the evening and continued until after midnight, when the army camped and sent out spies to reconnoiter.

The spies did not return until near evening, when they reported the enemy still a day's journey distant. The Greeks moved forward a few miles and stationed their army on the wooded hillsides of a narrow valley, through which the enemy would be compelled to advance. Here hidden by trees and underbrush, the Pelasgi on one side and the Hellenes on the other, they awaited the coming of the common enemy.

Just before daybreak, the moon shining brightly, the advance guard of the Scythians rode into the defile, and to the Greeks, who had never seen a horse, these wild men, with cloaks made from the skins of animals with the hair on, looked in the moonlight as though they were part of the horse, thus giving rise in Greece to the story of the Centaur, which was afterward immortalized in marble.

The Scythians were allowed to pass well within the lines before the attack was made, then the cry of the wolf (the signal agreed upon) was heard, and immediately the Greeks precipitated themselves upon them. The Scythians, taken completely by surprise at the onset, were thrown into confusion and many killed; but their leader rallied them, and the fighting was desperate for a time, the Greeks being trampled under the feet of the horses and many killed or wounded in that way; but the Greek bowmen, under cover of the wood, committed such havoc among the Scythians that they were forced to retreat, leaving more than two-thirds of their number upon the field, dead, wounded or prisoners.

The wounded were mercilessly slain, and the prisoners (who expected the same fate), with many horses, were

marched back in triumph to the settlements, where the greatest interest was manifested in them, the horses coming in for a large share of curiosity.

A fair division of the spoil was made, each party receiving an equal number of horses and prisoners, slaves being made of the latter, most of whom refused to work, and were killed or committed suicide rather than degrade themselves by becoming servants to their conquerors.

This episode in the history of Greece cemented a friendship between the Pelasgi and Hellenes that lasted for several generations and was the means of assisting in the development of the resources of the people, particularly in agriculture and stock-raising, horses now being added to the domestic animals.

In Asia Minor there was a wild species of horse, but very few attempts had as yet been made to domesticate or tame it. Now, however, horses were taken from Greece and used to approach and capture these wild horses, which are called mules in the Bible. Excellent results followed, and quite a business sprung up among the young men, who delighted in showing their skill in the capture and subsequent riding of a full grown wild horse. It was the crossing of the Scythian or Tartar horse with that of Asia Minor, and careful after breeding, that gave to the world the beautiful, intelligent and docile Arabian horse.

The Phœnicians, who settled on the bank of the Nile, prospered, and soon making the acquaintance of the Africans, they bartered with them for some of their iron weapons and tools. By kindness they made the Africans quite friendly and established a regular trade, which was

carried on for some time, but the negroes long resisted the efforts made to obtain the secret of working iron, though the Phœnicians sent men far into the interior for that purpose. They obtained enough of weapons, however, to arm themselves.

While Noros, on the Euphrates, and Ashur, on the Tigris, were engaged in gathering to themselves a following, ELAM, afterward PERSIA, was becoming settled by discontented Greeks, who had fled to escape from the constant wars that were being waged by the different tribes at home. They were joined by Asiatics in considerable numbers, and were not disturbed in possession for several generations. Their country was, for the most part, a beautiful one, and they felt that it ought to be a peaceful one, for it was rich with vegetation and bloomed with flowers.

They were not isolated from their old homes, for the Phœnicians had effected a settlement on the shore of the Persian Gulf within their borders, and opened trade with them, taking their corn in exchange for cattle, sheep, and occasionally a horse. Later, cloth made from the hair of the Cashmere goat, a native of the country, also became an article of trade, and Elam began to prosper; but her people were not long allowed to be at peace.

North of this country and on the borders of the Caspian Sea was a settlement of Caucasians, occasional visits from the members of which were made to Elam, ostensibly to trade, for they carried cloth and skins with them, which they gave in exchange for corn, but really to spy out the land, with the intention of wresting it from the rightful owners. They were suspected and watched, but

nothing was ascertained until a young Asiatic volunteered to secretly follow them and ascertain their intentions.

He did so, and drawing near their camp fire at night he overheard their plan, which was to return home, get their fighting men together and swoop down on the inhabitants of Elam at night and destroy them utterly.

The young man returned and reported what he had heard, and a counter plan was formed. All capable of bearing arms were called together and held in readiness; then a relay of swift runners was sent forward, one being dropped every few miles by the way, until a complete line was formed into the country of the enemy, and near enough to watch his movements without being seen.

The line of runners had not been formed any too soon, for the whites were already congregated and started early the next morning, the runner starting before them and running as swiftly as possibly to the next in line, who, receiving the word, passed swiftly to the next, the first following at his leisure until rested, and then quickening his pace. In this way the news was carried forward much in advance of the approaching force, giving the threatened people time to fully prepare for the conflict.

The Elamites marched forward far enough to be in the neighborhood of what they supposed would be the last camping ground of the approaching foe before striking their settlements; and here, secreted in the wood, they awaited his approach. At an early hour in the evening the army began to arrive, and before midnight all was still around the camp fires.

Then the war cry of the Elamites broke upon the

startled senses of the whites, and was quickly followed by the attack. Many were slain before they could arm, others fled into the darkness and escaped, but they were few, for the larger number were slain or made prisoners; these were bound, but well treated, two being sent back to their country to inform their friends and brothers that upon ransom being paid and terms of peace entered into the prisoners would be restored to them unharmed.

The terms were complied with, and the treaty then formed continued in force for many years, in fact until the Elamites became the Persian nation, and the people from the Caspian Sea became the brave and warlike Medes of history and their country Media. In after ages, though sometimes at war, the Medes and Persians were allies, and finally united and became one nation.

INDIA.—We now return to India, for changes have been taking place there. The priests (Brahmins) had become so arbitrary and exacting, that many of the people seceded and took up their abode on the Indus; others, and the larger number, settling in what is now Hindostan, where patriarchal governments were established and an effort made to get along without the intervention or interference of priests, the simple plan of worshipping the One God, in groves and in the household, being again adopted.

In course of time the patriarchal system gave place to a regular government, with a King, or Rajah, at its head, and they called themselves Drallahas, or the Dral-laha people. They became workers in copper, gold and silver, and were the first people in India to develop a written language and establish a code of wise laws.

They built temples dedicated to AMBRA, God of Good, and MARANTA, God of Evil. They believed that Ambra caused the growth of flowers, fruits and grain, blessing the earth with sunshine and genial showers, while Maranta sowed thorns, briars and all evil weeds, sent the tempest, and always was present in the storm when lightning flashed from the clouds and thunder rolled across the heavens. It was he who sent the floods, uprooted their palm trees, destroyed their vines and blighted the harvests.

They built more temples to Maranta than to Ambra. Ambra was incapable of injuring them, but Maranta must be placated by worship and offerings upon his altars. No bloody sacrifices were made, but fruits and flowers were constantly kept upon the altars, always being removed and burned when wilted or faded, fresh ones taking their place. The king and queen were regarded as the father and mother of the people and rarely ruled harshly or arbitrarily.

Ambra and Maranta were believed to be gods of this world, but above and beyond them was BRAM, the Infinite Father and God of the Universe, who required no temples for his worship, for he dwelt in the human heart and in everything that had life, consequently, to please Him was to love and be kind to animal as well as man. The most acceptable worship to Bram was silent prayer in some retired place, charity to the poor and hospitality to the stranger.

Woman, who had been degraded to abject slavery to her husband among the Brahmins on the Ganges, was made equal with man among these people. She could

hold property in her own right, and what she received from her father, when married, always remained her own. Her husband was allowed to have an equal interest in it, but he could not dispose of it, even with consent of the wife, for the law held it secure for the children.

Marriage was believed to be forever, therefore when a man died his wife was not permitted to marry again, and when the wife died the man was compelled to remain a widower, for they believed in the immortality of the soul, and that husband or wife, as the case might be, waited in spirit life until their companion joined them. The spirit world, they believed, was just beyond the clouds, but it was so pure and ethereal that it did not intercept the rays of the sun, and could only be seen by favored individuals at rare intervals. They believed, however, that all good people, just before death, could see some of its inhabitants and occasionally catch glimpses of its beautiful scenery.

They repudiated the idea that man, after death, if his life had been immoral and sinful, passed through the lower animals as a punishment for his sins. They called the doctrine of the transmigration of the soul an invention of the priests, gotten up to frighten the people into obedience to their demands. The Drallahas held that sinners, when they died, were carried by Maranta, or his dark and evil attendants, to a world of darkness far beneath the earth, where they were compelled to build walls as high as their heads and long in proportion to the enormity of their offenses against the laws of God, and they could never get out of the darkness into the light until the wall was completed.

This under world they believed was composed of rocks and loose stones, no vegetation of any kind growing there. Serpents of great size and all manner of loathsome reptiles abounded. The water was full of loathsome creatures, and the sinners were always thirsty, but when they attempted to drink these disgusting creatures swarmed towards their mouths and prevented them.

Stone was the material they had to use to build their walls, and many a sinner after working for months, and having completed his task except the last stone, would see his wall dissolve into nothingness before his eyes and be compelled to commence anew. To the one who had failed in few things the building of the wall was not difficult, and when it was completed he was furnished with a torch to light his way out of this abode of darkness. When he arrived at the confines of the territory of Maranta, Ambra or some of his attendants would meet and carry him to the spirit world, where he would be united to his friends who had gone before.

They believed in the pre-existence of the soul, and taught that, as infants, the souls that were destined to inhabit a human form dwelt in the flowers until such time as a woman conceived; then the angels took the infant soul from the flower, placed it on the woman's breast, and in a few hours it was absorbed and entered the body of the child, to be born with it. No amount of sin could contaminate the soul; it always remained pure and daily whispered to its proprietor, trying to direct him aright. It came from Bram and must return to him, consequently no human being could be confined forever in the

dark world, for even Maranta himself, when man became so pure and sinless that there would be no more work for him, would be led out of darkness into light and become a bright and good spirit.

The Drallahas were the first people outside of Atlantis to give birth to a *trinitarian* idea, and the theologian of to-day is largely indebted to them for that dogma. They were close observers of nature and came to the conclusion that all things in nature were triune in character. For instance, the tree has, first its roots, then its trunk and last its branches; or it has its trunk, its branches and its leaves. Then the fruit has its outside husk, its shell and its kernel in the nut. In the orange, the skin, the pulp and the seed. Again, in the case of *endogens*, like the palm, there was the pith, the wood and the bark. In *exogens*, like the oak, the heart, the sapwood and the bark. The earth they believed to be triune; that is, the rock, the tough clay and the soil. Man, being a child of the earth, must correspond with it; therefore the bones corresponded with the rock, the sinews and muscles with the tough clay which holds the rocks together, and the skin with the soil, the hair corresponding with the vegetation.

They carried these correspondences still farther. They said that the heart of man corresponded to the ocean, and its beats to the ebbing and flowing of the tides; the large arteries to the great rivers, the veins to smaller rivers, and the small blood-vessels to the little rippling streams.

From this they argued that God, though ONLY ONE, was triune in attributes, and that these attributes were, first, WISDOM; second, LOVE, and third, TRUTH. They

taught that God always existed, but that for many millions of years he only possessed wisdom; that finally love became manifest in his nature, and the two begat truth, which corresponds to power.

This teaching was adopted by the Brahmins, hence the idol with three faces on one head. Among the Dralahas, and the Shanatas, who succeeded them several thousand years later, the features of these faces were carved or sculptured to represent the idea they wished to convey. The front face was that of an old man with high and broad forehead, serene face and eloquent eye. On the left side of the head, the face of a young and beautiful female. On the right was that of a bright male child. The front face, that of an old man, was to represent Wisdom; that of the female, Love, and the child, Truth, for they held, as is now said, that "children and fools always tell the truth." But the man child represented power as well, for the child becomes the strong and powerful man.

The Christian doctrine of the Trinity had its origin here, for, as we shall show farther on, the Drallaha idea was adopted by other nations, some changes or modifications being made to suit the people and the times. The Drallahas themselves added, a few centuries later, what they supposed was further proof of their idea, viz.: there are but three kingdoms in nature—the ANIMAL, VEGETABLE and MINERAL. Also, there are but three elements—air, fire and water, by which they supposed that they proved their position beyond a doubt.

The theologians had only to personify these attributes, calling Wisdom the Father, Love the Son, and Truth, or

Power, the Holy Ghost, for they say this Ghost comes with power, and great power, too, and they had their three persons of the godhead, or three in one.

The king and queen of the Drallahas were not vested with absolute power. The people were divided into three castes, the first of which was the royal family and the nobles, the second was the soldiers, or defenders, and the third merchants, the trades and the working classes generally.

The king had a council composed of the heads of the various departments of the government, the commander of the military being one of them, and this council enacted, altered or repealed the laws. The third caste also had a council, selected by the people, which performed the office of a court, settling all disputes and hearing and deciding all matters of a civil nature. Appeal could be taken from its decisions and the case carried to the higher council, the action of which was final.

In criminal cases all classes of citizens were tried in the lower council, from which there was no appeal. Murder was a rare crime among them, but the convicted murderer was never executed by the law, for they had no death penalty other than this: if an individual was found guilty of willful murder he had the option of committing suicide at such time and place as the council named, or perpetual banishment from the realm. For theft, extortion or any of the minor crimes, fines were imposed, which had to be worked out, either for the government or the wronged individual, the convict being in a manner a slave until full satisfaction was given.

Female virtue was so highly regarded that a man found guilty of seduction, though a member of the upper or noble caste, and his victim belonged to the lower, was reduced to the lower caste, and his property, or such portion of it as was deemed necessary, was given to the wronged female.

Among the ancients there was much speculation as to the cause of the saltiness of the sea, and in this connection we will give a story, common among these people, and believed to be true, though a fiction, because it will serve to show how highly they regarded monogamy, or the marrying of but one wife :

“Thousands of years before the time of which we write the surrounding ocean was milk instead of water, for the first human beings were born and nourished in this milk until they were old enough to be placed on the land and care for themselves. The forefathers of the Drallahas were the first people created, and Bram gave them wise laws and the best of rulers, but he forbade them from marrying a second time.

“Many ages after the creation one of their kings, when past middle life, lost his queen, and was inconsolable for a long time, when a herald brought word to the city on the sea that a caravan, headed by the most beautiful woman ever seen, was coming to visit their grief-stricken king.

“When the caravan arrived, with the lady mounted upon a white elephant in front, the palace was thrown open for her reception, and the king met her at the gates and escorted her to the reception chamber, where he made her welcome, and told her to use everything as though it was her own.

"She was beautiful as a dream, having hair the color of burnished gold, eyes as blue as the midnight heavens, faultless features and a complexion fair as milk, her cheeks having the color of the royal rose, and her lips like in color to a cleft pomegranate. She claimed to be the daughter of a mighty king far to the north, who had sent her to comfort the Drallaha king in his bereavement, telling him that in her country a king could marry as many wives as he chose, and that her father had sent her to be his wife.

"Mazzan, the king, resisted her blandishments for a time, but finally succumbed and married her, contrary to the advice of his councilors. As soon as she was married she turned the palace into an abode of debauchery and pleasure. The eyes of the king were blinded for a time, but at last he found her and a young man who came in her retinue under such circumstances as to prove her unfaithfulness beyond a doubt.

"He then left the palace and went out on a rocky promontory that projected into the sea, and seating himself he commenced to weep. For three days he refused the food his subjects, who still loved him, brought. On the afternoon of the third day the whole heavens were covered with black clouds—lightnings flashed, and such thunder as was never heard before or since shook the earth to its foundation. Added to this, when night came the wind added its fury to the storm, prostrating trees and buildings and destroying the harvest, which was almost ripe.

"With morning came a clear sky and a perfect calm, but the king had disappeared and could not be found ;

the palace had been stricken by a thunderbolt and was in ruins, not a vestige of the fair temptress or her retinue was left. When the people went down to the sea, as they had been in the habit of doing, to get a supply of milk, they found it green in color and bitter to the taste, the tears of the repentant king having changed the milk into brine.

"The storm had caused such destruction of property that the people were reduced to dire extremity, and many of them scattered over the world, thus peopling waste places and populating the earth; therefore the Drallahas held all peoples, but the whites, as kin, believing that the beautiful woman who came to the country and caused their misfortunes was a creature of Maranta and that he was the father of the white race."

This interesting people lived more than fifty thousand years ago, at a time when Ceylon, or Lanka, as it was called of old, was part of the main land. They were expert mineralogists, working in gold, silver and copper, adding iron to the list a little later. They cultivated rice and millet, beans, melons and onions; had herds of cattle, some sheep, asses and goats, but no horses. They raised flax and cotton, spinning with the distaff and weaving cloth, of which they made clothing. They planted palm trees in groves, and cultivated the vine to a considerable extent. They regarded cattle as sacred, so far as killing them was concerned, but they used them for carrying burdens to draw their primitive plows and to ride.

They were vegetarians, except as to fish, fowl and mutton, which they used sparingly. They domesticated

the wild fowl of the jungles, using the eggs as food, but never eating any but wild ones, for they considered it a sin to kill bird or beast that had confidence enough in them to prefer a life of domestication to the wild state. It was the same with sheep; but it frequently happened that sheep were so seriously injured by wild animals that their recovery was a matter of doubt. In this case the sheep were killed and the flesh distributed among the people, the owner only retaining enough for a single meal for his family.

Wild hogs were numerous, but they considered them unclean animals, and never used them as food, unless by failure of crops they were reduced to extremity; then the individual who used the pork had to go through a process of purification, which was effected by a certain number of baths in a given time, and a certain number of offerings at one or more of the altars of Maranta, to whom it was believed the hog belonged.

After the Drallahas discovered iron and utilized it for making weapons and implements, the fame of it went abroad, and parties came to their country from the Indus and Ganges to learn the process of reducing the ore, extracting the metal and forging it into shape. As no secret was made of the discovery, all who came were hospitably received and freely taught; so that in India the stone age gave place to that of iron without the intervention of the bronze.

The valley of the Indus had become quite populous, so much so that the people began to push westward, crossing the mountains into what is now called Afghanistan, and forming settlements, which prospered, for they

still held allegiance to and kept up communication with the settlements on the Indus.

These settlers found the camel in large numbers and very wild in Afghanistan. On the high plateau (afterward called Iran) these animals were found in herds, and were not easily approached, but young ones were secured and domesticated, after which full grown animals were easily caught, the tame ones being used as a decoy. These animals were of the variety with two humps.

Farther west, in what is now Arabia, the camel with a single hump, and regarded as inferior, existed in a wild state, but was caught and tamed soon after, the inhabitants of Elam, having first procured from the Aryans (so naturalists call the aboriginal inhabitants of India), in the way of trade, a few animals of the two-humped variety, and this induced the people to catch and tame those having one hump. From this time on the camel became one of, if not the most useful animal for bearing burdens and carrying man on his journeys.

On the INDUS the people were free from priestly rule, and, profiting by the experience of the Drallahas, they had become cultivators of the soil and were making progress in building and the working of the metals. After the manufacturing of iron was introduced they began to work in stone, and laid the foundation of their first city, Delhi; not the present one, for two cities of this name were built and crumbled into ruins before the first stone of the foundation of the present Delhi was laid.

The first DELHI was built about ten miles from the site of the present one. The ruins of this ancient city

are covered to such a depth by the dust of ages that it is hardly probable that they can now be found; but the ruins of the second have been visited and its site is known.

The people had modified their religious views, formulating them after the Drallahas, with whom they kept up a friendly intercourse. In morals they were pure and their honesty could not be questioned. Their hospitality was unbounded, all strangers being kindly received and entertained. They were not warlike, but had soldiers to defend them from the surrounding wild tribes.

From the Drallahas, who had commenced to observe the heavens and had made some astronomical discoveries, these people imbibed a love for the science, and men were engaged nightly observing the heavens and making notes of their observations, for they had adopted from the Drallahas their written language.

On the GANGES few changes had taken place since we last spoke of the people settle there. The priests had gained in power, except in old Benares, from which they were excluded, and they now hold absolute sway, ruling as they pleased in all things. They drew upon the people for labor, compelling them to build temples (they were of wood at this time), as well as houses for these idle men.

When gold and silver came into use they were seized by these priests wherever found, and applied to decorating the temples and altars, for they were not used as money for ages after their discovery. These metals were wrought into ornaments for the person, in the form

of jewelry; sword and dagger hilts, as well as scabbards, were mounted with them, and precious stones, which early came into esteem, were set in these metals.

In BENARES and the settlements surrounding it the people were prosperous and happy. They kept up an intercourse with the people of the Indus and Hindostan, and all that was discovered in those sections of the country was soon known and adopted there, for the people of Benares, untrammelled by priestcraft, were much inclined to be progressive, and, therefore, the discovery of iron, and the uses to which it could be applied, was gladly hailed by them, and young men were sent to the Dral-lahas to learn all there was to be learned about it.

In the PUNJAB the people progressed more slowly. They cultivated the soil to some extent, but as rice could not be raised profitably they were confined to millet and a species of wild barley that improved by culture. They had sheep, together with a few cattle and goats, to which chickens were added. They still worshiped in groves, in the primitive manner, and successfully resisted the priests, who had made several attempts to gain a foothold among them.

CHINA AND JAPAN.—In CHINA the Mongols were making progress in clearing up and putting the land in cultivation. Settlements had been established at some distance from the coast and the people were prosperous and increasing in number. Since we spoke of them last many centuries have passed and all communication between China and Atlantis had long since ceased, because of the danger attending the navigation of the seas.

On the JAPANESE Islands the mixed Mongol and Malay race were doing well. Much of the land had been cleared and was under cultivation, and the people, having a delightful climate and fertile soil, were contented and happy. The only disturbing element was the Malays, who, having captured several of the Chinese ships and murdered the crews, made use of these ships to visit and make forays on the inhabitants of Nippon and neighboring islands.

They were usually beaten off with loss, only to return again, their object being plunder and to gratify their sanguinary dispositions by murdering the inhabitants. They harassed the Japanese until forbearance ceased to be a virtue, and they (the Japanese) built several ships that were larger than those of the Malays. These ships were manned and armed, so as to be in readiness for the Malays and run their vessels down.

They did not have to wait long. Two Malay vessels made their appearance in the offing, beating up against the wind. The Japanese vessel, concealed by a wooded point of land, set her sails, and at the proper moment was pulled out by sweeps to where she would take the wind, which was fresh. The Malay crews made no effort to get out of the way, believing their two vessels more than a match for one.

The Japanese vessel was steered as though she was attempting to escape to sea, which caused the nearest Malay vessel to attempt to intercept her. When the vessels were nearly abreast the helm of the Japanese vessel was put hard up, the ship suddenly changed her course, and running bow on she struck the Malay vessel on the broad-

side and cut her almost in two. The vessel sunk almost at once, carrying her crew down with her, or leaving them struggling in the water.

The second vessel, no doubt believing the running down of the first to have been an accident, was approaching, and when near enough was run down in the same way, nearly the whole crew perishing. Though the Japanese vessel made efforts to save all she could, but a very few were rescued; these were treated kindly, however, and in a few days were carried to the Loo Choo Islands, where they were set at liberty and allowed to find their way home with a report of the disaster, which for many years prevented the Malays from giving them trouble.

The Mongols had by this time made quite a success of the cultivation of wheat, which largely took the place of rice, though the latter was cultivated where the soil was adapted to it. As intercourse with China had long since ceased, the Chinese refusing to have any intercourse with them because their blood was no longer considered pure, the Japanese were for many centuries almost entirely isolated from the rest of mankind, but they were prosperous and contented, having within themselves all the resources their simple natures required.

The Malays had, however, in their various raids on Japan, captured and carried wheat to Farther India, where it was introduced as a new kind of rice, and some attempts made to cultivate it, but without much success, until it was carried farther north. There it done well, and was finally carried to the Ganges and its cultivation spread over such portions of India as were adapted to it.

Botanists have long sought for the wild plant from which wheat was developed, but vainly, for the very good reason that it was indigenous to Atlantis and was introduced to the world from that continent, having been brought to Asia by the Fohahtees, or Chinese, as now called.

In northern and western Europe the people were still savages, living as before described in the stone age, consequently we have little to say of them, for savages once described and their characteristics given are the same until radical changes occur. In fact, it may be said that savages have no history, for the changes that occur among them, until some foreign element is introduced, are too monotonous to be interesting.

The same may be said of the red men of America. It is true they increased in number, and continued to divide into tribes, which were constantly at war with some other tribe, or tribes; but otherwise no changes had occurred that it is necessary to chronicle. Besides, names were changing so frequently that it would be almost impossible to give a connected history of any one, let alone many nations of this people, who are to-day apparently as hard to civilize as they were three hundred years ago; not because they lack the necessary element, but for the reason that their Caucasian brothers have never treated them as human beings.

They received the first white men who landed on the continent, after the discovery of Columbus, as superior beings; gave them a foothold on their lands and treated them as brothers; aiding them in their extremity, and

never retaliating for the wrongs done them until driven to desperation by the greed of the whites for their land. This course has been pursued from that day to this. Solemn treaties made with them by government one day has time and again been broken the next, and the Indian has had no redress. He has been robbed and wantonly murdered; his women have been outraged and seduced from the path of virtue; his young men have been made drunkards, and he has suffered every outrage that could be inflicted upon him, not the least of which is the fact that a foreigner, no matter how ignorant, can and does become a citizen, the African being no exception; but the Indian, native to the soil and the original proprietor of the whole of it, must remain an alien and be trodden under foot by people of far less noble nature than himself.

The people of America, unless swift justice is done the red man, will be visited by judgments that will come thick and fast. The angel of retributive justice is knocking at the door, and soon he will enter with a sword of flame, and he will spare not. The Indian spirits in their hunting ground in the spirit world are in council discussing the treatment and condition of their brothers in earth life, and they will soon use the vast powers they possess to avenge the blood that has been crying from the ground so long; the wrongs that have been waiting to be righted, until they have exhausted their patience and will delay the retribution no longer. Oh, people of the United States, be warned before it is too late, for is the Indian less a son of God than the white man?

ATLANTIS.—After the lapse of many ages we return to Atlantis, the people of which we find prosperous and happy, for no internal strife had interfered with their progress. The city of Atlanta had grown to vast proportions, numbering a million and a half of inhabitants, the suburbs included. The buildings were composed of hewn stone, marble, porphyry and brick, and many of them were grand structures, each dwelling having allotted to it enough of ground for a small garden, a yard in front being devoted to floriculture, and, as it was never visited by frosts severe enough to injure the most delicate plant, flowers were ever in bloom, pleasing the eye with their beauty and gratifying the sense of smell with their perfume.

The city was built in circular form, a large circle in the center being devoted to the temple, near which were the government buildings. From this center the streets radiated, like the spokes of a wheel, in all directions. The temple was large and an exact square, the four fronts facing due east, west, north and south, with a large entrance door in the center of each front. Over the door facing the east was a large golden sun, and over the altar, inside of the building, was another, but somewhat larger. The building itself was porphyry, elaborately decorated with carved work. All the vessels and other articles used on the altar and in the temple were composed of gold or silver.

In this temple the high priestess, with her *seventy-one* assistants, all being females, officiated regularly once a week; but independent of the regular meetings were quarterly gatherings, these being regulated by the sea-

sons, occurring every three months and continuing three days. These meetings were attended by the people who lived at such a distance as to prevent their regular attendance on "temple days," for so the seventh day of the week was called.

The people were divided into four castes, as follows: 1. The nobility, from which the religious and moral teachers (always women), the secular and scientific teachers, who were males, were selected. 2. The artists, mechanics, merchants or traders, and all connected with them. There was no restriction as to sex in these pursuits. 3. The military or defenders of the people, the commanders of which were men of the first caste; but merit always elevated men from the ranks in case of vacancies. 4. The laborers, which included farmers, sailors, fishermen and all other workers not having trades.

No man or woman could be elevated from the caste to which they belonged, except as follows: a woman of a higher caste was allowed to marry a man of a lower one, in which case the man was elevated to the caste to which his wife belonged; but it was forbidden for a man to marry a woman of a lower caste, unless by permission of the government, and then he descended to her station in society.

Each door of the temple was devoted to the use of a caste—that facing the east was the entrance for the high priestess, her assistants and the members of the first caste; that at the west was used by the second caste; the military, or third, at the south, and the fourth at the northern door.

The temple was devoted to the worship of ONE GOD, the Creator as well as the Ruler of the Universe, who was always present, but never seen, for they believed that he existed in or permeated everything that had life, whether animal or vegetable. They believed in the immortality of the soul, and that the soul of a wise and good man or woman would be translated to the skies, and as a bright star ever beneficently smile upon the world they had left, and, retaining their individuality and consciousness, their happiness would consist in watching man's progress from a lower to a higher condition.

It was unlawful for a man to have more than one wife, and it was considered a crime to prove unfaithful to wife or husband, though either could marry again if death separated them; but at least two years must elapse before a second marriage. Divorces could only be obtained through the high priestess, and they were never granted until all means were exhausted to reconcile the parties.

Crimes were very rare, the minor ones being punished by degrading the criminal to a lower caste, except as to members of the fourth. These were compelled to make restitution if possible, if not, then they were compelled to work on government works for a stipulated time, the wages allowed being paid to the wronged individual until his claim was satisfied, indemnity for costs being exacted in the same way. A criminal by meritorious conduct could rise to his former position in society, and was never ostracized because he had once been a felon.

Murder was the most rare of crimes, but they had no death penalty. The murderer, when convicted, was

publicly exposed, dressed in a blood-red garment, for such number of days as the judges decreed, and then banished for life to the inhospitable islands north of the country, and no pardon was ever granted to one guilty of this crime.

Criminals convicted of any crime a second time were also banished for five years, and they could not then return unless restitution (in the case of theft, swindling, or unlawfully obtaining property) was made and security for good behavior given by the relatives or friends of the criminal.

They had excellent schools, which were free to all classes. In these the rudiments as well as the higher branches, such as astronomy, astrology and metallurgy were taught. Medicine was almost exclusively in the hands of the women, though the study and practice of it was allowed to men. The other branches of education were open to females; but they, though allowed to teach all the lower branches, were not permitted to teach the sciences, except medicine.

The government was republican, the Mardaen, or President, being elected for six years, and could never be re-elected. They had an upper and lower house, the upper elected from the nobles, or first caste, and the lower from the second and fourth castes, no member of the military being allowed to hold a seat in either house, or a government office, except such as belonged to the army. In fact, there was scarcely anything for the army to do, except to guard the frontiers from the forays of some tribes of the Fohahtees that severed their connection with the main body, and, locating in the

mountains and valleys, lived a predatory life. They rarely shed blood, however. A war was never known on Atlantis.

They had two courts, *common* and *supreme*, and they were open to all classes of society; the poorest or lowest, as well as wealthiest and highest, could depend upon having equal and exact justice administered in these courts, the judges of which were appointed by the Mardaen, with the consent of the upper house, and retained the office for life, or during good behavior, the government paying their salaries.

The government owned all the land, and collected from the agriculturists, gardeners, etc., one-tenth of what they raised, and in years of failure the government supplied their tenants with all that was actually necessary to supply their wants, furnishing seed to replant, and for these supplies no charge was made. All necessary repairs to buildings were made at government expense, the tenant being employed to do the work, if he could, and the government paying for it. A tenant, once located on a government farm, had a claim to it for life, and his wife and children after him. If a tenant died and left a helpless family, the government furnished the widow with reliable help to till the land until her children were old enough to attend to it themselves, and for this the widow was free from charge, for the widow and fatherless were wards of the government, and it was bound to protect them.

In the cities and towns individuals could hold property, leases of the ground being given to those who desired to build, these leases to be perpetual in the

family of the individual who improved the land by building upon it. He could dispose of his improvements and transfer his lease, but not to the detriment of his family. In case a family became extinct, the property reverted to the government.

They had gold and silver for money, or mediums of exchange. At first it was used in small bars, with a designatory stamp on it. This was improved upon by casting it into round balls of different sizes and values. In time these balls gave place to the disk, upon one side of which was the sun and on the other the value.

The masons, who were stone-cutters and sculptors as well, were largely in excess of the other trades, and formed a distinct class, though belonging to the second caste in society. They held regular meetings, to which no others were admitted. These meetings were designed for personal improvement; new orders of architecture and ornamental carving in stone were presented and discussed, the younger members being instructed in drawing and encouraged to bring in designs, that errors, if any, could be pointed out.

In time they adopted the name of the "United Builders' Brotherhood," to which none but members of their own craft were admitted, apprentices never being allowed to attend any of the meetings, except those for instruction, until they had acquired a certain degree of skill in their work, when they were given the grip and sign that would admit them to the regular secret meetings. Their emblems were the trowel and apron for the apprentices, to which was added the compass and square for those farther advanced, while the still higher had added to

their emblems the sun, in the center of the rays of which was an open eye. The sun was the symbol of God, and the eye was interpreted to mean that "God sees everything."

Freemasonry, as it is called in the present day, had its birth on Atlantis at least fifty thousand years ago, but it had but the three degrees above mentioned for many ages. It was the duty of members of this order to assist each other in all lawful things, to take charge of the male children of a deceased brother and bring them up craftsmen, unless they preferred some other trade, in which case all good craftsmen were bound to assist in obtaining situations for them. The widow and orphan daughters were not neglected; but, as the government of Atlantis assumed paternal charge of all widows and orphans, the craftsmen were not obligated to look after the female members of a deceased brother's family.

The funeral rites of the Atlantians were very simple, and at the same time rational, for, believing in the immortality of the soul, and that death was inevitable, the conclusion they came to was that man's condition would be much better in the life to come than in this. They held that the body was composed of matter which mother earth had loaned to the soul to be worn as a garment, and that when the soul was done with it the earth claimed the matter, that she might use it in building up other structures; therefore, the body, covered with the clothing it had on when death overtook it, was deposited in the ground with the following ceremonies: It was placed upon a bier soon after death and borne to the place of burial by four of the most intimate friends. Immedi-

ately behind the bier came the family of the deceased, who were followed by the friends and such others as chose to attend. When the body was placed in the grave, if an adult, sprigs of evergreen trees or shrubs were thrown over it in quantity sufficient to cover it, the evergreens signifying that "man lives forever." If a child, a profusion of flowers decorated the bier, and the attendants at the funeral were all provided with flowers and evergreens, the flowers being first cast on the body and the evergreens last, to signify that "human flowers, though blighted in earth life, will bloom and become evergreens, or live forever in the beautiful world of the spirits."

There were no religious ceremonies, for the dead were silent, and in silence they were buried. Pure white was worn as mourning by all the members of the family for three months, except in the case of husband or wife; they, after the three months expired, wore a white band round the left arm, above the elbow, for two years, including the three months of full mourning.

The cemeteries were always located on low ground, lower if possible than the city or village, for the people considered that it was unhealthy to bury the dead on high ground, where the drainage of the water through the soil would carry the putrid matter of the decaying bodies into their wells and springs, and thus poison them.

The Atlantians had carts and wagons, which were drawn by horses, oxen or asses. But few light vehicles were in use for pleasure or traveling, for it was considered effeminate to travel in any other way than on horses

or asses, elephants being used for women and children, though the larger number of the women were expert horsewomen.

They had made much progress in shipbuilding, and the large bay upon the shore of which the city was built presented an animated appearance, so many vessels lying at anchor or sailing to and fro upon its waters; but up to this time no long voyages had been undertaken, coasting, sails to neighboring islands and fishing giving employment to the shipping. Now, however, a change was about to take place. Their brothers, the Fohahtees, who had settled in a far-off country, had not been heard from in many ages; so long, indeed, that the story of their departure and subsequent intercourse with the home continent was more like a tradition than a reality.

The high priestess had informed the government that the time had come for them to sail to western countries and introduce their knowledge to the people they would find there. That God commanded it and they must obey. In accordance with this command, vessels were fitted out, provisioned for a long voyage and well armed, for they were told that they would be likely to encounter bloodthirsty and cruel robbers on the sea, who would murder them and take their ships if the opportunity was given them.

They were directed to take skilled workmen, selected from the different trades, with them; but workers in stone and makers of brick were to be largest in number, for the people they would visit would need them most. Grains and the seeds of all their useful fruits and vegetables were to constitute a part of the cargo of each ship, and

they were to be distributed, with directions as to cultivation, to all who would receive them. Tools in large quantity were also provided, as well as workmen who manufactured them.

When everything was in readiness the officers and sailors of the expedition visited the temple, and an address, a portion of which was devoted to instructions, was delivered by the high priestess; after which the balance of the day was devoted to farewell visits of the relatives and friends of the members of the expedition, for the ships were to sail as soon as the sun rose in the morning.

Before it was fairly light in the morning the shore of the bay was thronged by a multitude of people, the high priestess and her attendants joining them a few moments before the peaks of the mountains to the east were bathed in rosy glory by the rising sun. All was bustle on board the vessels. The anchors were raised, and the sails shook out ready to catch the breeze that always came with the rising sun, when the high priestess threw up her hands and the people uncovered their heads and prostrated themselves upon the ground until she invoked a blessing upon the undertaking and all engaged in it; then, the breeze filling the sails, the six vessels got under way, sailing majestically westward to explore unknown seas and visit strange lands, the officers and crews having full faith in God and what the high priestess had told them.

It is not our intention to follow them and record daily occurrences, for that is unnecessary, even if it were possible; but let it suffice to say that the weather, the wind

and the waves favored them, and after calling at many islands, the inhabitants of which refused to receive or hold intercourse with them, they passed south of Borneo and Sumatra without seeing them, and sighted land, which proved to be Ceylon (then Lanka), where they landed, but were not kindly received by the natives. They remained a few days, but were not allowed to penetrate the country.

They ascertained that the main land lay to the north, and steering in that direction they sailed up the Bay of Bengal and entered the mouth of the Ganges. Here the natives visited their vessels, and, receiving a few presents, reported the arrival to the priests, who visited the strangers, and, ascertaining their purpose, gladly welcomed them.

The ships were moved up the river to the settlements, where they were visited by the people and created much astonishment, for they were much larger than those of the Malays, who, first capturing Chinese vessels, had afterward built several after the same model.

The Atlantians commenced work at once building themselves houses on the land, the priests detailing people to assist them. After their completion the brick makers were put to work, suitable clay being found; stone was procured and the stone cutters commenced their labors, the Aryans joining both parties, being anxious to learn, and, meeting with encouragement from priests and Atlantians, they worked enthusiastically.

The Aryans manufactured a rude pottery without any ornamentation. The Atlantians started a pottery and instructed them to make finer and better ware, on which

ornamental figures, flowers, etc., were made. The silver and gold workers of the country were taught improved methods for working these metals. They were taught how to make bronze tools, implements and metals; and the workers in iron, of which there were a few, were instructed to work and temper it; and so with all the rest of the trades.

A school was established for instruction in the minor branches of education, and this was followed by one for the teaching of the sciences, astronomy, astrology and religion. To astrology and astronomy the Brahmins (priests) and their families immediately gave in their adherence, but they were shy of the Atlantian religious views, until they found that *caste* entered into it, for they were sticklers for caste, but had but two well defined orders, the first of which was the priests and the second the people; for, unlike the Drallahas, they had no military, the people in general turning out as soldiers when it was necessary to do so, but this was very seldom, for they had no near enemies.

A few of the Brahmins opposed making four castes, but the majority ruled, and they adopted the Atlantian plan, with the exception that they placed the soldier element second, instead of third; and adding in after times a fifth, as follows: 1. The BRAHMIN, or priest. 2. KSHUTRYNS, or soldiers. 3. Voishnus, or merchants, dealers, etc. 4. Sudras, workers, laborers, servants, etc. 5. Pariahs, or outcasts. The last were not allowed to live in cities or villages, or in fact to have any fixed habitation, and anything they touched was unclean. As the members of the different castes were not allowed by

the law to intermarry, when such a marriage occurred the parties became pariahs, as did their children.

When the Brahmins learned of the magnificent temple of Atlanta they became enthusiastic on the subject of building one of stone, and as it would be necessary to have some of the work done by holy hands, particularly about the altar and in the interior of the building, a number of the Brahmins immediately applied themselves to learning the different branches of mason work. Now, the masons who came with the Atlantians kept up their meetings regularly, and when they found a worthy young man among those who were *apprentices* to them he was invited, first to the meetings for instruction, and later inducted into the *degrees*.

At the beginning the Brahmins refused to meet with the masons, but some of the young men among them thinking that they could not learn all the mysteries of the art unless they joined with the others, defied the rules of their fathers and entered as apprentices, taking the degrees as they became proficient in the work. It was these priests who, defying the teachings of the master masons, instructed, or rather initiated, other priests, who were not craftsmen, into the secret signs, grips, etc., of the brotherhood, so that in after ages it became a priestly order and was practiced in Egypt, Assyria, and in Greece, where it was remodeled or reinstituted, at Eleusis, more than a thousand years before the Christian era, and is known as the Eleusinian mysteries, pagan priests being the grand masters.

The news of the arrival and work of the Atlantians was carried to the Indus and other portions of the

country, and visitors arrived almost daily, brought by curiosity at first; but many remained, and others came to learn the mechanical trades as well as the arts and sciences, astrology and astronomy exciting the greatest interest, and religion with the majority the least.

Seeds were distributed to all the comers, full directions as to cultivation and use being given to them. The Atlantians found rice in cultivation, and ascertained that wheat and barley were cultivated farther north. Rye was given to some visitors from the Punjaub, as was barley, which they said was a better variety than that possessed by them. The seeds of apples, pears, peaches, apricots, plums and cherries were also distributed, in this way introducing these fruits, some of which did not thrive in India, but found their way to other portions of the country, where they did.

It has long been claimed by some botanists and people generally that the luscious peach was developed from the bitter almond, and the many varieties of the apple from the wild and sour crab; but this is an error. The peach, called *Amygdalus Persica*, originated in Persia, it is said, hence the terminal name; but such is not the case, for oth peach and apple (the cultivated varieties) were indigenous to Atlantis, as were two varieties of cherries, the apricot and two or more plums. Therefore, the first peaches carried into Europe from Persia originated from the seed distributed by the Atlantians in India at the time they were introducing their civilization.

As soon as the work was fairly commenced on the Ganges and the school in successful progress, the expedition made preparations to sail, leaving teachers and

workmen to carry onward the work in their absence, promising to return in a year, if not sooner. Having heard that the wheat in cultivation in India had been obtained from people much like themselves, though not so large, who inhabited some islands to the north and east, they set sail, nearly the whole population of the country turning out to see them depart and wish them God speed.

Following the eastern shore of the bay after they left the river, they made the mouth of the Irrawaddy, where they found a settlement and a small ship anchored; but when they approached the shore, the ship, propelled by sweeps, was carried into the river, and the people (they were Malays) fled. Thinking it useless to land, they continued their voyage down the coast, and passing through the strait of Malacca, after several attempts to hold communication with the inhabitants, without success, though they tried the main land and Sumatra, they doubled the cape and made land again at the mouth of the Cambodia. Here a fleet of canoes, filled with armed Malays, made several hostile attempts to board the ships. They were beaten off, however, and the expedition continued on up the coast, making no landing until they reached the island of Hainan. Here they found, a few families, and landing, they made a few presents of such articles as the inhabitants needed most.

A few days later they touched at a point on the coast of China, near the present location of Hong Kong, and, opened communication with the inhabitants, who received them with evident reluctance, but seemed afraid to refuse the proffers of friendship made by the strangers.

They found these people were Fohahtees, and that they had a tradition, but it amounted to little more, of the coming of their forefathers from a distant country in the east; but they persisted that that country was in the sun, and that their ruler was a son of the sun and a brother to the moon. Their language had changed materially, and they had degenerated in size, but in other respects they recognized them as brothers. :

Finding the people well supplied with all the necessities of life, and far in advance of the inhabitants of India in civilization, they continued the voyage, calling at the mouth of the Yang-tse-Kiang and Hoang Ho, but were not permitted to land at either place.

From the Hoang Ho they steered almost due east and made the most southern of the Japanese Islands, where they were kindly received and entertained for several days; when, being directed to Nippon as the head of the government, they sailed for and safely reached the island just as the sun was setting; and as the people seemed to be much alarmed at their approach, they anchored and remained quietly on board until morning, running up a white flag on the mast of each ship.

After sunrise a canoe containing two officials and the rowers came alongside of the larger ship, and opened negotiations for the immediate departure of the ships, promising to furnish any needed supplies if they would leave in peace.

When informed that the attentions were not hostile, and they were brothers who had come from a far distant country to visit them, and, if possible, assist them, the canoe returned to the shore to report. In the mean

time the flag of Atlantis was run up to the peak, and, blowing out on the breeze, displayed a golden sun on a white ground, which was surrounded, at some distance from the sun by a stripe of red, the edge of the flag having a blue border several inches in width.

When this flag was seen there was quite a commotion on shore, which was followed by the people crowding round an old man who seemed to be addressing them in an earnest manner, the people acting as though they were much excited. When the old man ceased speaking he walked down to the shore, and embarking in a canoe, was soon alongside. Being assisted on board, he first looked at the men, then at the flag, and said "Atlantis." Being answered in the affirmative, he gave a joyful shout, which was immediately answered from the shore, from which a number of canoes filled with people immediately came out and surrounded the ships, which were towed to a safe anchorage by direction of the old man, who informed the Atlantians, almost as much by gestures as words, that when a boy he had heard his father speak of the beautiful Atlantis, and describe its flag, the story having been handed down from father to son for many generations.

When the ships were safely anchored the officers and crews were conveyed to the shore, none but a ship-keeper for each vessel being left aboard. The people joyfully received them, manifesting their pleasure by shouts, crowding round and touching their garments with their hands.

Runners were at once dispatched to notify the rulers, who lived at some distance from the harbor, the people

in the mean time throwing open their houses and offering hospitality to the strangers, the old man having told them that they were brothers.

In a few hours officers arrived, who invited the Atlantians to visit the Governor on the morrow, but that in the mean time provision would be made for their entertainment by the people who resided at a town a short distance from the harbor. The invitation was accepted by the officers, but the sailors were ordered to return to the ships and remain on board during the night, and every night, to guard them from the Malay pirates, who, they were informed, were in the habit of visiting the island at night, and aftering murdering the persons found on board, stealing the vessels.

Early in the morning officers made their appearance and escorted the Atlantians to the government house, where they were received by the Governor and such of his councilors as could be notified in time. But little ceremony attended the meeting. The house was of bamboo, covered with leaves of the same, and was but one story in height. It was about fifty feet in length by twenty feet in breadth, with movable screens to divide it into apartments when so desired.

When the Atlantians entered, the screens were ranged against the walls; the Governor was seated on a mat in the center of the room, with his councilors ranged upon each side of him, standing. The Governor rose as they came forward, and taking each by the hand in turn he designated a mat for him with a wave of the hand, but no word was spoken until all were seated, the visitors

occupying mats immediately in front of the Governor and his council.

The strangers were then asked by one of the councilors, who seemed to be the Secretary, the object of their visit to the island. The spokesman of the Atlantians replied: "Many ages ago a portion of the inhabitants of Atlantis, our home, seeking to better their condition, sailed across the seas, far to the west, and settled in a new country. They kept up communication with their old homes for many years, sending ships once a year for such supplies as the new country could not furnish. At last these visits ceased, and not hearing from them in many ages, except through our high priestess and her attendants, we long contemplated visiting them, but made no arrangements for that purpose until our priestess told us that the time had arrived.

"As our country is very old, and our wise men have made many discoveries that the rest of mankind should have—these discoveries coming from God, whose servants we are—we patiently waited until his voice, through our high priestess, commanded us to go forth as civilizers and teachers, carrying with us artisans, astronomers (who are also astrologists), agriculturists, together with the seeds of fruits and vegetables which are good for food, and many tools and implements that have been only known to us, all of which it is our desire you and all other men should have, believing that it is God's will that it should be so.

"We visited a portion of the people of India, who gladly received us. There we established a school and workshops, leaving the necessary men as teachers, when

we came this way. We tried to communicate with our brothers in China, but they refused to receive us. Now we are here, and are glad to find that, though your blood is mixed, you are still brothers and are much in advance of the other people we have spoken of; but we believe we can teach you much, and propose, if you do not object, to establish a school, furnishing teachers; also to teach your young men the various useful trades, such as working in the metals and stone, brick-making, building and painting; as also our religion, which you are free to accept or reject when you become acquainted with it."

The Secretary, after consulting the Governor and members of council, said: "We are glad you have come and will with pleasure accept your kind offers." Refreshments were then served and conversation became general, many questions being asked by the Japanese, and answered by the Atlantians to the satisfaction of their entertainers.

As soon as arrangements could be made the different tradesmen went to work, each one having as many young men as he could instruct; the school was established and was soon full of scholars, many of them being men past middle life, but all seemed anxious to learn, and made good progress.

The Atlantians remained several weeks, during which time they met nothing but kindness from the government officials and people; but leaving teachers and workmen, for the present, though pressed to remain longer, they set sail on their return to the Ganges, promising to visit Japan again within a year, if possible.

Instead of following the coast, as they did coming to

Japan, they laid their course by the sun and stars, sailing due south, passing the Loo Choos and making the Philippine Islands. Here they made a landing; but the natives repelled all advances, and manifested such a hostile spirit that they embarked, and did not land again until they reached Borneo, a storm driving them into a small bay on the western side of the island.

The weather was rough and tempestuous for several days, during which time parties landed and explored the country several miles inland, but failed to open communication with the people. They found the recently deserted houses, often with the fire burning and food cooking on it, but the people fled at their approach.

When the weather cleared they set sail, and passing outside of Sumatra, they entered the Bay of Bengal, and in a few days were at anchor in the Ganges, having been absent a little less than a year.

Their friends and the natives were much rejoiced at their coming, and reported good progress in school and workshops; also, that the vegetables and fruits adapted to the climate were a success thus far, some of them surpassing their expectations. They also reported that the settlement of Benares had applied for teachers and tradesmen to give them instructions, being unwilling to trust their young men under the influence of the Brahmins.

In a few days the vessels, under a mild protest from the priests, moved up the river to Benares, where they met with a hospitable reception and remained a few days, during which time a school was established, and the various tradesmen commenced work.

The Atlantians were much pleased to find the citizens of this place believers in One God, and no more, in the immortality of the soul, the ministration of spirits, and opposed to transmigration. They had no castes other than the chiefs who ruled and the people; were truthful, strictly honest, peaceably disposed, and very anxious to learn, that they might better their condition by becoming wiser.

When all arrangements had been made with the people of Benares to leave the teachers and workmen, the expedition returned to the lower settlements, to make arrangements for a voyage farther west, but were delayed by stormy weather for several weeks. These weeks were profitably spent, however, in ameliorating the condition of the people, by influencing the priests to adopt a more mild and humane treatment of the lower castes, who were at that time treated as slaves, who had no rights that their superiors could not trample upon with impunity. They could not hold property, and were compelled to labor for the Brahmins, early and late, receiving scarcely food enough to satisfy their hunger; but the influence of the Atlantians was the means that were required and had the desired result, that of giving these poor people a semblance of liberty at least.

When the stormy weather was over the expedition sailed, passing round Ceylon, and effecting a landing on its western coast. Here they met a few of the inhabitants, but were prevented from doing anything, further than making a few presents of tools, by the rivalry of two chiefs, which almost ended in bloodshed. Thence, doubling Cape Comorin, they entered the Arabian Sea,

and coasting along to the north they made a number of landings; but the few natives they met were so shy that nothing could be done with them until they reached the River Indus.

Here they were received in a friendly manner, the people seeming anxious to avail themselves of the proffered aid, they having heard rumors of what was being done on the Ganges. Two teachers and workmen, together with tools, were left, and the expedition continued the voyage, meeting with no people who would receive them until they entered the Persian Gulf, and not then until they had passed well up it, when they were surprised to see a singular looking vessel with a single sail approaching.

This vessel seemed to be making an effort to escape them, but white flags and the impossibility of avoiding a meeting, the Atlantians having the wind in their favor, prevailed, and the strange craft was soon alongside. It proved to be a Phœnician trading vessel, composed of four large canoes lashed together, and bound from the settlement on the gulf to the Red Sea.

The Atlantians made the Phœnicians acquainted with their object in coming to that part of the world, which pleased them much, and they agreed to return with them to their settlement in Elam.

The Phœnicians who settled in Egypt had crossed from the Nile to the Red Sea, and building canoes they sailed round Arabia into the Persian Gulf, where they formed a settlement and opened trade with the inhabitants. They had not as yet circumnavigated Africa, but,

learning ship building and astronomy from the Atlantians, they afterward did so, visiting India still later.

Arrived at the Phœnician settlement, word sent into the country brought a number of the people, together with the chief, who, being favorably impressed and anxious to learn, gave his consent, and immediate preparations were made by erecting suitable buildings, and a school was opened, and the different workshops put in operation, a ship-yard being added for the benefit of the Phœnicians, who were all anxious to learn the trade.

The Atlantians remained here nearly three months, but were not allowed to enter the Euphrates, the people fearing that they came to make a conquest of the country. Some of the young men from Nineveh and Babylon, however, came to learn the arts and attend school at the Phœnician trading post or settlement.

Babylon and Nineveh, though long established as centers by the people, were simply collections of wattle huts or rawhide tents, neither of the cities containing more than four or five hundred inhabitants, and they scattered over several miles of territory, so that each family could have land enough for cultivation in *dhousa*, or Egyptian corn, to which the Atlantians added wheat, barley and rye, together with a number of vegetable seeds.

They were forced to remain here for nearly three months by the prevalence of southern winds, but had the satisfaction of seeing two ships well on the way on the stocks, and satisfactory progress made in the school and the different trades; but what pleased them still more was the readiness with which the people adopted their

religious ideas. They had, it is true, a dim idea of God and the immortality of the soul, inherited from their ancestors; but this was so mixed up with superstitious notions about an evil demon and hordes of evil spirits, which they believed constantly surrounded them, that all their worship consisted in trying to placate the evil one, and almost every individual had a talismanic charm to protect him from their influence.

The Atlantians labored earnestly to disabuse their minds regarding these superstitions, telling them of the Infinite God, whose power was far greater than that of the evil ones they believed in; that his whole nature was love; the sun, without which no life could exist on the earth, was one of his agents for good, and, by the kindly offices it performed in warming vegetation into life and opening the blooming flowers, was a symbol of him; hence it was the most conspicuous object in their temples at home.

They explained the triune principle running through nature, stating their belief that God, though but one in individuality, was triune in attributes, these being WISDOM, LOVE and TRUTH, or POWER. "God, then, in our religion," they said, "was Wisdom, which cannot be represented in picture form, and we worship him and him alone; but we use a golden sun as a symbol of Love; and fire, which we always keep burning in our temples, is both a symbol of Truth and Power; of truth, because it is a purifier and consumes that which it comes in contact with, as truth consumes or overcomes error; of power, because when unrestrained, the habitations of men, in fact the earth itself, would melt before it.

"To please God," they further said, "it is the duty of all men and women to live pure lives, always avoiding strife; to cultivate charity and benevolence by giving to the needy and ministering to the suffering; to deal justly with all, giving strict heed to the voice of conscience, which ever whispers to those who are willing to hear; accumulate what you honestly can, retaining enough to satisfy your own wants, and giving the surplus to those who really need it, remembering first the widow and the orphan. The chief of a people, we believe, should not be a tyrant, but, like God, who rules all as a father, with love and kindness, so should the chief rule those over whom he is placed."

The chief of the Elamites at that time, though without education, and what would be termed a savage, was mild in his rule and was much beloved by his people, who, seeing him adopt the new religion, followed, and before the Atlantians left they were pleased to see the people flock to the school on temple day, to hear the teachers lecture upon religious subjects.

From these teachings sprang the Persian religion, called by some *Sun* and by others *Fire Worship*; but behind and beyond the fire and sun the MAGI and PARSEE will tell you there is the Infinite God, who alone is the object of their devotions, under the name of Ormuzd, and that the sun and fire are but symbols, which are not understood by the uninitiated. This religion, in a slightly modified form, still has its followers, and they are as sincere in following the teachings left to them by Zoroaster (called by them Zerdusht) in the Zend Avesta, as the Christians are in following those of Jesus, for Zo-

roaster was as much a God-sent messenger to the Persians as Jesus was to the Jews, and both taught the truth as it was given to them.

When the winds became favorable, the Atlantians, amid many tears shed by the women, whose condition they had made much better, and regrets by the men, set sail for India, preparatory to their return to Atlantis for fresh supplies and more workmen; for, having heard from the Phœnicians of the white people of Europe, a few of whom they met in Elam, they were anxious to visit their country, but had no more teachers or artisans, and but few seeds, left.

With the rising of the sun (believed by the Atlantians to be a fortunate time for any undertaking), the ships got under way and sailed down the gulf, accompanied by a Phœnician vessel, on its way to the Red Sea and Egypt. The voyage was tedious, for they were often becalmed for several days at a time, but they encountered no heavy storms. They did not call at the mouth of the Indus, but steered boldly down the Arabian Sea, making Cape Comorin, which they doubled, and, passing through between Hindostan and Ceylon at high water, they entered the Bay of Bengal, and in due time the Ganges, having been absent more than a year.

They were received with manifestations of joy by all, and were satisfied with the progress made during their absence. They remained for a few days, then visited Benares, receiving a cordial welcome from the people, who were delighted with the progress they were making in the trades and in their studies, as were the mechanics and teachers. Having little time to spare, if they ex-

pected to take advantage of the west winds, they bade the people and their brothers, who were to remain, a kindly farewell, and returned to the lower settlements to provision and refit their ships, before starting on the homeward voyage.

Arriving at their old anchorage, they commenced work at once and in a few days were ready. Here, again, farewells were said, and with many messages for the loved ones at home from those who remained the expedition sailed, being accompanied well down the bay by a new ship that had been built during their absence, this being a trial trip for it. It behaved admirably, to the evident satisfaction of the Brahmins on board, for though not so large as the ships of the expedition it could outsail them.

Here, on the ocean, farewells were again said, the Atlantians' vessels continuing their course, while the Indian one returned to the Ganges, the pride of a people who had nothing to navigate sea or river, before this vessel was built, but canoes and catamarans (rafts).

The voyage was a speedy one and without an incident worthy of record. No baffling calms, contrary winds or storms interfered; the heavens were clear, and the silver moon and glittering stars, reflected in the waters, seemed to duplicate themselves and bless the wanderers of the sea with a double blessing. The officers and sailors were all in good spirits and proud of the work they had done, for they felt that they were only servants doing that which the Infinite Father had laid out for them to do in his behalf; so when the evening sun, sinking in the ocean behind them, was reflected by the snowy peaks of the Atlantian mountains, as they came into view, the

voices of officers and men united in a song of praise to the orb of day.

They did not reach their anchorage in the bay until nearly morning, and their coming having been unobserved, quite a surprise awaited the people, for everything was trim and neat, and the beautiful flag, spread out by the breeze, was at each peak, with no decorations of white, indicating that not a man had been killed or lost during the three years of absence.

The sailors on the vessels in the harbor were the first to notice the returned expedition, and shouts of joy aroused those on shore, some of whom rushed to the temple, where the great gong was sounded to call the people together. Then the high priestess with her seventy-one female attendants, formed two abreast, each bearing a torch lit at the sacred fire, marched to the landing, followed by the multitude on either side, the officers of government and nobles, also in procession, bringing up the rear.

Arrived at the landing, the torches were waved, when boats containing the officers of each vessel simultaneously moved to the shore. Here they were met by the high priestess, who took each man by the hand as he stepped on the land, and casting her eyes upward invoked a blessing on him, passing him to her attendants, each of whom did the same. Then the procession was formed as before, but remained in line until every sailor of the expedition was added to it, the officers and men being placed in line between the ladies and government officials.

The procession then moved back to the temple, where the senior officers made a verbal report, which was fol-

lowed by an address from the high priestess, welcoming the wanderers home again. Then an earnest prayer of thanks was followed by singing and the dismissal of the throng, to meet at sunrise the next morning, as it would be temple day.

As many of the sailors and most of the officers were married men, they were soon surrounded by wives and children, whose fond caresses and happy tears made many a bronzed cheek wet as well. Friends and acquaintances, as soon as the opportunity presented, crowded around with their greetings, from which happy wives had almost to drag their husbands.

When morning came and the temple was filled with a quiet and orderly multitude, the high priestess followed by her attendants surrounded the altar, on which burned the sacred fire, that had never been extinguished since the first two Atlantians and their wives had left the Garden of God, sent out by the Angelic One. Incense that gave forth a grateful odor was cast upon the fire and a hymn of praise to the Infinite sung. This was followed by an invocation from the high priestess, when one of the maidens, designated by her, delivered an address, largely composed of moral and physiological instruction, for these people always aimed to combine the useful with their religious and moral teachings; for the simple teaching of morals and religion, they believed, would only reach the mind at the expense of the body, if practical information were not given to enable the people to become healthful, or retain health when they enjoyed it.

The ceremonies were concluded by a song to the sun,

a golden symbol of which hung over the altar, suspended by chains of the same metal from the ceiling. While the song was being sung, female children, with wreaths of flowers on their heads and bouquets in their hands, danced around the altar in slow and graceful measure to the tune of the song.

The temple, as we have already said, was square and of immense size. It was two stories high, the lower one being twenty feet in height and the upper about sixteen, with a flat roof, which had a marble parapet round it to protect children from accidentally falling of. The upper story was divided into rooms for the high priestess and her attendants, together with a few female servants.

The public room occupied almost the whole of the ground floor, which was laid in different colored marbles, in squares of about twenty inches. In the center was the altar, on a platform some two feet high and forty by forty feet square. The platform was milk white marble, as were the steps, three in number, which were placed at the four sides and extended round it. The altar was square, being six by six feet and four feet high. It was porphyry, elaborately carved with designs of vines, flowers and fruits, with a fac-simile of the sun in the center of each face, which sun was gilded with gold on special occasions. The top of the altar was alabaster, covered with a thin sheet of solid gold, in the center of which was a silver brazier about a foot in height and eighteen or twenty inches in diameter, in which the sacred fire was kept burning, under the care of two attendants, who were relieved at noon and midnight by others.

The ceiling was supported by seventy-two (that being

a sacred number) columns, which were worked out of marble. They were plain, except the bases and capitals. These were carved in designs of vines and flowers, in the most elaborate and delicate manner. The serpent, which was the representative of the evil principle in nature, (they believed in evil spirits, but not in a personal devil,) had no place in the interior of the temple, but was carved in *basso-relievo* on the walls outside, and mostly near the doors, to warn the worshipers to leave their evil thoughts behind them when they entered into the temple of the living God.

No offerings or sacrifices were ever made upon this altar, but it was kept supplied with flowers, four golden vases being provided to receive them, which, when filled, were placed one on each corner. The flowers were not provided by those connected with or officiating in the temple, but were offerings voluntarily made by such as had absent or afflicted relatives, sick friends, or by women who expected soon to become mothers, the offerings being made for the little strangers who were yet unborn, it being supposed that the beautiful flower offering would induce good spirits to preside at the birth and take charge of the child.

In the spring of the year, when flowers were found in the greatest variety, a flower service was held. At this time the altar and columns of the temple were decorated with wreaths and festooned with the most brilliant flowers that could be procured. Violets and other modest flowers were strewn upon the floor. The high priestess and her attendants wore crowns and garlands of vines and flowers, and every attendant at the service either wore

or carried them. The praises, after the invocation, which was to God, were all given to the sun, for it was he who made them bloom and painted them with bright colors.

Again, when the harvest had been gathered, the temple was decorated with the various fruits of the field, as were the priestess, her assistants and such of the people as felt so disposed, and there were three days of thanksgiving and praise to the Giver of all Good Gifts and the sun, his able servant in the good work. Dancing, in the open air and around the altar, in the temple, was a part of the worship on these occasions.

There was nothing compulsory in their religion; all were free to attend the services or not, as they chose. The high priestess and her assistants received no salaries, and they were not allowed to receive voluntary gifts, unless they were fruits and grains, simply for food. If not enough of these were received to supply their wants, the government made up the deficiency. If more than enough, the surplus was dispensed to the poor. The necessary cloth for their robes was also furnished by the government, but was made up by themselves; and as there was always a large supply of material, the fingers of the women were never idle, for there was always a demand for garments to cloth widows and orphans, who, when needy, were cared for by the ruling powers.

The high priestess and her attendants were allowed to select husbands and marry, if they chose to do so; in which case they did not lose their positions, but were relieved from watching the sacred fire, as this could only be done by virgins. In case of maternity, a substitute took the place of the priestess for the time, or she had

the liberty to resign her position; but, as the exact number (seventy-two) had to be kept up, young girls were always being educated to fill vacancies, in case of death or resignation. When a priestess married, a home, convenient to the temple, was furnished, free of charge, by the government.

Though there was nothing compulsory in the religion of the Atlantians the people were deeply imbued with it, so much so that it was a rare thing to find an unbeliever. This is accounted for by the fact that spirit communion was so well known that no individual need be without evidence of the immortality of the soul. The high priestess was always an inspirational medium, often possessing the gift of healing and clairvoyance, besides having a thorough medical education; and her assistants were selected because of their susceptibility to spirit control. In the basement of the temple a large room was fitted up for circles; and in it the seventy-two met regularly and passively submitted to such influences as the spirits were disposed to subject them to. It was the Atlantian holy of holies, into which none but the priestesses dare enter.

Spirit influence or mediumship was not confined to the females alone; many, very many males, of all ages, from the little boy to the old man, were mediums; scarce a family was without one or more, for it was considered a blessed privilege to come under the influence of the wise and good of the other life, and hear, see and feel the caresses of the loved ones whom God had transplanted from this world to another far more beautiful and better. There was no mourning, no shedding of bitter tears, or sitting down in sackcloth and ashes, when the angel of

death called and took a member of the family circle away; for death to them was a lovely white robed and flower crowned angel, that freed the soul from darkness, and led it into light, that knocked off the galling fetters and set the spirit free—yes, free to fly from star to star and visit worlds so beautiful that imagination could not picture them, and yet return at pleasure to visit and bless the loved ones who still remained on the shadow side of life, for so they called life on earth—bright as it might be, happy as the surroundings were, still, compared with the spirit land, it was in the shadow.

The roof of the temple was used as a place of meeting for children, who were assembled on clear and beautiful evenings, to receive instructions in astronomy, one or other of the priestesses pointing out the planets and different constellations, and teaching them their names, thus preparing them, for the higher school department, where this science was taught.

While the expedition was absent a worker in the metals discovered that magnetic iron (the loadstone), if suspended on a string and swung in any direction, would invariably end by oscillating due north and south. He then made the mass round, drilled a hole through it, through which he passed a string, and found the same result. He then formed a half sphere of the iron and a half sphere of hard wood. These he fastened together and suspended on a cord, and found that, revolve it as he would, the iron always stopped on the north side. Being impressed that this discovery would be useful to navigators he presented it to the officers of the expedition, who at once pronounced it invaluable on the sea,

and ordered a number prepared against the departure of the ships.

In the city, particularly among the artisans, there was much excitement since the return of the expedition, for the number desirous of visiting the new countries, to ply their trades, was much greater than could be taken when the ships sailed again, and who should go and who remain was hard to decide. At the meetings it was at last agreed that none but unmarried men be permitted to volunteer, which lessened the number; but there was still too large a number, unless more than six vessels were dispatched, which was not likely. The matter was arranged finally by drawing lots.

In the mean time the government was actively engaged in filling up the ships with grains, seeds of fruits and vegetables, together with weapons, tools and implements, besides furnishing each man connected with them with helmets of hardened copper, decorated with gold and silver, together with breastplates, the officers being furnished with complete coats of mail of the more precious metals, for the high priestess had told them they would have hard fighting before returning, and that they must be always on the alert for danger when they came to the country of the white people.

In due time all was prepared, and after receiving the blessing of the high priestess and the people, the expedition, under the command of the same officers, set sail just as the morning sunlight touched the mountain tops, the shore of the bay being thronged with people to see them off. A number of vessels sailed down the bay with them, carrying relatives and friends who wished to say

farewell again before their loved ones entered the open sea.

The day was beautiful and the wind fair and strong enough to roll the water in foam from the bows of the ships, which made such good headway by noon that the city was no longer in view, and the mountains east of it became blue and indistinct. Then sail was shortened, the accompanying vessels drew up alongside, that husbands might embrace their wives, kiss their children, and, shaking the hands of friends, with kindly words to all, say farewell, for three or four years must pass before they could expect to meet again. Then the sails were spread again, and the brave adventurers were soon alone on the wide waters, with no land in sight.

It is only necessary to say that no disaster befell them during the long voyage, though they had stormy weather a part of the time, and then the value of the newly discovered magnet was proved beyond a doubt, for had it not been for it during the cloudy weather, when neither sun nor stars could be seen, the vessels would have had to be hove to or steered by guess, with the probability of getting far out of their course.

They reached the Bay of Bengal and the Ganges in safety, meeting with a warm welcome, as they did at Benares. Finding all things satisfactory, they left two additional teachers, a few workmen, and such supplies as were needed, and sailed for Japan, which was reached in due season, and just in time to assist in repelling an attack made in force by the Malays, who had become very bold.

When the Atlantian vessels entered the harbor the

people on shore appeared to be in a terrible state of excitement. Women with children in their arms were flying to the wood in the rear of the settlement, while the men were engaged in making preparations to defend their homes. The anchors of the fleet had scarcely found bottom before the old man, who had recognized the flag, was alongside in a canoe.

He reported the Malays as having landed about two hours' march distant, at a small bay, and that they were coming through the wood to the west to attack the settlement; that they were in large numbers, and he feared they would conquer his friends. The Atlantians were ordered to arm themselves immediately with bows, arrows and spears, not forgetting their armor, and land as soon as possible, after which they were to deploy to the left, behind a low thicket of bushes, and await the coming of the foe.

This thicket lay between the village and the wood through which the Malays were approaching. In front of the thicket, and extending towards the wood for nearly the fourth of a mile, was open ground, over which the enemy would be compelled to pass, for to the right was a precipice one hundred or more feet high, and to the left was the harbor, or sea shore.

The Atlantian commander ordered the Japanese forward to the edge of the wood, telling them to fall back on the approach of the Malays, only making a show of resistance; that they should retreat round the thicket by the sea shore, allowing the Atlantians to do the fighting. They had not long to wait, for presently a howling mass

of almost naked savages rushed out of the wood in pursuit of the retreating Japanese.

At the opportune moment the Atlantians were ordered to rise and discharge the arrows, which was done at almost close quarters, and the effect was terrible. The metal-pointed arrows propelled from the long bows in the hands of the giant Atlantians passed clear through the bodies of the Malays, a single arrow frequently killing two men and wounding a third. The first flight of arrows was instantly followed by a second, which did fully as much execution as the first, for the slaughter was so great that the survivors immediately fled, leaving fully half their number, dead and dying, on the field. They were not followed, for the Atlantian officer said they were sufficiently punished and would not be likely to return soon, if ever.

The natives were delighted with the success of the maneuver, and welcomed the Atlantians with demonstrations of great joy; after which the wounded were looked after, but they were found to be few, for the Atlantian arrows rarely failed to give a death wound. The Japanese proposed killing the wounded; but the Atlantians prevailed upon them to treat the poor creatures kindly and send them to some of the islands, from whence they could find their way home.

Word had been sent to the authorities that the Malays were coming in force, and a number of the military came up before the dead were buried and were surprised and delighted to meet their friends, the Atlantians. Among the second party that arrived were some of the workmen and one of the teachers left by the Atlantians

on their former visit, and the joy manifested on both sides was great.

Less trammelled by previous notions than the Aryans, the Japanese had made more progress than they, both in the arts and religion, for in the latter they began to recognize ideas that had been handed down from their fathers, but almost lost in tradition.

They tarried here nearly two months, furnishing additional teachers and workmen, when they returned to the Ganges, carrying with them two of the workmen, who were married men, anxious to return to their families in Atlantis.

Their stay on the Ganges was but a visit to the lower settlements and Benares, where all was well; and then the expedition sailed to the west, calling at Ceylon on the way. This time they were received by the people, who desired workmen, tools and a school. These were supplied, the necessary men being left to teach them.

Calling at the mouth of the Indus, they found the schools and trades in a prosperous condition, and the people enthusiastic over the progress they were making. After furnishing such articles as were needed, and leaving one teacher and two more workmen, they sailed, directing their course to Elam, and arrived there after a very stormy passage, but without disaster.

They found their friends all well and happy, and the school overflowing with scholars, many of whom came from the Euphrates and Tigris, from both of which places applications had been received for teachers and artisans. They had been left in abeyance, however, until the return of the fleet. They were surprised to

find, on their arrival, that two of the young artisans had married Elamite wives, and were somewhat inclined to be indignant at first, but as there was no law of caste among these people, and the young women were daughters of chiefs, little was said about the matter.

The Atlantians were called *Sons of God* by these people, and being giants, you have an explanation of the Bible tradition, recorded in the sixth chapter of Genesis, that the sons of God married the daughters of men; that there "were giants in those days," and that their children "became mighty men, which were, of old, men of renown."

As the ships could not ascend the Euphrates above the mouth of the Tigris, they were anchored there and the river ascended in boats. The place, at that time, was merely a scattered settlement of mud huts, wattle houses and tents, around which were small fields of dhoura, a little wheat, raised from the seed furnished by the Atlantians, as was the barley; a few vegetables, to which they were not partial, and some gaapes. In the cultivation of other fruits they had as yet made no progress, though the seeds of the peach, cherry, apricot and apple had been given them. They had large flocks and herds, and they seemed to be their principal dependence.

Timber was obtained and the necessary buildings put up, after which the school was inaugurated with three teachers, the different trades put to work, each having a full complement of apprentices, each young man being allowed to elect what trade he would learn. As the people needed houses more than anything else, and building

timber was not abundant, a large brick-yard was prepared and put successfully in operation, many women being delegated to assist in the work, though the Atlantians remonstrated against it, saying that men, and men alone, should be employed in such laborious work.

It was found that the men were generally idle, leaving to the women the cultivation of the soil, and compelling them to do the greater part of the work that should be done by the men. The example set them by the Atlantians had a good effect, however, and the women were soon withdrawn, men taking their places.

As soon as brick enough were made the masons went to work putting up a house for the chief, which, though moderate in size, had a grand effect upon the people, who were all anxious to possess similar ones, many of the men, who had never worked a day in their lives, joining the workmen in the brickyards, hoping, by so doing, to facilitate the work and have houses built before the winter, always mild in that country, set in, and many were gratified, for small houses went up rapidly, to their great delight.

Several months were spent here quite profitably, for while the men were at work the officers were not idle. Each of them joined in the work of teaching, incorporating their religious views in all that was done, thus doing much to root out of the minds of the people the childish superstitions with which they were imbued, giving them instead a rational idea of God, the immortality of the soul and of the world beyond the grave.

Frequent visits were made to the ships for such articles as were needed, in which visits they were frequently

accompanied by the chief, who manifested a strong desire to possess ships of his own; not so large as the ones visited, but such as would be able to ascend the river to Babylon. To gratify him a boat-yard was established and several small vessels built, some of the people assisting in the work, so as to learn the trade.

When everything was working to the satisfaction of the Atlantians they bade the chief and his people farewell for the present, informing them that the workmen would remain, as also would the teachers, until the return of the fleet, which might be expected in the course of the following two years, for it was expected that they would visit the white people and remain with them several months, if allowed to do so.

The chief asked them if they did not expect to visit the Ninevites and do for them as they had done for him. They answered that they would send teachers and workmen and furnish supplies, but could not visit them until their return. The name of this chief was BELUS, a lineal descendant of Naros, who first fixed upon Babylon, or the site of it, as the center of his dominions; but for many centuries, or up to the time we speak of, not a brick or stone was laid. History, or rather tradition, confounds Belus and Nimrod. We find no trace of Nimrod, in connection with Babylon, as a ruler; but at a later period than the time of Belus, Nimrod, the chief of a wild band of marauders, made an attack upon the outlying settlements of Babylon, driving off sheep and cattle; but he and his band were pursued, overtaken, severely punished and the spoil recovered.

Nimrod, as we get it from those who lived in his time,

was a savage at the head of a tribe of nomads, who subsisted by the chase and plunder, wrested by force or stolen from the shepherds and settlements. He is represented to have been bloodthirsty, cruel and unscrupulous, slaying defenseless people and destroying what he could not carry away. He was a wild Arab in every sense of the term, and probably has descendants among the wanderers of the desert of the present day.

Returning to the fleet, the Atlantians were met by Ashur, the chief of the Ninevites, with the request that they visit his settlement and establish schools and workshops; but this they could not do. They furnished him with two teachers, a complement of workmen, tools, etc., however, and promised to visit him on their return. For this he was grateful and was anxious to give something substantial in return, but they refused to accept of anything, telling him that they were doing God's work, and that he would reward them for all that was done.

This was not the first Ashur, but a descendant. There was a long line of Ashurs, the oldest son taking the father's name when the old man died, a custom that prevailed to a considerable extent in that and other portions of Asia at an early day. It was from this family of Ashurs that Assyria derived its name. Some of them were cruel and despotic, but the majority were amiable and humane, possessing much territory, but ruling so kindly that they had the love as well as respect of their people.

The Atlantian ships were got under way, and sailing down the river into the gulf they made the Phœnician post, which had since the first visit of the Atlantians

assumed the proportions of a city, which as yet had no other name than Phocis, so called by the Phœnicians; but in after times and under other rule it was called TECOS. Here they found a Phœnician ship, which had but lately arrived from the Red Sea. They reported that one of their ships, built at Phocis, had passed round Africa, and had, after visiting Greece, entered the Nile. One of the sailors who had made the voyage, being anxious to return to Phocis, had come with them, and if the Atlantians intended to visit Greece, this man, it was thought, would accompany them as pilot, for he was well acquainted with the Grecian seas.

As soon as preparations could be made this sailor was secured and the expedition sailed. Calls were made at several points on the coast, but no communication could be established with the natives until Madagascar Island was reached. When the ships reached the narrowest part of Mozambique Channel, strong winds compelled them to seek a harbor on the west shore of the island, and they were forced to lay there for several days, during which time parties penetrated the country in several directions and finally induced the people to parley with them.

They were a mixed Malay and Negro race, and very ignorant; so much so that it was impossible to induce them to make an effort to better their condition, though they were clamorous for arms, sometimes seizing and trying to escape with them. On a very dark night, canoes fully manned surrounded one of the ships and attempted to board it, but they were beaten off after a desperate struggle, many of them clinging to the guards until their hands or arms were cut off.

The expedition sailed across the channel to the mouth of the Zambeze, and tried to interest the pure negroes settled there in reforms; but though they appeared quite friendly they refused to entertain any of the propositions made to them. Thoroughly discouraged regarding the black race, the Atlantians made no attempt to land again until they reached the Cape of Good Hope, where, entering Table Bay to escape a storm, they remained a few days without seeing a native, though exploring parties frequently entered their huts, only to find them empty.

Sailing north, the ships frequently made land, where smoke gave evidence of inhabitants; but in every instance they fled in terror at their approach. The voyage was continued, with the same result, until what is now the Barbary coast was reached, and they entered a harbor to obtain fresh water. Here the natives manifested but little fear, crowding down to the water's edge and visiting the vessels, though but few were allowed to come aboard, and these had to be constantly watched to prevent them from stealing everything they saw.

Leaving this place, they passed through the Strait of Gibraltar and were piloted to Sicily by the Phœnician pilot with them, making land at Sicyon, the Phœnician town on that island, where they were well received. They remained there a few days, furnishing the people with ship carpenters and tools, to assist the workmen, who had a vessel, modeled after the one built at Phocis, on the stocks.

Sailing from Sicily, they encountered stormy weather as they approached the coast of Greece, and were nearly

wrecked; but the Phœnician piloted them into a harbor, where they found two of the ships leaking badly, and concluded to beach them on the sandy shore, so that the leaks could be found and stopped. This was opposed by the pilot, for he said the people were very hostile to strangers, and that they would destroy the ships and kill the crews, if in their power to do so.

To guard against this, a force was landed and a fortified camp was made, large rocks being collected, and a wall built of them in the rough state, the interstices being filled in with smaller stones. The Greeks stood aloof and watched the giants handling the large stones almost as they would pebbles, and were filled with astonishment, which became awe, for they thought the gods had come down to earth and that some dire disaster was impending. They did not try to interfere with the work for the time, however, but sending runners to neighboring settlements, crowds soon collected on the neighboring hills, and the name *Cyclops* was given to Atlantians.

The ships were beached, and it was found that some of the timbers had been injured to such an extent that they would have to be replaced with new ones, which would require time.

In the mean time the pilot was sent to inform the Greeks of their object in coming, and request the privilege of cutting such timber as was needed to repair the vessels. Also, that some of the head men come and confer with them on the subject of establishing a school and workshops to teach them the trades.

After much parleying among themselves, four men came down to the beach and were invited on board the

ships, but refused, saying they were afraid they would be carried away. They gave the Atlantians the privilege of cutting timber, but would not confer with them on other questions until they held a council among themselves. They handled and closely examined the metal tools and weapons, which were entirely strange to them, their own being stone, with the exception of an occasional iron one, of African make, obtained from the Phœnicians. Those of the Atlantians, being made of copper and bronze, were supposed to be gold, with which they were slightly acquainted, though as yet it was not used to any extent among them, except as ornaments roughly fashioned by beating between stones.

They soon retired, and the Atlantians were not disturbed in their work for several days, though they knew a constant watch was kept upon all their movements. The timber was found, cut and carried to the beach, where the work was going on rapidly and the repairs nearly completed, when a large number of Greeks made their appearance, and commenced an attack by sending a flight of arrows into the camp. No damage of a serious nature was done, for the Greeks were careful not to approach too near.

The Atlantians, not desiring to shed blood, sent a few arrows over the heads of the Greek bowmen, to show them they were at their mercy, and that the object was not to harm them, if it could be avoided. This had the desired effect, for the Greeks retired to the hills and made no further hostile demonstration for the time. The following day, however, several of the young men came into

camp and entered into conversation with the Atlantians through the interpreter.

To them the intentions of the Atlantians were explained as being entirely peaceful and solely for the benefit of their white brothers; the Phœnician informing them at the same time of the great benefits his people and those of Elam had derived from these sons of God, who would harm no one. The young men were convinced, and returned the next day with a number of others, who professed to be anxious to commence learning to do such work as the giants, as soon as arrangements could be made to that effect. They also said that the tribe to which they belonged would, they thought, join the Atlantians to a man, and use their influence with other tribes in that portion of the country; but that there was almost constant quarrels, resulting in fighting, and that they could give no assurance that peace would be maintained for a single week.

This being confirmed by the pilot, the Atlantians concluded that a more eligible site for a fortified camp should be sought for and all arrangements made to leave the teachers and workmen in secure quarters when the fleet left on its return to Atlantis; but how soon that would be they did not know, for the instructions given them by the high priestess were to remain among the whites until some progress had been made in civilizing them, even though they had to fight for the privilege of doing so.

In searching for a proper place to form a permanent camp they were assisted by the young Greeks, who, when the place was selected, brought many of their friends to

help in the work. Large blocks of stone were collected and laid, as before described, in the rough. Then the masons and stone-cutters went to work and roughly cut and laid stone upon those first laid, some of the Greeks asking for tools and assisting. While they were engaged in this preliminary work they were frequently attacked, but always succeeded in repelling the attacking parties without loss to themselves, and sparing the enemy as much as possible.

The stones used in the second order of work were cut mostly in polygons, and without much regard to size or thickness, strength being the main object; but at a later day (from thirty to fifty years) a third and better order of work was built upon the two others; but this was not done until a large number of the Greeks had become expert workmen. These Greeks were almost exclusively Pelasgians, for it was the ancient PELASGI that first received the Atlantians in a friendly manner.

As it is not our intention to give a detailed account of all that occurred during the process of civilizing the Greeks, we will state that for almost a century the Atlantians labored among this people, establishing schools and building fortifications from time to time at other points, where the ruins may still be found.

They also visited the Thracians, then in Asia, and established schools and workshops, but they did not take kindly to learning. They learned the trades, however, and becoming workers in the metals they supplied themselves with arms of an improved order, which were really needed, for wild tribes from the neighborhood of the Caucasus made frequent raids upon their settlements,

killing the inhabitants and driving off their flocks and herds.

What is now Turkey was at that time inhabited by nomadic tribes of Arabs, who lived by plunder. They would frequently cross the mountains which formed the southern boundary of the Thracians and lay waste the country. The improved arms enabled them to punish the depredators severely; but, being always in dread of these raids, they took advantage of the tribal wars, which raged with much violence in Greece at this time, and, crossing the Hellespont, they either drove out or absorbed the people dwelling there, and laid the foundation of *BYZANTIUM*, which long remained their capital, but for long ages it was little more than a military post to guard the narrow channel and prevent attacks from the people who succeeded them in Asia Minor.

Savages, as the Greeks were, the civilization of the Atlantians was repugnant to them, and naturally made but slow progress, except with a portion of the Pelasgi who inhabited the plains. The larger number of this tribe still held the Peloponnesus and adjacent plains, from which the Hellenes vainly tried to drive them. These brave and warlike men scoffed at their brethren who were learning to work in stone, the metals and wood, but, when other tribes beset them, were always ready to assist and defend them.

Slow as the civilizing process was, it was the means, in the hand of God, of making the Greeks a wise and a great nation, the influence of which was to be far extended and have scarce a limit; for is not its literature an element of education even now? But, as we said

before, we cannot follow it up through all its changes, though that may be done in the future by Grecian spirits who were actors in the changing scenes through which that people passed.

Suffice it to say that the result of the work done by the Atlantians was the redemption of the Greeks from barbarism, the founding of Troy, Athens and other cities of note, of which your histories speak. Of Troy but little is known, except what Homer, the blind poet, has left; but that, divested of a part of its imagery, is nearly correct. It was founded at a much earlier period than is supposed, by Taset, and grew to prominence in a short time, for he was wise and humane, governing more like a father than a sovereign. He was followed by a son of the same name; and after him came Teucer, a son of the last.

This city, being wisely ruled, became, on account of its wealth and prosperity, the envy of all Greece, and a confederation was formed against it, resulting in the siege spoken of by Homer; but the story of Paris and Hellen was introduced without foundation in fact.

The vestal virgins, sacred fire, the sibyls and the oracles of the Greeks were borrowed from the Atlantian religious teachings and modified to suit the people. The laws of Minos and Lycurgus were also (that is, the foundation of them) borrowed from the same people. All the arts, including sculpture, for which Greece is still famous; architecture, working in metals and agriculture, the wheat, barley and rye, being furnished as seed; ship building, through the teaching and influence of the Atlantians, largely assisted by the Phoenicians, superseded

the raft and canoe, enabling the Grecians in after times to extend their civilization by colonizing other countries.

We know it is believed that Greece was indebted to Egypt for much of her civilization; that Cecrops landed in Attica with a colony from Egypt, and that he civilized Greece; but, as we have shown, the true civilizers visited Greece first and introduced all we have said; but, unfortunately, the Greeks at that time considered education effeminate, and refused to profit by it, and were, therefore, dependent upon the Phœnicians and Egyptians in that respect.

From Greece four of the ships sailed to Egypt, where the Phœnicians gladly received them, begging teachers and artisans before they were proffered, and they were furnished, together with such supplies as were needed. Tarrying here for a season to get the school and workshops fairly in operation, they sailed up the river some distance and returned. Having discovered excellent clay for pottery and brick, these industries were also started, many negroes being employed in them.

Returning to Greece, they arranged to sail for home, supplies being almost exhausted, first satisfying themselves that their teachers and workmen would be safe during their absence, by furnishing an extra supply of arms for all. Then bidding them farewell, and taking two young men of the Pelasgi with them, at the earnest solicitation of the youths, they set sail, doubling the Cape of Good Hope and steering for India. They arrived at the Ganges in good season, and found all well and progressing. They also found the priests, with large numbers of workmen, engaged in chiseling into the rocks

on the islands of the bay, their object being to construct or excavate such temples as the world had never seen; and, though it required several generations to perfect the work, the cave temples of ELEPHANTA and Ellora testify of their patience and skill; but much of the finer sculpture work was done by Atlantians, younger workmen from that continent taking the places of the old and superannuated ones when they returned home.

When the Atlantians told of what they had seen in Egypt, and spoke of the Nile and the lilies they saw there, the Brahmins at once declared that it was a holy stream, and a sister of the Ganges, for the water-lily was considered a sacred flower by these people. Much excitement resulted from this information, and a scheme of colonizing Egypt was set on foot. Two vessels were put on the stocks, to be in readiness to carry a colony to the Red Sea as soon as the Atlantian fleet returned from home.

Taking such of the workmen aboard as desired to visit their homes, the fleet set sail across the Pacific, for the wind was fair, and they must take advantage of it, or remain in Asia another six months. Their passage was safely made, and home, after an absence of nearly four years, loomed up out of the waters like a bank of clouds in the distance. Each moment it became more distinct, and before the evening shades settled on the waters they were safely anchored in the bay, and receiving congratulations from relatives and friends.

Their reception was much as before, and needs no description; but the Greek youths came in for a large share of attention, as they were the first strangers that ever

trod the soil of Atlantis. They were kindly received and placed with the best sculptor in the city, for it was for that they came, believing, as they said, that they could learn far more here than they could from the workmen in Greece, for they did not devote their whole time to fine work.

Full reports of the work done by the expedition were made to the proper authorities, and a verbal report given in the temple, to the high priestess and the people, the most interesting part being considered that from Greece; the high priestess having several times informed them that the white races would take the place of the Atlantians at a future day, as the civilizers of the world; for the time was coming when Atlantis, having fulfilled its mission, would disappear, and its people go to meet the reward of their labors; "for," said she, "nations and countries are like trees and vegetables—the first pair is the germ, or seed, which gives life and being to others, who grow to maturity, not as individuals, but as a nation; then comes the decline, which carries it into old age, and finally death, leaving behind it little more than a name, if it has failed in good works. But I am impressed to say that we will be spared from decay and the second childhood of old age; for, having done our work well, God will be merciful and remove us from this life, to the other and more beautiful one beyond the rosy clouds of morning, while we are still in the zenith of our powers and full of intelligence."

This was spoken in a solemn and prophetic tone, after the officer of the expedition made his report, and made a profound impression; but not a feature was blanched,

nor was fear manifested in any manner by the multitude that listened to her words. She continued: "But this will not occur until our work for others is fully accomplished, and it will require ages of labor, both mental and physical, in this life; therefore, the time must be far distant. Oh, my people, how beautiful it is to see the old man or woman, who has lived a just and charitable life, slowly sink to sleep in the arms of death, with a smile upon the withered features and a momentary brightening of the eyes as they catch a glimpse of the features of the loved ones who have gone before. But remember that failing strength, the tottering limbs and trembling hands, the dim eyes and dull ears, with the pains incident to age, have been hard to bear; therefore, if it should please the Infinite to remove us ere our eyes grow dim or ears dull and our limbs fail to fulfill their offices, how thankful we should be, for half the battle of life, which we all have to fight, would be spared us, and what a happy release that would be."

The fleet of six vessels was carefully examined by ship carpenters, and all necessary repairs made, that it might be in readiness to sail when the winds became fair; for at that period of the world's history the monsoons, as they are now called, blew with great regularity. In the mean time both city and country were busy preparing supplies, teachers, tradesmen, artists and agriculturists being selected the while to accompany the expedition when it sailed again.

Everything being in readiness and the wind in the right quarter, the sails were set, and, with the blessings of the high priestess and the multitude on shore, the vessels,

catching the morning breeze, swept gallantly down the bay and out to sea, but two months having passed since they anchored in the harbor on their return.

The voyage was long and stormy, but they arrived at the Ganges without disaster, and found everything progressing satisfactorily. Two ships had been built and rigged ready to carry a colony to Africa, and all that remained to be done was the selecting of crews and emigrants. As to the latter, there was no difficulty, for many were anxious to go; but there was a dearth as to sailors and navigators. This was remedied by appointing minor officers of the Atlantian ships to the command of the Indian vessels.

A visit was paid to Benares, and the people furnished with a few necessary articles, after which the work on the island temples was inspected, and found to be progressing in a manner satisfactory to the priests, who were using all their power to keep secret from the people the object of the work, and to do this all employed in the work were initiated into the "Brotherhood of Builders," and sworn to secrecy.

After a delay of two months, to enable the colonists to make their preparations, the expedition sailed, the Atlantian vessels accommodating a number of the women and children, to prevent too much crowding on the Indian ships, as well as to make these persons who were unused to the sea more comfortable.

Touching at Ceylon and the mouth of the Indus, at both of which places the people were contented and learning rapidly, they furnished such articles as were needed, and then sailed for the Persian Gulf, to obtain

Phœnician pilots for the Red Sea; but just as they came to the entrance of the gulf they met a Phœnician vessel bound for Egypt, and putting about they accompanied her.

Entering the Red Sea, the fleet sailed up to BYROS, on the small bay so called at that time, where a Phœnician town (long afterward called Berenice) was located, from whence it was ten days' journey in a northwest direction to the Nile. The colonists and their goods, together with a few cattle and sheep, were landed here, the Phœnicians promising to furnish guides, together with camels and bullocks to transport the heavier luggage.

The Indian vessels returned to bring more colonists, and the Atlantians sailed for the gulf, being anxious to reach Greece as soon as possible, fearing, if they delayed too long, that disaster might befall their friends in that savage country.

Arriving at Phocis, and finding the school and works in a prosperous condition, they visited Babylon and found it greatly improved. Many houses had been built, and the people were reconciled to the changes brought about by the Sons of God, as the giant Atlantians were called. Belus, their chief, had become deeply interested in astrology and astronomy, and was contemplating the building of a tower, from the top of which the movements of the stars could be observed, having been told that such buildings were in use in Atlantis.

He was encouraged to carry out his idea, and immediately set a large number of brick makers at work to prepare the material. Belus requested the Atlantians to furnish his people with more schools, the one they now

had being full to overflowing. The request was granted. Two more schools were established, and a teacher of astrology and astronomy placed at the head of one of them; for prior to this time only the elements of the science had been taught. A fresh supply of grain and other seeds was furnished, flax being for the first time added. Agriculturists were also left who were acquainted with preparing, spinning and weaving the flax fiber into cloth, that the people might dispense with the use of the skins of animals for clothing, for they and a very coarse woolen cloth were almost universally used.

Though loth to spare the time, the Atlantians visited Ashur and remained a few days at Nineveh. The journey was made by ascending the Tigris in boats, several of which had been built by the workmen for that chief. They were much pleased to find that Ashur's whole heart was in the work of civilization. He was receiving daily instructions himself, and his example was followed by both young and old. Several brick buildings had been erected and ground broken for others before the Atlantians arrived. It was the wish of Ashur that a temple be built and suitable persons educated to officiate in it, but he would not listen to the suggestion that women be educated for religious instructors. He was furnished with a plan of such a building, and told that the masons and carpenters could work after it as well in our absence as if we were present. To his uneducated mind this seemed impossible, but he was willing to let them make the trial.

Flax and other seeds, together with grain and agriculturists, were furnished him, and the Atlantians re-

turned to their ships and sailed for Greece, coasting round Africa as before; but landing only at Zambeze and Madagascar. Receiving no encouragement, they continued the voyage, giving a wide berth to the Barbary coast, for the Phœnicians had informed them that the inhabitants had made attacks on their vessels and killed several of the sailors before they were driven off.

Arriving at Sicyon, on the Island of Sicily, they were met by the Phœnicians with demonstrations of joy. Here they were informed that their teachers and workmen, though they had to fight to defend themselves from the savages surrounding them, were gradually drawing the attention and support of the better and more peaceably disposed inhabitants, and that, though schools were neglected, the artisans had as many young men to teach as they could manage; also, that quite a taste for agricultural pursuits was springing up, under the fostering care of the workmen, who made it a rule to devote a certain amount of time to tilling the soil, their apprentices being persuaded to assist in the work.

The Phœnicians had a prosperous school at Sicyon, (when the Phœnicians were driven out of Sicily, in after times, Syracuse was built upon the site of this ancient city,) several of the teachers of the elementary branches being people of their own who had been educated at Phocis. Two advanced scholars were left with them, and the Atlantians visited the different fortified settlements, only to find that all were progressing beyond their expectations. Needed teachers, workmen and supplies were left with each, and, promising to visit them before returning to the Indian Ocean, they sailed to Egypt,

where, being expected, a grand reception was given them. It was evening when the fleet arrived below Memphis some three miles. Here it was met by two ships and a number of boats, crowded with people. As soon as the sun had set fires were lighted, but a short distance apart, on both sides of the river, lighting it up grandly while the fleet and its convoy were ascending.

Arrived at Memphis, the landing was illuminated in the same manner, and their friends were waiting to take them by the hand. Much improvement had been made. Brick buildings had taken the place of the tents and wattle huts. Much of the timber had been cleared away and fertile fields occupied the space it had grown upon. The school was no longer capable of accommodating the number anxious to attend, and another and larger building was in course of construction; more teachers were needed, and a few more artisans could find constant employment teaching the trades to the young and middle aged men who were anxious to learn.

These were supplied, together with agriculturists and a quantity of flax seed. When the Phœnicians were told the garments worn by the Atlantians were mainly the product of flax, they immediately set about preparing the ground to plant it at the proper season, following the instructions of the agriculturists. How well they succeeded in its cultivation and manufacture history tells, for Egypt, above all ancient countries, was celebrated for its fine linen.

Being anxious to know how the colonists from India were getting along, the officers and a number of men were carried up the river in the vessels used by the

Phœnicians in navigating the stream. The voyage though the wind was fair the greater part of the time, took three weeks, but they considered themselves well repaid by the wild beauty of the scenery, the banks of the river being covered with a luxuriant growth of vegetation, tall and stately trees protecting the grasses and flowers from the intense heat of the sun. Water fowl were abundant, and the scarlet-plumed ibis (in after times a sacred bird in Egypt) was to be seen standing upon sand bars, mud banks and in the shallow water near the shores in great numbers. The woods were filled with birds, whose notes at early morning and late at eve were borne across the water to their ears. Hippopotami and crocodiles could be seen at all times, often rising to the surface within a few feet of the boats, but showing no disposition to attack them.

Arriving at COPTOS (for so the Phœnicians had named the small town at which they landed goods to be conveyed across the country to the Red Sea), it was ascertained that the colonists had safely arrived and been kindly received as the proteges of the Atlantians; but not liking the location, they had ascended the river two days (a distance requiring that length of time), and settled at a place with which they were pleased. Continuing the voyage, they found the colonists in wooden buildings, and all busily engaged in preparing the soil for seed.

Here the valley was not so heavily timbered as farther north, and the soil gave promise of being very good. The colonists were glad to see their Atlantian friends again, supposing when they parted from them on the

Red Sea that they would never meet them again—at least on earth.

They were furnished with a good supply of flax and other seeds, a few tools and two men to instruct them in agriculture and the manufacture of linen cloth. They had teachers among themselves, men who had been educated on the Ganges, but they wanted one advanced teacher of the sciences, whom the Atlantians promised to send them, not having brought an advanced scholar up the river with them that was willing to remain.

This settlement, after receiving additions from the Ganges, prospered; and later—living at peace with the negroes south and the Phœnicians north of them—they founded the ancient city of Thebes, which ruled the country round about for a considerable distance, and became celebrated among the ancients for its learning and wealth, as well as for its hospitality to strangers.

The Atlantians returned to Memphis, where they remained long enough to institute a code of laws somewhat similar to those of their own country, after which they visited the different points in Greece occupied by their workmen and teachers, who were supplied with such things as were needed; and then, after a visit of a few days to Sicily, they sailed through the Strait of Gibraltar, and following the western coast of Africa to the Cape of Good Hope, landed at Table Bay, where they remained until stormy weather, which had set in, ceased. They failed to open communication with the inhabitants, but saw a number of them in the distance.

Getting under way again they steered northeast across the Indian Ocean, and in due time made the island of

Java, the inhabitants of which, being supplied with a large number of canoes, attempted to cut out one of the ships, but failed, suffering great loss. Coasting along the south side of this island they doubled its western extremity, and, passing between it and Sumatra, called at Borneo, but were treated as before.

Getting a supply of fresh water, they sailed north, occasionally touching at islands, only to find the inhabitants hostile, or too timid to show themselves. At Formosa, however, they met with better success, the inhabitants remembering their former visit. But, beyond some presents of tools, they refused to accept of anything, referring the officers of the expedition to the authorities of China, whose people they belonged to.

Determined to make one more effort to open communication with their brothers, they sailed to the mouth of the Yang-tse-Kiang, and, entering the river, were close upon the town (afterward Shanghai) before they were seen. There was quite a commotion on shore, and a ship lying near the town was speedily manned; but the Atlantians ran up their national flag, and displaying quite a number of white ones, quieted their fears.

Casting anchor, a boat was lowered, and two of the officers prepared to go ashore. It was met by a Chinese boat, however, and was warned back. A parley was held, midstream, and the Chinese returned to the shore for instructions. There was some consultation and delay, but finally the Atlantian officers were allowed to land. They were received by half a dozen of officials, but the people had disappeared within their houses.

They were escorted to a long wooden building, where

they were received by a man seated on a raised platform, which was surrounded by armed men. The language of the Chinese had changed so much in the many centuries that had passed since their forefathers left Atlantis, that it was difficult to converse at first; but this difficulty being overcome, the Atlantians informed the officer who they were and from whence they came, also the object of their mission.

When the Atlantians spoke of the Fohahteas having come originally from Atlantis, the Chinese officer emphatically denied it, stating that the father and mother of their people came from the sun, and the moon was his brother, and would listen to nothing else. He refused all offers of educational or mechanical instruction, stoutly maintaining that the Chinese people were wiser and better informed, in all matters, than all the rest of the world, and could and would get along without the interference of other people. When one of the magnetic balls was shown him, and its properties and uses explained, he accepted it as a gift, but would receive nothing else.

When permission was asked to visit the interior of the country, by sailing up the river, it was flatly refused, and they were told that the sooner they left the better he would be pleased, for it was a law of the country that no outside barbarians be allowed to visit it.

Finding it useless to parley longer, the Atlantians retired, accompanied to their boat by a part of the guard which surrounded the officer. They did not see much of the city, but the portion they passed through was built entirely of wood, the larger number of the houses

being small bamboo structures, the roofs of which were made of the leaves of the same plant.

They visited Corea on their way to Japan, but failed to induce the people, who allowed them to land, to accept the smallest article. When asked the reason, they said the Atlantians were big devils, and bad luck, even death, would follow their acceptance of a gift. When told that the Atlantians were brothers who desired to do them good they replied, "Big devils tell big lies."

Finding it useless to try to make these people friendly they left them, and sailing round Corea, they bore north-east for Nippon, arriving there safely, after a pleasant voyage of six days, and were welcomed by the people and government officials, as only friends could welcome friends.

They remained long enough to visit the schools, several of which had been established with Japanese teachers, who had been educated by the Atlantians; the different workshops and several portions of the island not visited before, and were met with open-handed and warm-hearted hospitality wherever they went. The schools were in a prosperous condition and the government was making arrangements to establish them in all parts of the island and dependencies, as soon as the requisite number of teachers were eligible, and then education would be made compulsory by the government.

A few teachers and artisans that came with the expedition exchanged places with others who wished to return, the places of two artisans who had died in the interval were filled, and the expedition sailed for India, calling at the mouth of the Indus and Ceylon on the

way. At both places they were gratified to find all things prospering to their entire satisfaction, and but few supplies needed, for the people were rapidly learning to be self-sustaining, agriculture having progressed beyond their expectations at both points.

Arriving in the Ganges, the officers visited Benares, to encourage the people and make such changes in the working force as were desirable. Here they found more progress in civilization than at the lower settlements, for the people had no priests to coerce or dictate to them. Returning, they again visited the work on the islands, and promised to bring out a few of the best sculptors they could procure, to do the relief carving on the dome and walls of the cave temples, as the work progressed; then they sailed for home.

Thus far we have followed the Atlantians in their voyages, and have given accounts in detail of the means used to plant civilization at the various points; but, as they failed to gain a foothold among other peoples, though efforts were made in that direction during succeeding voyages, we will follow them no farther than to say that for more than a century intercourse was kept up between Atlantis and the schools and workshops they had established.

The voyage immediately following the last one spoken of was undertaken for the purpose of introducing wheeled vehicles, a few of which were brought along, together with a number of wheelwrights, who were distributed to India, Greece, Egypt, the Persian Gulf, Babylon and Nineveh, where nothing of the kind had been known before. During this and subsequent voyages they

passed north, from the Strait of Gibraltar, visiting the coasts of Hispania and Gaul, but without result. It is true the people of Gaul were willing to trade with them, and did obtain some tools and weapons of bronze; but they were opposed to schools and considered it a disgrace to work, though they seemed to be glad to get wheat, rye and barley for seed.

INDIA.—Without following the Atlantians farther, we will now endeavor to give a brief synopsis of the result of their labors in the cause of religion and civilization, for it must be understood that they made strenuous efforts to implant a true idea of God in the minds of the peoples they visited. India, when first visited by them, had fallen into many superstitions, and priestcraft, despite the efforts of Brahma, was degrading the people more and more, as time passed. Agriculture had made but little progress, and the most that was done in manufacturing was a rude pottery and cloth of coarse texture. They knew nothing of the metals, so far as utilizing them for practical purposes was concerned, living still in the stone age, if we except the few iron implements introduced from the Drallahas and Shanatas; but both these peoples had passed from the stage of action at least one thousand years before the coming of the Atlantians.

Copper was used to some extent, but only for ornaments. Their buildings, if rude huts of mud and sticks can be called such, were their only dwelling places, and the only temples they possessed were groves of trees. But when the Atlantians came they were taught to make brick, work in the metals, cut stone and carve in it, to spin and weave, to survey the heavens and give

names to the planets and constellations, to read and write, to look beyond the manifestations of nature to the Father God beyond, and to open up communion with the dwellers in the spirit world.

The priests, who had made slaves of the people, were taught to deal justly with them; and licentiousness, to which the priests were much given, was almost wholly done away with, for the Atlantians taught them the uses of the sexual organs, and the suffering and misery entailed upon those who abused them. They were told that God was a creator, and the sexual organs symbolized that power, and should be held pure and holy for that use; and from this teaching resulted the worship of these organs, as symbols of the creative power, in after times, in India and Egypt.

The only drawback that affected the civilizing process in India was the power usurped by the priests over the minds of the people, and the influence of the system of caste, which they fostered to secure them in their selfish rule. But even this did not prevent the inhabitants of that country from becoming highly civilized, amiable and peaceably disposed towards all other nations; for, owing to the fact that they never engaged in war for any other purpose than self-defense, they prospered, and the teeming population lived by cultivating the soil. The arts and sciences received every attention, and their language, an adaptation of that of the Atlantians, was the first written one in Asia, Africa or Europe, and may be said to have been the root of them all. The ancient Sanscrit, now almost lost, was originally almost purely Atlantian, and, as we have already said, was that taught to

all the races of men by the Angelic One and his assistants.

That the Indu people profited by the teachings of the Atlantians is seen in the ruins of their cities, in the works of art still to be found in that interesting country; but perhaps more evidence may be found in the cave temples of Elephanta and Ellora than at any other points in the country. These temples required almost one hundred years of steady labor to complete them; and the work was done so secretly that all that can now be ascertained regarding their construction from the most intelligent Brahmin is that they are the work of the gods.

Travelers who have visited these temples have been awe-struck at the magnitude of the undertaking, and astonished to find sculptured on the walls trades that were unknown in the west until quite a recent period, and long since forgotten in India, for since the historic period they have not been followed there. We will add that some of them were never followed there. The Atlantian sculptors did the work, and they pictured the trades known and followed in their own country, but all of which never obtained a foothold in India.

During the thousands of years that passed after the Atlantians ceased to visit that country the people of India, though frequently changing their form of government, never ceased to progress in civilization, until the eruption of the Caucasians, called Hindoos. They came from the Caucasus, and were a branch of the once great Scythian nation. About one thousand years before the Christian era dissensions among the chiefs divided the people, and this portion, passing round the Caspian Sea,

made an effort to effect a lodgment in Persia, but they were driven east by the Persian army; when crossing the mountains to the Indus they were kindly received by the people, who treated them like brothers.

There were but a few thousands of these first-comers, but they sent emissaries to their friends, and a few months later hordes of them swept down upon the inhabitants of India, who, unused to war and peaceably inclined, were easily conquered, making, in fact, scarcely any resistance; the government was wrested from them, the barbarians adopting their religion in a modified form, and so much of their civilization as suited their savage notions, even taking the name Hindu to cover up their savage origin.

The religion, much purer and more simple before the eruption of the Caucasians, was materially changed, so much so that, about two hundred years later, a prince of pure blood, GANTAMA by name, gave up his throne, his wife and child, and became a teacher of the ancient and pure religion, protesting in earnest and eloquent language against the innovations the Hindus had introduced. He had a large following, but persecution drove them across the Himalaya Mountains, many perishing in the snow and icy atmosphere, but the majority reached Thibet, and spread thence over northern China. Others found an asylum on Ceylon.

The pure and god-like GANTAMA, who had assumed the name of BUDDHA, continued to teach, despite the persecutions he was subjected to, until he was nearly seventy years of age; and then, failing to silence him, he was basely assassinated by a Hindu, who shot him as

he lay at rest under a tree, the arrow penetrating the good man's heart.

Some three centuries later another good man rose up in India and tried to reform the people. His name was CHRISNA, and it is said that he was born of a virgin and one of the gods was his father. Another account states that he was the re-incarnation of a god. Neither is literally true. To be born of a virgin at that time did not imply that the woman giving birth to the child was a virgin in fact, but a pure woman who knew no man but her husband. Many miraculous stories are told of CHRISNA, but, all summed up, they amount to this: He was an inspirational medium and was very eloquent, so much so that he strongly affected his listeners. He was a healing medium and a clairvoyant; he laid his hands on the sick and they recovered; he saw and conversed with the wise spirits who controlled him, and prophesied of events in the near future, which were verified.

CHRISNA had but a small following during his life, and only a moderate one after his death, at least for many years. He was not persecuted, because he did not preach against a plurality of gods. GANTAMA BUDDHA, however, preached against all gods but one. His most common expression was, "Ek Brombo dittio nushti," (there is One God, and no others,) and this made priests and rulers his enemies, but it gave him a large following, which continues unto this day.

BABYLON.—The growth of this people in civilization, under Belus, their ruler, or king, was rapid, but of the city slow, for much of the building was stopped that the

whole force of workmen might be put on the tower as soon as a sufficient amount of material had been collected. It was the intention of the king to build it two hundred feet high, which necessitated a large base and a firm foundation. This, at the suggestion of the Atlantan architect, was made by excavating the earth to a considerable depth, before the commencement of the mason work. When this fairly commenced the progress of the work was so slow that Belus concluded that more bricklayers must be had, and he sent to Elam, or rather the Phœnician settlement, for them.

But few could be obtained there, but the Phœnicians told his agent that they thought it possible they could be obtained in Egypt and Greece, and two Phœnician ships were dispatched for them. Returning in about six months with quite a number, they were at once put to work, and the tower gradually began to rise above the level of the plain.

It was this tower that gave rise to the tradition, as recorded in the Bible, of the Tower of Babel, where was brought about the confusion of tongues. No doubt some of the ignorant Arabs, who were in the habit of visiting Babylon, prompted by curiosity, loitered around the building, where so many strange workmen were engaged, and hearing many different languages spoken by them, and at the same time failing to understand that the tower was intended for an astronomical observatory, supposed the intention was to build it up to heaven, and that God confused the languages of the men to prevent its completion. Reporting their idea as a fact to their

wild brethren of the desert, it came in time to be believed as such. Being handed down from father to son, it finally became incorporated in the Hebrew writings.

Belus, though he adopted every expedient to hasten the work on the tower and push it to completion, never saw his idea fully carried out, for after almost six years of labor, and it was but little more than one hundred and fifty feet high, the foundation on one side began to sink, and the workmen refused to ascend it, fearing that it would fall. It remained in this condition a few months, when it fell with a tremendous crash.

This disaster was regarded by the king as a great misfortune, and he gave up the idea of building another, utilizing the brick that were not crushed by the fall in building the city, employing all the foreign workmen he could induce to remain, and at the same time employing the Phœnicians to bring all they could engage. Thus in the next ten years Babylon grew rapidly, large buildings taking the place of the small ones. At this time the Phœnicians opened a regular trade with the city, a few of them establishing themselves as merchants, the inhabitants themselves knowing but little about business; but it required but a few years for them to learn, after which the Phœnicians withdrew, the native merchants protesting against their presence.

About this time the people of Uz, who had heretofore been friendly, combined with several wild tribes living near them, marched against Babylon, threatening to destroy the city and lay waste the surrounding country. Belus, joined by the foreign workmen, marched with his army to meet them. The enemy attempted to flank him

during the night, but were discovered and disastrously defeated.

During the fight Belus was wounded so seriously that his life was despaired of, but he lived several months, and before he died gave the government into the hands of his only son, also Belus by name, with the injunction that he go on improving the city until it was equal to the great city in Atlantis, of which he had heard so much.

This young man was but twenty years of age, but he had a great deal of energy and was ambitious; but lacking the executive capacity of his father, the work made slow progress; many of the foreign workmen left him, and Babylon during the twenty years he ruled almost stood still.

At the death of young Belus his oldest son was but fifteen years of age, and his uncle acted as regent. This man was just and kind of heart, but, lacking ambition, he did little more than was absolutely necessary to keep the city from falling to decay, during five or six years of his rule, which was mild and for the benefit of the people.

When the young Belus took the reins of government into his own hands, he at once commenced to build. Foreigners were invited to the country and made citizens as soon as they were found worthy. A large force of workmen were engaged to build public edifices, and the city walls, which had been commenced by his grandfather, were completed during his reign, which lasted forty years, and was, owing to his wise and just government, prosperous. He left no issue and the scepter was contended for by an uncle and a cousin. War between

the two factions seemed imminent, but the uncle, BAAL by name, proposed that the decision be left to the people, which was accepted, a day appointed and all the people summoned to be present.

When they came together, they were led outside the city walls, and placed on one side of a road that stretched across the plain in a straight line. The young man, cousin of the late king, crossed the line, and, addressing the people a short time, invited all who favored him for king to step across the road and join him. Quite a number, the most of whom were young men, joined him, and they marched back a few hundred feet and formed a line.

Baal then crossed the road and said, "All who favor me as their ruler will cross the road and join me." The whole mass of the citizens did so, giving him a majority of more than three to one. The young man was much chagrined, but manifested no temper. In this way, and at the suggestion of Baal, bloodshed was avoided and the people secured a wise and humane king, who was a father to them as well; for during his rule the interest of the most humble individual was protected, the country prospered and the city grew in wealth and population; many public buildings were erected, schools were established, and Babylon, afterward called the Great, began to exercise a wide and beneficial influence, an influence that made it the capital of the great Assyrian Kingdom, and the wealthiest and most magnificent city of the world.

Babylon ruled for many ages the country west to the Mediterranean and Red Seas; north to the mountains;

south to the head of the Persian Gulf; but the Ninevites disputed with her for possession of the country lying east of Babylon and between the Euphrates and Tigris. Many battles were fought for possession of this territory, which was then very rich, with little advantage on either side; Nineveh, however, always held her own, and peace was finally made, upon the basis that Babylon should hold the land on a line running north from the junction of the rivers, four hours' march from the Euphrates, opposite that city; and for many ages this treaty was respected, the two kingdoms living at peace with each other.

But our limits will not permit us to enter farther into the history of this wonderful city and kingdom, for having given a true account of its founders, two of whom (Belus and Baal) were worshiped as gods for their many virtues, we have done what history has failed to do. We will state, however, that both sacred and profane history make mistakes when they assert that from five to fourteen hundred years was the length of time the Kingdom of Babylonia existed. The truth is that, from the time Naros, a savage chief, fixed upon the site of Babylon as the center and rallying point of his territory until the introduction of civilization by the Atlantians was nearly two thousand years. From that time to the subjugation of the city by the Persians or Assyrians, under NINUS, who, together with his beautiful and good queen, SEMIRAMIS, ruled their vast possessions so justly and so kindly that they obtained, and retained, the love of those they conquered, it was nearly thirty-seven thousand years.

It required thousands of years to improve the country and make it self-sustaining, and thousands more to build

such a city as Babylon was, commencing with mud huts, tents of rawhide, and a few wattle houses, when it is considered that the people had no tools to work with but such as could be fashioned out of stone; knew nothing of agriculture, except to raise a small plat of dhourá, and but a few families cultivated it. When the Atlantians came they supplied the people with tools, weapons and seeds; but they were savages, and their entire natures had to be changed, in a manner, before much progress could be made.

Babylon, when in her glory, was highly civilized; she had her schools, was versed in the sciences then known; her buildings and hanging gardens, her monuments to departed heroes, called gods by the ignorant of later times, were grand. Her people were virtuous, though inclined to luxury (common to Oriental countries), her rulers enlightened, and, for the most part, far from arbitrary or cruel; her laws just, and her religion a rational, though showy worship of one God and a belief in the immortality of the soul. Though she had people of all countries then known as her citizens, her rulers and the inhabitants of the country originally were of mixed Caucasian and Aryan blood, as were the Assyrians, or Persians.

NINEVEH.—The foundation of this city was laid, as before stated, by ASHUR, or one of the many Ashurs, but its improvement was very slow. On the northeast border of the country dwelt the Medes, who claimed the territory around the southern end of the Caspian Sea. They were a brave and warlike people, who believed that might was right, and endless were the raids made upon

the territory of the Ninevites, for hundreds of years, until the people of Elam united with Ashur and made Nineveh the capital. Then the Medes, sorely harassed by the Scythians north of them, united with Elam and Nineveh, forming the Assyrian nation.

During these ages the Ashurs, though using to advantage the knowledge they gained from the Atlantians, and making steady progress in civilization, could not find the time and means to make Nineveh as grand and beautiful as Babylon, much as they desired to do so, for even after she had drawn to her arms the Elamites, who had been instructed by the Atlantians and were making progress in civilization, and the Medes, who were just beginning to emerge from the savage state, she had to contend with Babylon for her western boundary for ages, besides keeping an army in the north to fight the Scythians and other wild Caucasian tribes, who would make peace when they were badly beaten, only to break it as soon as they had time to recuperate.

In the mountainous country to the east dwelt several wild tribes of Aryans, whose principal occupation was war and plunder their delight. These people never came in large force, but, divided into small parties, would penetrate the country at several points at the same time, slaughter the inhabitants, burn their dwellings and drive off their flocks and herds. Having all this to contend with, Nineveh grew, under the hands of the workmen, but slowly; the plans of the Ashurs never being fully carried out until the time of Ninus, whose queen, Semiramis, during the absence of Ninus fighting the battles of his country, superintended the building of the city,

and governed with such judgment and skill that she was not only loved by her people, but became the admiration of the world.

The PHENICIANS, who had profited more from the instructions, educational and mechanical, as well as scientific, they received from the Atlantians, were firm friends of the Ashurs and Ninus, always aiding them when they could, by furnishing supplies, as well as workmen hired in Egypt and Greece, receiving the privilege of establishing trading posts on the Persian Gulf, and such other parts of the country as they chose; and it was they who built the first city of TYRE—not the one spoken of in Scripture, but a more ancient one on the Persian Gulf.

They first commenced building trading houses on a small island near the shore, but the amount of business they drew to the place soon compelled them to build on the main land, from which, at very low tides, they could pass to the island dry shod. This city, though never very large, was substantially built and was one of great commercial importance at a very early age, large caravans visiting it at regular intervals.

After the death of Ninus, Semiramis took command of the armies of her kingdom and punished the enemies that had so long harassed it, by marching against and conquering them. At the head of a formidable army she marched into the mountain country, to the east, determined to conquer or destroy the wild Aryans who had so long plundered her country. In several battles she defeated them and laid their country to waste, securing at the same time large herds of cattle and sheep, with many camels. These she sent home under guard, and,

crossing the mountains, penetrated to the Indus, where, meeting the Hindoos in large numbers, she was compelled to retire after fighting several battles, which nearly proved disastrous to her army. She made a masterly retreat, however, and saved the larger part of her forces. But we are now treading upon historic ground and must desist.

Travelers, as well as the archæologists and readers of history, often speculate upon the cause or causes of the decadence of the wonderful cities and great nations of the time of which we speak. We will briefly try to explain, for there is a lesson to be learned from the experience of these ancient nations that may profit those of to-day.

When Babylon and Nineveh were selected as centers of the governing tribes of the country, the people were untutored savages; the whole land, especially the river valleys, was densely timbered and the rainfall abundant. With the introduction of civilization by the Atlantians, a demand for timber, for building and other mechanical purposes, sprang up, and it was wastefully used; but so long as enough remained to attract moisture and keep up the rainfall young trees sprang up, taking the place of the old. These were, in turn, sacrificed to make room for the agriculturist, as the population increased resulting in the almost entire destruction of the forests, on which the rainfall almost entirely depended.

Again, agriculturists pushed the rich soil to its utmost, always taking off but never putting on, and for thousands of years the bosom of the earth, always willing and kind, responded to the demand made upon it; but owing

to the destruction of the forests the rainfall became less and less; seasons of drouth visited the country, and there was much suffering among the poorer classes. The government was kind and supplied their wants from stores kept on hand from year to year, for the taxes were collected from the cultivators of the soil in grain.

With the drouths came the complaint in years of rainfall that the soil was growing poorer and poorer; that it would no longer yield abundant harvests or reward the laborer for his toil. Some of the more superstitious began to murmur and cry out that God had cursed the land and they must flee from it. Many fled to portions of the country bordering on the mountains where there were forests, and consequently rainfall, benefiting themselves for the time.

But the demand for wood extended the denuding hand even here; the mountains were stripped of their forests, and slowly—slowly, because the wealthy obtained supplies from other countries—the land became an arid waste; taxes could not be collected, the governments became poor, the people scattered abroad, and Babylon the Great fell from her high estate, as did Nineveh, and nothing remains of them but their ruins, for no country can long endure when its wealth is sent to other lands for food, unless it produces manufactures or minerals that will pay for it.

Luxury and indolence of the rulers and wealthy classes contributed to hasten the decline, but the above mentioned causes were the real ones. It is generally believed, and with some truth, that nations, like individuals, come into existence, rise to maturity, and then

decline; but in the cases of Assyria and Babylonia, or the two together, the decline commenced before they arrived at the zenith of their power; and we contend that a nation that avoids luxury to extravagance and husbands its resources, avoiding at the same time foreign entanglements, may endure for thousands instead of hundreds of years.

EGYPT.—For many centuries Upper Egypt (Thebais) lived at peace with her neighbors of Lower Egypt, which enabled each people to develop their resources. Trade was free to both; intermarriages, though not frequent, served to more closely unite them; so that when the intercourse with the mother country (India) ceased, owing to the danger of navigating the seas, because of the Malay pirates, the inhabitants of Thebes were not compelled to rely entirely upon their own resources, for the Phœnicians were always to be depended upon in emergencies.

For the first fifty years of Thebes there were no rulers other than the priests who came from India with the colony; but about this time a large number of emigrants arrived from Benares, and as they were opposed to priestcraft, they proposed to form a settlement of their own. This was opposed by the others, who desired their assistance, and a compromise was effected by electing a governor, to whom the priests were amenable for all their acts. This created ill-feeling for a time, but the priests and their friends, being in the minority, were compelled to submit.

Before this arrangement had been made the priests were bending all their energies towards building a temple at the expense of the improvements of the city. This

was changed by the governor enlisting the working population in building, first comfortable dwellings, and then public edifices. Brick was the material first used, and Atlantians, who had not yet withdrawn from the country, gave their aid.

Trade was established with the Ethiopians, as all negroes were then called, vessels ascending the Nile to the cataracts for that purpose. One or more of the Atlantians accompanied these trading vessels, and during one of the trips discovered the strata of rocks at Syene, which he found similar to building stone used in Atlantis. When he returned to Thebes he reported his discovery, and to it is owing the after magnificence of the city, for the stone were quarried, brought down on rafts and used for building the palaces, temples and dwellings that were erected in after ages. But few buildings were constructed of this stone at that time, owing to the amount of labor required to get them out and transport them to the city.

While this was transpiring in Thebes, the people of Lower Egypt were improving Memphis. Many fine brick buildings had been erected and others were in course of completion. The Phœnicians had a governor, a code of laws, democratic in their bearing, excellent schools, a ship-yard, and the various trades in successful operation. Their ships visited Greece, Hispania, Gaul, and had been to Britain, but failed to establish trade with the savage inhabitants, except for weapons of bronze, which they successfully manufactured at Memphis and Sicyon. This city they still held, though the Greeks had made several attempts to drive them out.

Side by side, as it were, these two peoples (Aryans, of Thebes, and Phœnicians, of Memphis,) vied with each other in building their cities; but as time passed the Thebans far excelled. Not until the time of THOTH, or THETH, however, did Thebes begin to display the grandeur of her architecture. This man, possessing more ambition, and at the same time executive capacity, conceived the idea of making his native city the most magnificent in the world. He declared himself king, in which he was supported by a large majority, and at once commenced the construction of a grand palace, not for his individual use, but for the use of the government representatives.

At this time every three hundred male inhabitants had the right to select one man to represent them before the king. This council met twice a year, and decided upon the enacting or repealing of laws. The king before he commenced any public work had to call them together and obtain their sanction; but he had aroused the public spirit and pride to such an extent that the council would undertake anything he proposed.

He had the quarries at Syene fully opened, and put a large number of men, many of whom were negroes, at work quarrying. Light timber was secured for rafts, and an immense quantity of stone accumulated at the city before a commencement was made at building. The stone-cutters were at work, however, from the time the first material arrived, and when a sufficient number of the dressed stone were ready the masons, with the help of the citizens, put them in place.

Following Thoth came his son, of the same name, who

did all he could to carry out his father's ideas. After him came OSIRIS, long afterward worshiped as a god, and his queen, ISIS, as a goddess. He was distantly related to the Thothis, but was born of a Phœnician mother, making him Aryan and Caucasian, for the Phœnicians of full blood were Caucasians.

Osiris was a man of mild manners, gentle as a woman in disposition, but he possessed a great amount of energy. His queen, a Caucasian, was of the same nature as himself, and a very beautiful woman. He was called to the throne at the death of Thoth, who left no male issue, and soon made himself very popular, for he mingled freely with the people, entering into all their amusements, and ruling them with love and kindness. His queen, Isis, became a mother to the people. She visited the sick, and always had a kind word to say to the poorest woman's child.

Thebes, under the kindly and just rule of this king and his queen, grew rapidly in wealth and power. Caravans were sent into the interior of Africa for gold and ivory, which were obtained in large quantities. Agriculture received every encouragement, schools prospered and every industry was fostered. The city was divided into districts, every district having allotted to it a certain amount of public work, which the inhabitants were required to do, without drawing upon the public treasury; and the work was cheerfully done, because of the love the people had for the king and queen.

In religion Osiris differed with the priests, but he did not interfere with them or try to influence the people against them. He and his queen believed in One God

and in the immortality of the soul, but not in the transmigration of the soul, as taught by the priests. This made them his secret enemies, and they cast about to slay him, but had not the courage to undertake it themselves. Osiris had a half-brother of pure Aryan blood (his father had two wives), who was two years older than him, and very ambitious; but being selfish and cruel in disposition, he was not liked by the people. The priests, believing that he envied his brother and would gladly take his place on the throne and in the affections of his queen, set agents at work to induce him to secretly slay Osiris. The work was effective, for he promised to do so if the priests would use their influence to place him on the throne, which they promised to do.

Shortly after this, TYPHON (the half-brother) persuaded Osiris to hunt with him. Crossing the river, Typhon separated the king from his followers, and passing into the wood near the bank of the river, he being behind, shot Osiris in the back, killing him. He waited until night and then threw the body in the river, hoping the crocodiles would devour it. He thought himself unobserved, but a man was in a boat close to the bank of the river and recognized Typhon, though he did not know who he had slain. As soon as Typhon disappeared, he approached the spot and recognized the pale face of the king as the body floated on the surface of the water and then disappeared.

He returned to the city, reported to an officer what he had seen, and the officer went to the palace to acquaint the queen with the facts. When he got there, Typhon was with her and had told her that a lion had carried

the king away. The officer waited until Typhon left the grief-stricken queen and then told her what the man had seen. All the energy of the woman was aroused. She ordered boats and torches, together with nets, to be got ready, and proceed, under the guidance of the witness, to recover the body. Orders were given to arrest Typhon, but one of his friends gave him warning, and he fled, closely pursued, into the desert, where he perished.

The body was recovered and was but slightly mutilated. It was embalmed and buried in state, the nation—the priests and their friends excepted—mourning for him. The council, as soon as the funeral was over, were unanimous in deciding that Isis should rule, and the people joined with them in rejoicing when she accepted the throne.

The part enacted by the priests in the assassination of Osiris soon became known, and they were banished—compelled to seek a refuge in Lower Egypt; but even there retributive justice followed them; the people despised them, and they fled west, to the oasis *Parva*, a few friends, who were implicated, joining them in their flight.

Isis was the mother of two children, ORUS, afterward called HORUS, a boy of ten, and ISA, a girl of seven years, both bright and intelligent, and the mother spared no pains in educating them, for it was her ambition to make them worthy of their illustrious sire, and she was successful.

In due time, the council, finding that Isis, as queen, ruled the country with wisdom and justice, as well as love, proposed that she become high priestess as well.

With many misgivings, she accepted the position, and then the building of grand temples, which were dedicated to the LIVING GOD, was commenced, and carried to completion in succeeding ages, the first and most magnificent as to size and grandeur of architecture being located at Thebes.

Isis reigned twenty years after the death of Osiris, during which time the people were prosperous and happy, living at peace with their neighbors, and building up their capital city, which began to show evidences of the future grandeur it was destined to attain.

A few years before the close of her life she imparted to her son Horus a plan of the future Thebes. It was to be walled and have one hundred gates. The temples already in course of construction were to be enlarged, Horus and each king who followed him to do a certain portion of the work. He accepted the legacy, and that it was fully carried out there can be no doubt, for the ruins at the present SAID prove, to the traveler, the fact.

About the middle of her reign her daughter Isa became the wife of HELUS, the son of one of the governors of Memphis, and a Phœnician. After the marriage, Isis, with the consent of the Council of State, gave to Helus a strip of Thebæ, south of the possessions of the Memphian government, and the northern province belonging to her own kingdom. The government of Memphis added an equal portion, thus dividing the Nile valley below the cataracts into three kingdoms, for at the time this was done the Phœnicians, noting the prosperity of Thebes under the kingly rule, made their governor,

the father of Helus, their king. His name was PHTHA, afterward called the God of Fire, deriving the name from the fact that he discovered the combustible properties of bitumen, and used it in the liquid state, to illuminate his palace and the city, the people in after times claiming that he *invented fire*.

After the death of Isis, Horus assumed the kingly power and ruled wisely and well, carrying out, as far as in his power lay, the plans of his noble mother; but as it is not our province to follow up the line of monarchs of Egypt in their individuality, suffice it to say that the dynasties of Horus, Helus and Phtha long ruled Egypt in a wise and humane manner. Under them, learning, the sciences and arts were fostered and flourished to an extent far beyond the belief of the present. But a time came when the ambition of man changed the quiet, prosperous and happy condition of the country into one of strife and bloodshed.

BYDIS, of Thebes, was the last of this long line of monarchs, and, issue failing the other two kings, the three kingdoms became united under him. He was a just man and ruled to the satisfaction of the people for nearly twenty years, and died without male issue, leaving his queen and two daughters at the head of the government. But as from the time of Isis the kings had always been high priests, they rebelled against a woman occupying the position of high priestess over them, and civil war was the result. For ten years this war continued, many battles were fought, with no decisive results, and the country, from the cataracts to the Delta, was one scene of contention and bloodshed, which was finally

ended by the queen and her daughters falling victims to poison administered by the emissaries of the priests.

At the close of the civil war the Memphians exerted their influence in favor of republicanism, and governors ruled over MEMPHIS, or Lower Egypt; ON, Middle Egypt, and ABYDOS, the name given to Upper Egypt, of which Thebes was the capital. This rule continued for many years, when the form of government was changed to the rule of dead heroes or spirits, the priests claiming to be their mouth-pieces and directing all affairs of state.

It was during this period that the statue known to history as the vocal Memnon was erected, the priests cunningly stretching fine threads across the mouth, which, being acted on by the breeze, which usually came up with the sun, gave forth musical sounds. The threads were of the color of the stone, and, being very fine, defied detection.

This statue, first erected to influence the minds of their own people, became a source of great wealth to them, for they gave forth that it possessed the gift of prophecy, and its fame spreading into Asia Minor and Greece, kings, princes and other great men came with large retinues to consult the oracle, depositing large and valuable presents at its base.

This rule continued for a long series of ages, but the priests becoming arbitrary and exacting, the people rebelled, and kings again ruled over the three divisions, but not with the humanity and forbearance of the early ones. Frequent wars were waged between them, and a king rarely died a natural death, the hand of the assassin

or the more subtle poison of the priests removing a good king, or a tyrant, as the case might be.

Up to the time of MENES the country was in a state of disorder—the strong oppressed the weak, and the priests oppressed all alike, accumulating in the coffers of the temples immense stores of wealth, while the majority of the people were reduced to the most pitiable condition of poverty.

MENES was educated by the priests, and assumed the office for a brief time, during which he became acquainted with their plans to keep the government in their own hands. Being large in heart and liberal of mind, he determined to thwart them, and did, by secretly forming an alliance with the Phœnician element of the population, to which was soon added large numbers of the oppressed in ON and ABYDOS.

A night was appointed for the rising, and the next morning every temple was in the hands of the people, and the priests were prisoners, not a drop of blood having been shed. MENES took charge of the treasures and supplied the wants of the very poor immediately; but being wise enough to know that this wealth would do the people but little good if freely distributed to them without requiring something in return, he determined to build a pyramid, which would require the labor of a vast number of people for years, paying them out of the hoard of the priests.

This pile was to be dedicated to God (not the gods, of which Egypt had many,) and commemorate the freedom of the people from priestcraft. Astronomers and astrologers were called together to lay the foundation in exact

accordance with the four cardinal points, after which the work began. Menes was soon declared king, and accepted the position with the understanding that he have sole control of the public works.

Thus came the idea of building the first pyramid; but the plan was Atlantian and obtained from the Phœnicians, who had been careful to record all they had from that people. It required thirty-three years to build it and nearly as many more to finish it. Others were afterward built by other kings; but Menes has the credit of building the first, though he did not live to finish it. It was intended as a sepulcher for the king, and received his ashes after his body was burned, his son, who ascended the throne after him, carrying out his wishes in this respect and finishing the pyramid.

This family ruled for several generations, when it became extinct and the priest Ramases was elected to the throne. He was a wise and good man, who labored assiduously to give peace and prosperity to the people. He also made an effort to give the poor the benefits of education, but he was so bitterly opposed by the priests that he gave the idea up. He was succeeded by two sons, Rameses II. and Rameses III., but they were weak and little more than tools in the hands of the priests.

CHEOPS, however, was a man of stern integrity and great personal popularity. When he took the reins of government into his hands he no longer allowed the priests to oppress the poor or disobey the laws. Like Menes, he compelled them to give of the wealth they had again accumulated, and with it he built another and a smaller pyramid near the first. That of Menes is the

larger one, on the hill of Gizeh, and that of Cheops the next in size.

Having now arrived at a period in the history of Egypt when the archæologist and historian can take up the subject and investigate for himself, we pass on, with the remark that in the Delta and the Department of Memphis the Phœnician portion of the population was in the majority until the kingdom of Carthage was founded by their brothers, when the larger number of them withdrew, giving to the Aryans (descendants of the colonists from India) almost entire control of Egypt.

The reader who doubts our statement that Egypt was colonized, at least in part, from India, will find evidence of the truth of our statement in the following facts: Egypt, like India, held the bull as a sacred animal, taught the transmigration of the soul (metempsychosis) in their temples; the lily was regarded as a sacred flower by both; the catacombs of Egypt are but feeble imitations of the cave temples of India, paintings in the former taking the place of sculpture, in relief, in the latter, with others that we need not mention here.

HELUS founded the beautiful city of HELIOPOLIS, afterward called Hermopolis, and made it his capital. All three kingdoms contributed labor and means towards the building of the great Temple of KAMAK, and the intention was to make it the most magnificent building in the world.

The reader may ask, "What caused the downfall of Egypt?" We answer, that country, when first settled, was heavily timbered, which gave it an abundance of rain. This timber was prodigally used until the soil

was denuded of it; then the rains ceased to fall, and the agriculturist had to depend upon the annual overflowing of the Nile for a supply of water to nourish growing vegetation. The natural depressions of the soil not holding enough to supply the demand, dykes were constructed and artificial reservoirs made, the most remarkable of which was the Lake PTOL, afterward Moëris. The greatest misfortune, however, resulted from the destruction of the timber, for this allowed a clear sweep of the winds, which carried the sand from the Libyan desert on the west, and the eastern desert lying between the Red Sea and the Nile on the east. The sands slowly drifting over the rich soil of the valley, gradually unfitted it for cultivation, and the people were forced to retire.

But there was still another cause. Embalming the dead, which was not the custom for several thousand years after the settlement of the country, became universal, and the soil that remained fit for cultivation was deprived of the animal matter that should have been returned to it by burying the bodies in the earth and allowing the forces of nature to dissolve them and use the material in building up other vegetable and animal bodies. It is true that the deposit of alluvial matter annually left by the subsidence of the waters of the Nile served to supply the loss in part, but it was not sufficient to furnish the necessary food for the famished soil, and the dense population of Egypt, forced to look elsewhere for bread, scattered into Africa, Asia Minor, and a few to Europe.

THE LAKE DWELLERS.—One colony of several hundred persons, including women and children, crossed

over into Greece, where they were coldly received, so coldly that they concluded to push farther west and north. A Phœnician ship carried them to the northern extremity of the Adriatic Sea. Finding the country without law and but thinly inhabited, they pushed across the mountains into what is now Switzerland, arriving before winter set in, and were astonished to find the people living in rude huts, built upon piles, on the water. • •

When the people became convinced that the strangers were peaceably disposed, they received them hospitably, distributing them through the different villages, where they made themselves useful in teaching these savages the rudiments of civilization, which they so much needed, for they had not yet emerged from the stone age, and knew but little about cultivating the soil.

The new-comers were Aryans, who had lived by cultivating the soil; but fortunately they had two workers in the metals with them, and bronze tools and weapons were introduced, as was the cultivation of the soil when the proper season came.

Their reason for building on the water was, that men, during the summer season, crossed the mountains to the east, and attacked them without provocation. They were able to drive them back two or three seasons; "but they came in stronger force; and after a hard fought battle," said the lake dweller, "we were compelled to fly to the recesses in the mountains, only known to ourselves, for safety.

"When they had destroyed our dwellings they drove our little flocks before them and retired. Then we

adopted the plan of building on the water, as you see. If an enemy, too strong for us to cope with, comes, we retire to our dwellings on the water, take up the bridge, and are safe, for no enemy can approach us without boats or rafts; and even then they would fight at a disadvantage, for secure behind our walls of wood, thin as they are, we could kill the larger number of them before they could reach the platforms."

These people belonged to the Germanic race, had light hair, blue eyes and fair skins, which were quite in contrast with the Aryans who settled among them, and gave them a start in civilization, as well as intermarrying with them. Some of them were still cave dwellers at this time; but improvement in tools and weapons soon enabled them to build better dwellings, locating them in the valleys where it was possible to cultivate the soil.

Their enemies visited them after the Aryans settled among them, but were met by such a warm reception that they did not repeat the visit, at least for many years, and by that time, through the persuasion of the Aryans, the larger number of them passed down the Rhine, and assimilated with the people dwelling in its rich valley. But before leaving their old home they gave their lake dwellings to the flames, that their enemies, if they ever returned, would find nothing to destroy. They became, or were a part of, the Germanic race.

The enemies who harassed the lake dwellers were of Scythian stock, many of them being nomadic marauders, who penetrated, at different times, even to the Rhine country; but the people dwelling there were brave and

warlike, and seldom failed to drive back invaders of their country.

At this time all Europe, except Greece, which became partly civilized by the Atlantians, and still more by the Phœnicians, was still in a state of barbarism. Gaul and Britain had learned something from the Phœnicians, who visited them for purposes of trade. What is now Austria was thinly settled by savage tribes of Caucasians, with an admixture of Huns, who were originally attached to the Caucasian tribes we spoke of in the earlier stages of our history.

What is now northern Russia had scarcely an inhabitant in winter, but being well supplied with game was visited in the summer season by Germanic tribes (old Germany extended beyond the Danube), who sometimes met and fought the Scythians for the privilege of hunting in the territory they (the Scythians) claimed; and long after, when the Scythian nation was broken up by the wars of the times, a portion of them settled in Russia and became the Muscovites.

ROME at this time had no existence; but criminals from Greece, who fled into the mountains of Italia, selected the marshes near where Rome was afterward founded as a good hiding place from which to sally out and plunder neighboring peoples. The people, exasperated by these frequent depredations, made an effort to rout the robbers from their hiding place, and succeeded for a time, but they returned stronger than ever. LATINUS, the ruler of the country, was appealed to for aid and sent a force to dislodge them.

In the mean time the robbers had been reinforced by

refugees from Troy, which had shortly before been destroyed. Believing themselves strong enough to risk a battle, they met the Latins, and after a severe fight were compelled to retire. They then opened negotiations with Latinus to allow them to settle on the Tiber, promising to abandon their robber life and become honest people. Their request was granted, and they set about making comfortable homes for themselves, tilling the soil and accumulating cattle and sheep, many of which were stolen from parties at a distance, for they kept up their thieving, but were careful not to steal from the subjects of Latinus.

A town was built and named Alba Longa, which in the course of a few years attracted a great many criminals and discontented individuals from Greece, Lucania, Messapia and Sicily, as well as some of the subjects of Latinus. A chief, elected by a majority vote, ruled over them, but they were quarrelsome and disorderly to such an extent that they would obey no law that did not allow them to do as they pleased.

PLOTINUS was the chief at this time. He had held a high position in Latium, but having been detected in defrauding the revenue he fled to Alba Longa, where his fine address and proved courage soon made him chief. His efforts to control the disorderly band for a time proved effective, but he gave offense in dividing the spoil taken in one of the frequent raids made into Lucania, and he barely escaped assassination at the hands of a few of his followers.

A short time after this his nephew, ROMULUS, came to visit him at Alba Longa, and was persuaded to remain

for a season. Romulus had visited Greece and learned much. He was proficient in the use of arms, was of noble and commanding presence, to which was added a power of magnetic influence over those who came in contact with him. When he saw the disorder that existed in the band he determined to assist his uncle to quell it.

He first had the people called together in the open air and proceeded to address them upon the necessity of having such laws as all could obey. He told them of the prosperity that might be theirs, if, instead of each one having a will of his own, all would submit to the will of the chief, and that industry take the place of idleness, etc. His address was pointed and eloquent to such a degree that he was at once unanimously elected chief.

He refused to accept, advising them to continue his uncle in that position, but they refused. He then accepted, retaining his uncle as second in command. He sent for his brother REMUS, who was a year or more younger than himself, intending to give him a command, if agreeable to his followers.

REMUS was much like Romulus, in person as well as disposition, and he made such a favorable impression upon the band that they elected him second in command, which deposed Plotinus entirely. This man pretended to be much pleased at the elevation of his nephews, even when done at his own expense, but his vindictive nature was aroused, and he arranged with two friends to assist him in destroying them.

The Tiber was at flood height one evening, and Romulus and Remus were watching the turbid waters rush by. The moon, over which fields of black clouds occasionally

floated, was nearly at the full. The young men stood alone, a screen of bushes hiding them from the town. Three black figures silently left the bushes and approached the brothers until within reach, then rushing on them they were thrown into the raging torrent. No weapons were used, for Plotinus argued that if the bodies were recovered and wounds found on them he would be the first one suspected.

After committing the crime the conspirators separated, each entering the town from a different direction. The night and the next day passed and the people began to be uneasy at the absence of their chiefs. When night came Plotinus gave out that he had overheard his nephews arranging a plan to secure the treasure of the people and fly with it, but not believing them in earnest he had said nothing. The treasury was examined and found empty.

While many believed the brothers guilty, the majority, though silent, were satisfied that they were the victims of treachery, each friend within himself determining to sift the matter to the bottom. While they were thus engaged, Plotinus and his two friends were busy among the men, arguing that a chief should at once be elected, and that no one but Plotinus be the candidate. Just as a vote was proposed the two brothers, arm in arm, entered.

During the excitement which followed the appearance of Romulus and Remus, Plotinus and his agents attempted to leave the hall, but QUERCUS (the Oak), an old man, rose and said, "Secure those three men." This was done, and Romulus lead to the seat on the platform,

when Quercus again rose and stated that he had seen Plotinus and the other two men lurking round the treasury building late the previous night, and believed they were guilty of the robbery.

Romulus then spoke: "When myself and brother were thrown into the stream, I arose to the surface almost immediately and saw three men standing upon the bank. One of these men spoke, and I recognized the voice of Plotinus. His words were, 'This is the end of them.' I did not cry out, for I knew the act was a treacherous one, and it would be useless to call on them for help. The current was very rapid and tending from the shore. I was carried out to the middle of the stream, where I saw and joined my brother. Being both good swimmers, we kept our heads above water, but were unable to land until nearly daybreak. Then, much exhausted, we found shelter and food in a goatherd's hovel and remained until rested, when we made our way back on foot, arriving as you have seen."

When Romulus ceasing speaking, one of the men fell on his knees, confessed the whole plot, and informed the assembly that after pushing the young men into the river Plotinus led the way to the treasury, which he knew how to open; that they secured the treasure and buried it at the foot of the High Rock. He then begged for mercy. Plotinus and his comrade remained silent.

Torches were lighted, and, Romulus leading, the assembly marched to the place designated and the treasure was unearthed. Romulus asked: "What shall be done with the guilty ones?" Quercus said: "Hurl them from the rock." As with one voice, the assembled people

cried out, "Hurl them from the rock." Romulus gave the order and willing hands bore the guilty ones to the summit, from which they were cast and dashed to pieces below. This was afterward called the *Tarpeian Rock*, which became celebrated in the history of Rome as a place of execution.

Romulus succeeded in curbing the turbulent element among his followers, and soon after came to the determination to build a great city, in which he was joined by all his followers. A plow was procured and Romulus marked out with a furrow the line for the walls of the city, Alba Longa being within them. Romulus was declared king and invited all people of good character to come to Rome and citizenship would be accorded them immediately upon their arrival.

Latinus, king of Latium, was dead when this occurred, and his son-in-law, a Greek, ruled in his stead; but the people were dissatisfied, for his rule was harsh and the taxes oppressive. They deposed him and united with Rome. Romulus immediately abolished the oppressive taxes and thereby secured the lasting gratitude of the people.

By the adoption of a wise and liberal policy Romulus secured the good-will of neighboring governments, and many people came and united their fortunes with his; but they were almost exclusively men, few who had families being willing to bring them into what had so recently been a robbers' lair. To furnish his men with wives, Romulus invited the SABINES with their families to a great feast. In the midst of the enjoyment, at a

prearranged signal, each Roman seized a Sabine maiden and disappeared with her.

The Sabines were unarmed, or a battle would then and there have occurred; but, as it was, they returned home and made preparations to march against the city.

In the mean time the Romans were so kind and indulgent to their wives that they won their love; so that when the two armies were in line face to face the wives of the Romans rushed between them and pleaded with their fathers and brothers not to slay their husbands. Their prayers were granted, and a lasting peace was made between the Romans and Sabines. But as the reader will find in written history an almost correct record of Rome and the Romans, we leave them here.

THE ARABS.—Tradition and what is supposed to be historic fact say that the Arabs sprang from Ishmael, the son of Abraham and Hager; but both err, for, as we have already intimated, this people came originally from India, and the wanderers of the desert of your day, if of unmixed blood, are true Aryans, a fact that naturalists can easily verify. Abraham was, himself, an Aryan of full blood, who was born in Chaldea, where he learned the traditional story of the creation and of the flood, which he transmitted orally, as well as he could recollect it, to his son Isaac, and he to his sons, and so on in regular order, until the Israelites had a written language, when it was taken down, recorded, from the lips of the elders of the people.

It seems strange that erudite writers have never found a clue to the race origin of the Jews, when the name *Abram*, originally that of Abraham, was the key that

would unlock the mystery. BRAHM, in the Sanscrit, was and is the name of the very God. *Abrahm*, in the old Sanscrit, signified God-man, or a man that served God—an ascetic—one who gave up the world and its enjoyments and devoted his life to the service of God. Thus it will be seen that the Arabs were the first settlers in Arabia, Asia Minor, and the valleys of the Euphrates and Tigris, and that the Assyrians, and other civilized peoples of that country, were a mixture of the Aryan and Caucasian, as before stated.

The PERSIANS were originally pure Aryans, but they became mixed with Caucasian blood at an early day, long, in fact, before they assumed the name Persian, for they were the Assyrians, and the Caucasian blood in their veins gave them the indomitable energy to carry out their great undertakings.

In this connection we will speak of a tradition common among the Persians, and give its explanation. ZOROASTER, or Zerdusht, is held in as great reverence among them as is Jesus among the Christians; but, according to their tradition, there was a first Zoroaster, many centuries before the last. This first one received the ZEND AVESTA direct from the hand of God, but the people being too ignorant to receive and appreciate it, he hid it in a cave, but told them that in after times another Zoroaster would be sent, who would find the book and make them acquainted with its contents.

The explanation is this: The Atlantian religious teacher they had at the Phœnician settlement on the Persian Gulf bore the name of ZERDUSHA, and it became corrupted so as to be pronounced Zerdusht, or, in your

language (the English), Zoroaster. This first Zerdusht was much interested in teaching the Persians (then Elamites) the religion of the Atlantians, and met with much success. He was also one of the principal spirits of the band that inspired Zoroaster, or Zerdusht the second, when he was writing the ZEND.

THE TARTARS.—The Tartars, as before mentioned in the account of their origin, were of mixed white and brown stock—Caucasian and Aryan. For many ages they were undisturbed, for they were isolated from other peoples and lived quiet pastoral lives. But, springing from the tribes in the Caucasus, the Scythian nomads found their way to Tartary, and though beaten back again and again, they succeeded in driving the peaceable Tartars back to the Chinese borders. Here they had to fight again, for the Chinese refused to receive them. Driven first in one direction and then in another, their natures became changed. The peaceable disposition they once possessed gave place to a fierce and warlike one. Their young men were trained to arms instead of the peaceable occupation of tending flocks and herds; and they made war on all peoples, particularly the Chinese. The men they would kill, and the women, if handsome, were made wives; if homely, slaves. From these marriages sprang the Mongol Tartars, and the oblique eyed Calmuck and Kirguise, supposed by some naturalists to be a distinct type.

They carried death and destruction with them wherever they went; and from being conquered they became conquerors. Mounted on swift horses, they would make forced marches in the night and fall like a bolt from the

heavens upon the Scythians or Chinese, as the case might be. They would come, and, plundering and destroying, retire before organized resistance could be made. It was these sudden and unexpected raids that induced the Chinese government to undertake the building of the great wall, which they hoped would keep out the barbarians and allow them to live at peace, isolated from the outside world.

THE CHINESE.—This people, who so long isolated themselves from the outside world, because they considered themselves the only civilized people on earth, all others in their estimation being barbarians, or devils, are older in learning, in manufacturing, in agriculture and the rudiments of the sciences than any other people on earth.

When their ports were forced open, and they were compelled to open their country to and trade with other nations, they were in the second stage of decadence, for no nation can breed in and in, for hundreds of centuries, as they did, without suffering physically as well as mentally. It requires an admixture of foreign blood every few generations, as man is now, or physical and mental weakness will be the result; for indulgence of the appetite and passions soon induce decay. Luxurious habits sooner or later destroy not alone individuals, but nations.

At an earlier age of man's existence, when he lived nearer nature, when his diet was simple, and he was compelled to exert himself physically to obtain the necessities of life, his animal passions were not cultivated as they are now, consequently a race could sustain itself

without an admixture of foreign blood for a long period. Virtue gives to those who live it long and healthy lives; licentiousness makes man prematurely old, and his children suffer for the father's excesses.

The Chinese, when they first settled in Asia, had the assistance of the mother country (Atlantis) for several hundred years, but the Malay pirates, first capturing the Chinese ships and tools, learned to construct rapidly sailing *proas*, which lay in wait until the vessels passing from China to Atlantis, or returning, came in sight, when they swooped down upon, and capturing them, the crews and officers were slain, and ship and cargo were appropriated. In time they became so bold that they visited China, and sometimes cut vessels out of the harbors in full view of the cities. Japan suffered in the same manner.

This made navigation so dangerous that no attempts to visit Atlantis were made for thousands of years; yet during all this time their brothers on that continent held them in memory, and when they at last visited Asia the former Fohahtees would not receive them, for they had forgotten whence their forefathers came; had come to believe that the father and mother of their race came from the sun.

But we have said that the Chinese people were in the second stage of decay. The end of the first stage was at the coming of KUN-FU-TSE, or CONFUCIUS. Prior to his coming the people were fast falling into childish superstitions; manufactures, more particularly in porcelain, were crude, compared with earlier work done by them;

science had degenerated, and learning traveled in one rut for centuries, no improvements being introduced.

Confucius was God-sent, and labored to redeem his people, but his labors only arrested the decline for a time; he failed to infuse the element of progressive life into the dying nation; he was only able to arrest the disease, not cure it.

Now China has, for a time, a new lease of life; but if she hopes to become progressive and keep pace with the nations who are making stepping stones of the stars to travel out into space in pursuit of knowledge, she must invite foreigners to her country to marry wives; her young men must seek wives among other people, and the children of these marriages will be found far in advance of those of pure Chinese blood. In this way she can recuperate her energies and prolong her life; otherwise she is doomed.

THE JAPANESE.—This people, though an off-shoot from the Chinese stem, mingled its blood with the Malays who first settled in Nippon, and both were benefited thereby. The Japanese are more progressive, are more apt in learning, and, taken as a whole, are mentally and physically stronger than the Chinese, though the proportion of foreign blood was less than one-fourth at the beginning, to which may be added a fresh infusion a few hundred years later. Several hundred Tartar families, driven down the Amoor by the Scythians, built rafts, for they were hard pressed, and put to sea from a point nearly opposite the northern Japanese Islands, to which the current was tending. They were borne directly to-

wards the island, and some rafts effected a landing, while others, carried south, made Nippon without disaster.

They were hospitably received by the Japanese, and in course of time were absorbed by them through inter-marriages, for at that time this people were not disposed to be exclusive, except to the Malays, whom they held in dread because of their blood-thirsty and cruel disposition, as well as dishonesty.

The Japanese profited much from what they had learned from the Atlantians, but in religion they had retrograded to a considerable extent up to the period (almost the present time) when their ports were opened to the commerce of the world. The old progressive spirit infused into them by the Atlantians is still apparent, however, and if they can avoid entangling alliances, such as European nations are desirous of subjecting them to, a prosperous and happy future awaits them.

THE MALAYS had changed their condition but slightly. No progress had been made except in the building of vessels and navigation. They had extended their depredations along the coast of Asia to the Persian Gulf, and had even ventured into the Red Sea, but the well appointed Phœnician vessels rarely suffered loss from their attacks; but the proas, unless they escaped on account of their superior sailing qualities, were often destroyed and the crews killed or taken prisoners and sold into slavery in Egypt, where a ready market was found for them.

These robbers of the sea frequently passed the Persian Gulf and the Gulf of Aden, and coasting along the eastern shore of Africa, committing depredations on the

negro inhabitants, landed on Madagascar, where they established relations with the inhabitants. Here they sometimes attacked Phœnician ships that were making their way to and from their settlements on the Persian Gulf and the Mediterranean, but they rarely succeeded in capturing them. The Mozambique Channel was subject to storms, and passing vessels frequently had to anchor near the shore of the island until the storm blew itself out.

The Phœnicians opened trade with India and kept it up for a time quite successfully, but the Malay pirates of the Peninsula, Sumatra and Java harassed them so much in the Bay of Bengal that it was unsafe to enter it with less than three or four vessels together, which made it unprofitable, and the trade was abandoned as too hazardous. This left the Malays in complete control of those seas up to the time that European vessels penetrated them and obtained a foothold on Sumatra and Java. But even after this the pirates gave much trouble to navigators, often capturing vessels, murdering the crews, and, after securing all they considered valuable, giving the ship to the flames or scuttling her. As they were found then, so had they been for thousands of years.

The INDIANS of North and South America remained as they were when we last spoke of them. They increased in number and spread over much more territory; many divisions had taken place and new tribes (by name) succeeded old ones. Their arms and implements were still of stone. They had discovered the copper on Lake Superior, and beaten it into ornaments between stones, and these ornaments became useful, for they

could barter them to the Indians farther south for the bright colored shells they used for money under the name of wampum.

Copper in this way passed from hand to hand until it found its way to Central America and the Pacific coast. In Central America nuggets of gold were frequently found by the natives and treated in the same way; but these ornaments of gold rarely passed to the northern tribes. With these exceptions, the Indians knew nothing of the metals; stone still was used for weapons and tools, while rude crockery constituted their cooking utensils, and bark their *table ware*, the body of a fallen tree constituting the table.

Wild fruits and game, with fish, remained their food, for they had not as yet learned to cultivate the soil. In South America the people were not so warlike as those north of them, but in other respects no appreciable difference could be discovered. A change was soon to come, however, and some of the prophets had dim impressions regarding it, but not clear enough to be understood, either by themselves or the people to whom they related what they professed to have seen, for most of them said that they saw men of a different color from themselves flying like great birds with white wings and alighting on the shore near the sea.

These visions became more frequent as time passed, and the people began to manifest alarm. Frequent councils were held, at which various opinions found expression, but all finally agreed that sacrifices must be offered to the Great Spirit, and the medicine men must

plead with him to avert the danger they thought was impending.

These impressions, which assumed the form of visions, were not confined to the northern tribes, but were common to all, and all, or nearly all, arrived at the conclusion that sacrifices must be offered. Those who had prisoners of war in Central and North America offered human sacrifices, burning the living victim until almost reduced to ashes. When prisoners were not available, a bear, or its flesh, was considered the most acceptable, and was burned.

The South American Indians did not offer human beings as sacrifices to the Great Spirit, for they believed their enemies were as much his children as themselves, and that it would displease him if they harmed any one, except in battle. But food of any kind, whether flesh, fruits or nuts, would appease the wrath of the Great Spirit—drive the angry frown from his brow and clothe his features with smiles. Suffice it that the sacrifices were offered and the terror of the people allayed.

ATLANTIS.—The young Greeks remained in Atlantis for seven years, working at and studying the sculptor's art, the best artists teaching them. They were apt scholars, doing full justice to their teachers, with whom they remained until they were considered proficient, and then they returned to their native country on the vessels of the expedition, which were making voyages once in from three to four years.

When they arrived at home, these young men were received by their relatives and friends as though they had risen from the dead, for a report had gone out that the

Cyclops had killed and eaten them. When they told with what kindness they had been received and how well they had been treated, together with their description of Atlantis and its civilization, there was quite a revulsion of feeling experienced, and the Atlantians were looked upon more as gods than men, resulting in much better treatment for the workers and more respect for the teachers.

From this time civilization made more rapid strides among the Greeks. A great interest was manifested in the arts, and when a skilled Atlantian metallurgist found silver in the country work was immediately commenced to develop the mines, and many men presented themselves to learn the art of separating it from the ore and working it. Platinum, called at that time *white gold*, was also found in small quantities, as were other metals, in the working of all of which the Atlantians instructed them.

But it seemed impossible for the Greeks to remain at peace with each other for any length of time. Just when the onward march of civilization seemed to be the most promising, fierce and bloody wars broke out among the people and the Atlantians had to retire to their fortifications for safety. In them, however, they continued their work, secure from the attacks of warlike parties, and always having a full complement of scholars and apprentices.

This war broke the Hellenes and Pelasgi into fragments, each fragment forming itself into an independent people, each watchfully jealous of its neighbor, with whom it quarreled and fought on the most trivial pre-

tense; yet civilization made slow advances, for many Greeks applied themselves to the trades; others, delighted with the work of the sculptors, became sculptors themselves, and the taste for this beautiful art became a fixture among the people. Agriculture, too, worked its way as rapidly as the troublous time would permit, so that the Atlantians, before they withdrew from that country to return to their own, were satisfied that they had not labored in vain.

From the time that the Atlantians first landed in Greece to their final withdrawal a little more than a century elapsed, and during this time the teachers and workmen were relieved, when they became dissatisfied or grew old, by others, as often as became necessary. In Greece one of the Atlantians, near the close of their labors in that country, married a Greek wife and remained. But one child was born to them, and he, under the name of Hercules, was in after times worshiped as a demi-god. He was a remarkably strong man, but his twelve labors are for the most part fictions. But we must return to Atlantis, leaving to the archæologist and antiquarian the task of following the history of Greece up to the known period, unless it please the spirits of that people to write the early history of their country in full.

When the high priestess of Atlantis informed the rulers of the country that, having sown the seeds of civilization in Europe, Asia and Africa in such a manner as to cause them to take root, God was satisfied with what had been done, the vessels of the expedition then at home were fitted out and dispatched to bring home all

workmen and teachers who desired to return; and all did return except those who had married wives among the foreigners, and they were but few—one in Greece and three in Elam, or Persia. In this country the Atlantians had married soon after coming to it, and occasional marriages took place afterward; but as the leading Atlantians were not pleased when these marriages occurred they were less frequent than would have been the case under other circumstances.

Returned to Atlantis, the vessels were laid up and the crews resumed their old avocations of fishing and coasting, while the workmen went back to their trades, the teachers and officers receiving such positions under the government as they were capable of filling, and all voyages across the seas ceased, for Atlantis had within herself everything she required, and was therefore perfectly independent.

The grand civilization of the country went on without a disturbing element, if we except an occasional disturbance on the frontier, caused by parties of lawless Fohahtees, who, dishonest by nature, took advantage of unprotected points to ply their trade of stealing stock and grain, which they were too indolent to raise for themselves. The military arm of the government was so admirably officered and handled, however, that these raiders were well punished for their temerity, and only repeated their attacks at long intervals.

The mass of the Fohahtees were industrious and honest, always applying for aid when it was needed, and they never applied without receiving an immediate supply of such articles as were necessary to supply their demands.

Many of them, too, were in the habit of joining the Atlantians in their annual meetings at the GARDEN OF GOD, for these meetings were never abandoned during the many thousands of years that Atlantis existed.

This garden grew more beautiful as time passed. The thermal waters were constantly adding to the amethystine formation we before spoke of. When man was first brought into existence on that continent, the altar-like formation of mineral matter deposited by the warm water was little more than four feet in height, and resembled white amethyst more than anything else that it could be compared to. But at the time of which we now speak it had spread out many feet in all directions, and was at least seven feet high. The basin, in which the waters were constantly welling up and flowing out, was about ten feet in diameter, and there were four outlets, corresponding almost exactly with the cardinal points. The waters escaping through these outlets found their way to the rivers in four streams, two to the large river just north of the garden and two to the smaller stream south; and the description of this fountain, with its four outlets, as given to the people of Elam, India and Egypt, no doubt gave rise to the story of Paradise and the four rivers which, it was believed, went out of it.

The climate was so salubrious and the temperature so regular that flowers were always in bloom and the trees laden the greater part of the year with fruit, all the tropical with some of those belonging to the temperate zone being represented in this most beautiful spot of earth, which seemed to be indeed a fit dwelling place for angels, if not the God of this earth, called the Angelic One.

But we only have space to say that peace, prosperity and happiness were the lot of the people of this favored country—a country where true religion, devoid of bigotry and hypocrisy, consisted in the worship of one God, and he the God of the mighty universe; a country where every hamlet had its school and temple adapted in size to the number of worshipers; a country where the study of the sciences was considered worship of the Deity, for the proper understanding of them made the student acquainted with the wonders of HIS works; a country where drunkenness was unknown, though rich wines were abundant, for temperance in all things was not only taught, but lived up to. Women were pure in morals, as were the men, for the Atlantians were basking in the sunshine of their millennium, as all nations are destined to do.

So the ages passed without a ripple on the tide of Time disturbing the happiness or prosperity of this god-like people; but for a time the high priestess, her attendants and other mediums had faint visions of a vast country to the east; a country of vast forests, extended plains and lofty mountains, where a race of men still barbaric in nature roamed throughout its wide expanse.

It seemed to these mediums that a way would be opened for them to visit that strange land, but no inspiring voice prompted the high priestess to direct that an expedition be fitted out to search for it. Apparent accident was to open the way, and it occurred as follows:

A vessel on its way to the penal settlements on the islands to the north was overtaken by a storm when in

sight of them, and driven rapidly to the east for several days. When the winds abated the heavens were still overcast with clouds, and rain poured down upon them unceasingly. They had lost all reckoning, and fearing their supply of fresh water would be exhausted all available vessels were utilized to catch rain water. Of food there was enough to last for many days, but the vessel had lost most of her spars, and drifted onward, the sailors being unable to control her. Finally land was discerned in the distance, giving new hope to the storm-tossed mariners. Temporary sails were rigged, and the ship worked into a sand bar close to the shore, upon which a number of people were congregated. The people, who were red, were shy of the giant Atlantians at first, but were soon on good terms with them and manifested a disposition to assist them. All communications had to be carried on by signs, for the language of the red men was harsh and guttural. Many of these Indians were supplied with rudely fashioned ornaments of gold and native copper, and the Atlantians soon discovered that these metals were to be obtained in large quantities, the gold to the north but a few days' march, and the copper far to the northwest.

The vessel was refitted as soon as possible, some of the ornaments of both metals secured, and the Atlantians, having studied the heavens and determined the course they would have to take, sailed for home, arriving, after an uneventful voyage of four weeks, in safety.

Their return with the specimens of gold and copper created considerable excitement, for the Atlantian mines of these metals no longer yielded a sufficient supply, and

it was feared they would soon be exhausted. It was, therefore, determined to send a government expedition to the new continent, as they called it, to explore for gold and copper.

A small fleet was fitted out and dispatched, with experienced officers, mineralogists, metal workers, and soldiers to protect them. The sailors who had discovered the country were taken along, and the wind being fair, land was sighted in little more than two weeks, but north of the point before visited. Two days' sail down the coast brought the vessels to the bay visited before, and the natives received them with demonstrations of joy, manifested by building large fires and dancing round them.

The place of landing was in Central America, opposite what is now Yucatan. Here store houses were built for their supplies and parties organized to explore the country. One party was sent north to prospect for gold, and another and stronger one traveled northeast to find the copper mines, if possible. The Indians informed them that the journey to the copper region would be three moons in length and that many warlike tribes would be met by the way, therefore this party was much the strongest.

As we cannot follow the Atlantians in their explorations, suffice it to say, that the first party penetrated the country, after several returns and departures, to California, gold being discovered and obtained at various points; but in following years other and larger parties worked the mines, obtaining large quantities of the precious metal.

The northeast party surmounted the many difficulties in their way, having but little trouble with the natives, for they believed these big men were sent by the Great Spirit from the sun. Almost every tribe gave directions and furnished guides from tribe to tribe, until at last the Great Turtle Lake and the deposits of copper were before them. It required but a short time to secure as large a quantity as they could transport, and then, as winter was approaching, they started on the return journey, in which the Indians materially assisted them, for the Atlantians had been both kind and generous to these sons of the forest.

For more than sixty years Atlantis sent out her ships on these expeditions, during which time substantial trading and dwelling houses were built and the headquarters located on what is now called Tonalla, from which the parties traveling to the copper mines started annually, while those who worked the gold mines were carried by sea to the Bay of California, now San Francisco, which then (sixteen thousand years ago) had an entrance about ten miles wide, and extended to the foot-hills of the Sierra Nevada at one point.

No permanent settlement was made in California, for the natives were very treacherous, large bears and lions numerous, and the country very rough. Soldiers had to stand guard while the miners were at work, and large fires were kept burning at night to keep the wild beasts at bay. One or more of the ships remained at anchor as near the working force of miners as possible, so as to take them on board when work was over for the season, or at any time when danger threatened.

Both the parties had returned with the gold and copper mined during the season; a ship had been dispatched to Atlantis, carrying the metals with it, and all were busily preparing for the rains that were soon expected to set in. In the morning and up to noon the sky was beautifully clear and the sun shone brightly; but at that time the sun became enveloped with a brassy halo, which soon spread over the western heavens. The wind ceased and the air became oppressively close. Birds darted with rapid flight high in the atmosphere, and then, returning to the trees, sat with drooping wings. The wild animals were fearfully excited, and, contrary to their usual habits, tremblingly sought shelter as near the houses as they were permitted to come.

The Indians were also excited, but could assign no cause for it. The Atlantians felt nervous and dispirited, but attributed their feelings to the closeness of the atmosphere; but about the middle of the afternoon a heavy clap of thunder, that fairly shook the earth, came from the western sky, which was soon covered with dense black clouds, on which ever and anon vivid lightnings flashed and thunders muttered.

This continued until night, when a shock shook the earth to its very foundation. After this, shock followed shock in rapid succession, each one more powerful than the preceding one, until the earth rolled like the waves of the sea, and it was scarcely possible for the people to keep their feet. The buildings were thrown to the ground, and during the next day the dense forest just back of the settlement was almost prostrated, but righting up again, the tall trees seemed to be nodding to each

other for half an hour at a time, while the monkeys kept up a constant chattering and screaming.

These shocks continued at intervals for three days, when they ceased. Fortunately no serious loss of life occurred on the land, but five of six ships that were in the harbor were destroyed, crushed to atoms, with their many men. The sixth one was beached and nearly all her crew lost, but she could still be made serviceable. The warehouses were in ruins, and it was supposed that all the grain in them was ruined, therefore all haste was made to get the ship afloat and repaired, that she might be dispatched to Atlantis for supplies.

This was soon accomplished, and those who remained went to work trying to save something from the ruined warehouses. But little, except MAIZE, escaped destruction. The wheat was water-soaked, and when tried failed to germinate. [MAIZE was indigenous to Atlantis, and was introduced into Central America by these expeditions, but had only been cultivated to the extent of a few stocks, to see if it would grow.] Supplies of clothing were saved in a damaged state, and the tools were but little injured, but everything else was destroyed.

Nearly seven weeks passed before the ship sent to Atlantis returned, and reported that Atlantis had disappeared. The officers said they had sailed over its former location, and recognized a few of the peaks of the higher ranges of mountains, which barely projected above the waters. Over the temples, the palaces, pyramids (for they were the original builders of these structures), the humble dwellings and all the artistic beauty of that birth-place of civilization, the ocean rolled in its majesty, leav-

ing no living individual to tell of the disaster but themselves, so far as they could tell.

The Atlantians were much discouraged, but YERMAH, the head of the expedition, and Atyarrah, commander of the military, who both belonged to the first caste and could not marry, advised Orondo and his fellow workmen to intermarry with the Indians, and build up a new Atlantis and civilization, to take the place of the old.

The Tlascans, Toltecs and Aztecs, the three tribes they were intimate with, were consulted through their chiefs and councils, and favorable replies being given, each of the Atlantians was furnished with a wife, the young women being allowed to select their husbands, as was the custom in Atlantis.

For three years after these marriages, which proved to be happy ones, the Atlantians devoted themselves to teaching their Indian allies how to cultivate the Indian corn (maize), and they succeeded in partly civilizing them as well. Then trips were made for gold to decorate a temple, which they built and dedicated to God. After this journeys were made to the copper mines, for they were in need of it to make implements and weapons, for without the copper they could not cut stone or prepare lumber for building purposes.

After several generations had come and gone, the descendants of the Atlantians, giants like their fathers, removed with the Toltecs and Tlascans (the Aztecs removing later to the table-lands of Mexico) to the Mississippi and Ohio valleys, and, thickly populating them, became the MOUND BUILDERS. For hundreds, yea thousands of years, these people cultivated the soil between the two

rivers, spreading south to the Cumberland and Tennessee, and up the Ohio almost to the mountains, beyond which they did not go, for savage tribes of red men disputed their passage, and they were opposed to fighting, except in self-defense.

They visited the copper mines regularly every season to obtain a supply of that metal; but a time came when the Indians combined against them and drove them back with considerable loss.

After this they were forced to fall back on the *stone age*, but this was not until near the close of their career, and about two thousand years ago. At that time an earthquake, or rather a series of them in rapid succession, occurred, involving Lakes Superior and Michigan. The bottoms of these lakes, and the shores as well, were upheaved many feet (that of Lake Superior most), and the waters were poured out in vast volume, rushing with resistless force south, inundating the entire country between the two rivers, and carrying many thousands of the mound builders with it to the sea, or scattering their bodies on the way.

The remnant who escaped by living on higher ground defended themselves against their mortal enemies as best they could, fortifying themselves in skillfully engineered earthworks. But the red men were relentless, and the remainder of this powerful people, a little less than a thousand years ago, gathered together at a point on the Mississippi, near where St. Louis is now located, and journeying slowly, with their wives and little ones, they returned to Mexico and Central America, a portion

settling on the Gila and Colorado, where their remain may still be found.

Shortly before these people traveled north two or three families of them visited South America, where they were received as gods, made rulers, and instituted the Peruvian civilization, which the barbarous Spaniards so ruthlessly and cruelly destroyed, as they did that of Mexico, though the Aztecs had by that time lapsed from the pure religion originally taught them into human sacrifices to the sun god, having forgotten that the sun in Atlantian worship was only the symbol, not God himself.

With this brief sketch of the mound builders we leave the subject, for a history of this interesting people, giving details, is partly written by the hand of a medium they can easily control, and when enough of interest is manifested by persons of means we have no doubt it will be completed and published.

THE ISLANDS OF THE SEA.—The earthquakes that sunk Atlantis also sunk a large portion of the island continent south of North America, leaving the West Indies, Bahamas and other islands of the Caribbean Sea almost as they are at the present day. The loss of life was very great, for the people had multiplied largely, and not being inclined to war, as their red brothers in the north were, there was nothing to decimate their numbers except disease, from which they were remarkably free.

Ceylon, before this time connected with the main land at low water, lost quite a strip from her northern shore, and a considerable portion of Southern Hindostan and its eastern shore disappeared beneath the waters, thus enlarging the Bay of Bengal.

Much loss of life occurred here, and cities containing temples, palaces and other fine buildings disappeared to rise no more, until at some future time another change in the earth's surface will bring them up; and this will come, but we can form no estimate as to the time.

But as there can be no submersion or sinking of the earth's crust without a corresponding upheaval to keep up the equilibrium, it devolves upon us to speak of those that occurred at that time. Australia was affected most. The larger part of what now constitutes her mineral districts was considerably elevated. What had been before comparatively level country became hilly, if not mountainous, particularly along the eastern shore. Nearly the whole of the island was raised, though some portions were but slightly affected.

The western coast of North America was materially changed, though but little south of the Gulf of California, which previous to that time extended well up into what is now Arizona. This portion of the country was thrown up but a few feet over most of its surface, but in places hills of respectable size made their appearance. The greater part of the Contra Costa, or coast range of mountains, made their appearance at that time. The Bay of San Francisco was curtailed in its dimensions by the rising of the greater portion of what is now the Sacramento Valley, with a portion of the San Joaquin. The present site of San Francisco with the hills south and east were before that convulsion of nature under water. The entrance to the bay, formerly fully ten miles wide, was contracted to the Golden Gate. Inland,

except as mentioned, but slight changes were brought about.

North of California the changes were of but slight importance, but the inland sea, which covered portions of Utah and Nevada, was elevated, as were many of the mountains in those regions. The result of this was the pouring of an immense volume of water into the Colorado and its tributaries, for it was through them it found its way to the sea; and it was the mad rushing of those waters that cut the bed of that river to its present depth, or nearly so.

There were many depressions, or basins, from which the salt water could not escape except by evaporation, which left a deposit of marine salt. The chlorine of this salt, having a stronger affinity for the atmosphere than the soda, was absorbed in time, leaving the soda behind; hence the soda plains and deposits as they are now found.

It was believed by the Atlantians in Central America that not a soul escaped when Atlantis disappeared beneath the waters of the ocean, but a Fohahtee vessel containing the crew and the captain, whose wife and children were with him, being out at sea a considerable distance from the continent, escaped the disaster and were carried by the winds and currents to the Sandwich Islands, which had been already peopled by Malays. They, being giants, were received as superior beings, and the captain and his family invested with royalty, holding through their descendants the position of rulers or kings, even unto the present day; a fact which the investigator can satisfy himself of by investigation, for

he will find that the kings of these islands have either been giants or remarkably large men, and that the kings, to keep their blood pure, were in the habit of marrying their sisters.

The Malay wanderers of the sea peopled all, or nearly all, the islands of the Pacific, as they did those of the Indian Ocean. It is true that time has made many physical as well as philological changes, but not enough to prevent the naturalist, if a close observer, from finding a sufficient amount of evidence to confirm our assertion.

As to language, the changes that have occurred in the last few centuries are evidence of the fact that a family, or families, isolated from the parent stock for thousands of years, may develop an entirely different tongue from that spoken by them when they first settled in a strange land. A few words may be retained through many ages, which may serve as a key to unlock the mystery of their origin, but the mutations of time often obliterate the whole of these, when it devolves upon the naturalist to trace out the origin through physical resemblance.

Our task is now completed, so far as the history is concerned; but as we have been compelled to confine ourselves to the origin of races and the introduction of civilization into the different countries by the limits of our book, we have been unable to enter into the history of any particular race of people in detail. Enough has been given, we hope, to arouse the spirit of investigation, however, and we can promise that much more will come from the spirit world when there is a demand for it. In a few months, if we can control events that seem to be

impending, we will give to the world a small supplementary work, which, we think, will be of interest to liberal minded people.

CONCLUSION.

In conclusion, we have to say that there is no chronological record kept in the spirit world, that is, as to years as you compute them; consequently, we have not given dates, except by approximation, and in this we have always given the lowest number of years given to us by the spirits from whom we obtained the information; for be it understood that all we have embodied in this history, prior to our own time and subsequent thereto, has been obtained from spirits who were mortal actors in the times spoken of.

Many of these spirits differed as to the length of periods. For instance, some spirits claimed that man came into being ten thousand years before the glacial period, while the lowest estimate obtained from any of them was one thousand, as we have given it. The duration of this period we have placed at one thousand years; but it must be understood that there was no change for the better during that time, and that the change of temperature and the recession of the ice was very slow for another thousand.

As to the length of time that has passed since the advent of man upon this planet, we have the same difference of opinion; the lowest estimate being one million five hundred thousand and the highest five millions of years. The Atlantians, who at a very early age developed and thoroughly understood the science of math-

ematics, however, estimate the time at two millions and nearly a quarter, and as their year was composed of twelve months, six of which had thirty-one and six thirty days, with one day deducted from the winter month each fourth year, their estimate is, in our opinion, very nearly, if not quite correct.

According to this people, the first Fohashtee colony was planted in China sixty-three thousand years ago; but it required more than a thousand years to fully colonize the country. Also, the first visit they made to India was forty thousand and to America sixteen thousand two hundred years ago, which is, no doubt, the truth.

The similarity existing between the pyramids of America and Africa having been a subject of speculation, archæologists and antiquarians generally holding the opinion that one country borrowed the idea or form of these structures from the other, we, in anticipation of the question being asked us, reply, that there was no intercourse between these two countries in prehistoric times, and that the Atlantians were the originators of the pyramid. In Atlantis, towers of a round form were long used as astronomical observatories, but as they were liable to be thrown down by earthquakes, or fall from the crumbling of the material through great age, long exposure to the elements, or the immense pressure the stone or brick was subjected to, the pyramid form was adopted, and the flat top, with a light structure of wood to protect the observers during inclement weather, was used for astronomical purposes, and no other.

Who peopled Ireland? We have answered this ques-

tion in part, but we will further say that the Phœnicians visited that country, and, carrying back to Greece a report of its beauty, three small colonies of the Pelasgi, when they were driven out of the Peloponnesus, were carried to Ireland, which they called Hybernia, and settled there, their descendants building the round towers, which have been the subject of so much speculation. In conclusion, we have to say, that retributive justice will surely overtake the oppressors of this unfortunate country, and that justice will eventually be done her.

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