

New New
and Indy

THE HOLY SPIRIT.

New New
of Days 191

A.

Be all
waning
after

HARMONY BETWEEN GENESIS AND GEOLOGY.

If the visional theory of reconciling the Mosaic and Geological Cosmogonies is to be accepted, some modifications in the views of harmonists, as usually propounded, ought to be admitted. We will propose a modification which we think is more in accordance with the text, and with the requirements of geological facts, than the usual exposition.

The elements of a vision must be composed of the material of preceding thought—of ideas previously in the mind. Hence no idea that had not been conceived of in a waking state by the seer, could enter into the composition of his vision.

Now, the multitudinous life in the primeval sea is implied in the statement that the life-giving Spirit "brooded over the waters." It is likewise implied in the statement that "there was light" before the first day. This life in the

waters, however—in twilight, or mingled light and dark—had no connection with the future man. And as it was not an object of vision, no idea of it could exist in a human mind, and hence it would form no part of the panorama which passed before the mind of the seer. The whole paleozoic life-period, therefore, ought to be excluded from the vision, and from the first day-period of the Creation.

Then, in the first chapter of Genesis, the first day begins, not at the beginning of the second verse, *but in the middle of the fourth*. This division, as we shall see, both the phraseology and the sense of the text require. Then the brooding of the life-begetting Spirit and the creation of light, in the paleozoic age, will be excluded from the day-periods, and thrown back to a point indefinitely anterior to the first day. Life in the vision will then properly begin with *the first visible life*, that is, with the vegetation which formed the prominent aspect of the carboniferous series, the first product of creation that is economically connected with man.

Upon a reconsideration of the subject, I think the learned will accept this construction. There are plain reasons for beginning the first day-

period at the middle of the fourth verse: among others the following:

1. The preceding words, "God saw the light that it was good," indicate in the usual way the end of a period; a period signalized by the creation of light, *before the division of light and darkness*—a division *by which the first day was produced*, and before which day did not exist.

2. The day-periods are composed of evening and morning, or a division of light and darkness, which, however, did not exist until after the process which begins at the middle of the fourth verse. And when the division had been made—not before—the light is called "day." To extend the first day-period, therefore, further back than the middle of the fourth verse, would be to give it a place before the act of God, which constituted it, had been put forth.

3. By this arrangement, which a correct apprehension of the visional theory and of the text both require, a better harmony is produced than a reasoning Christian or an unreasonable skeptic would expect. All life, animal and vegetable, indicated by the brooding of the Spirit, and the existence of light in the paleozoic age, is placed anterior to the first day—where the date of

Moses begins. This dim past furnishes a field without well defined limits, where the transcendental reason may revel amid the first obscure indication that there is a God. And the development of creative energy through the subsequent revealed periods of the earth's progress comes into such harmony with the deductions of science as will be more satisfactory—perhaps a little surprising—to the merely scientific enquirer. A harmony which can be accounted for in no way if the divine guidance in the vision of Moses is rejected, except by supposing that accurate geological knowledge not only existed in Egypt, but that it was developed by the same induction of facts which forms the basis of the science in our own time.

Wombleton

The Seamer and Mr Phillips
the plumb of Bishop Vesey stated a
few moments before the death of
the poor dog could tell
the Bishop's life to an acre
certainly said, "that I cannot
agree with this as a dog may
open a door if need be to
protect the master in his own
house."

I ~~left~~
New Mex
cholla
Pens
friends

The historical value of the
document is almost universally
admitted, but it has met
with very unfair treatment
at the hands of historians
and archaeologists, contented
to sift lines & draw incidental
conclusions and to infer the
classeation of natives from
cranial characters and bone
fragments often available to them
only after numerous mutilations
and changes. These weaknesses

We may fix these facts in
the mind of the reader
by the following statements patent
on the face of the record. The
author's standpoint in time is
that of Noah or his son
or a little later. His stand-
point in locality is in the
Plain of Babylonia or Sumer
from which he represents the
families of men as radiating.
He believes that Noah and
the other survivors of the
Deluge were cultured men
and began immediately to
form cultured communities
which soon became distinguished
from each other by differences
of language customs and in-
stitutions. He has nothing
therefore in common with
those ethnologists who believe
large migration to have arisen
in successive centuries by a gradual
evolution from Lemurian ancestors.

* In these
particulars
of time and
place we
are not far
removed
from the
"Geekont" who
gives us the
description
of Eden,
and those
points in
time and
place we
have already
indicated.

He proposes to give out the primary distribution of men over certain districts of Western Asia Northern & Northeastern Africa and South eastern Europe. Beyond this there was nothing & record in his time. He has therefore nothing to say as to any more distant and recent people as to secondary modifications of habitat language or physical character. We may however fairly infer that his regards as the primitive language that of early Chaldean which Mr. K. R. Rivers was a member of the Imaian group of languages, and that the Semitic and Oryan groups of languages are of more recent though very early date. We may also fairly infer that Mollato and Peribit could give some simulacra of physical characters & the derivations of

The same main branch, at least before they became intermixed on later times,

We may now inquire as Sakut he tells us of the primary dispersion after the deluge and to what extent it corresponds with what is known from other names. Here it must be admitted that it is difficult to determine from of the names mentioned; but by his continually being thrown on them, and we have been interested within the past few years to the Egyptian monuments in portrait figures of the east people known to them which greatly facilitate our inquiries in this matter

From his point of view there are naturally three main branches corresponding to the three Sons of

* Before Royal Order from Egypt, prepared in the British Association, 1887.

of Noah, but there are not alike in magnitude and importance. In this matter the children of Ham take the lead, establishing the first empire and giving off three main streams of migration. Japhet comes next with two main lines of colonisation, and them though spreading both East and West rather follows in the wake of the Hamites though his posterity soon occupy the whole attention of the historian.

It is obvious respects that first an assembly of peoples recognized by ethnologists as Semitic. The language of the early cuneiform empire of Chaldea was of Semitic types and so are the features represented in the earliest statues of the early Kings who obviously represent the Cuthite

Children of Ham of our
Narrator. He tells us nothing &
is true of the extermination of these
people to the Nethum and
eastern parts of Asia which
were probably beyond his ken
& may not have been peopled
so early; but language and
physical characters would seem
to point to this as one of their
great lines of migration from
their settlements in Babylonia
and western Persia. He gives
us more detail respecting two
other lines of migration one
to the South-west through Southern
Arabia and thence across the
Red Sea into Africa & which
country the name Cush or Kish
was ultimately restricted, this line
having been mainly taken by that
branch of the Hamites. A
second branch that of Mizraim
found its way we do not
certainly know by what route

into the lower part of the
Nile Valley and founded
Egypt known throughout all
history as Nuzriu, Maxor,
or Nusr. And great line
of migration stretched from the
valley of the Euphrates thence
spreading to the Eastern coast
of the Mediterranean. It was
the celebrated one of Canaan
founding cities in that whence
as a maritime people the
Canaanites were "scattered
abroad" as we later appear
probably along all the shores
of the Mediterranean. We
may remark here that
the monuments both of
Chaldea and of Egypt show
that these Semites were
not repulsive but in appearance
not very dissimilar from
the Iapetian race, with whom
some of them must have
at a very early period

intervised. Of any Negus
peoples are included in
our list they must be
the party of Pat or Phut
which in later Hebrew writings
is assigned to the "men of
Egypt," or at least to
Eastern Africa.

In the time of Japhet
we suppose two great
lines of migration are
extending along the Northern
shores of the Mediterranean
peopling the maritime
coasts the "iles of the
nations" and early be-
coming associated with
Hamite or Semitic peoples,
the other going northward
into India China and
thence branching west
both into the west and
south. In the names of them

we have no very extensive
geographical distribution; Asshur
represents the early Assyrian
empire which seems to
have bounded its cities
and civilization from
the Lachites. Elam upon
finds a very early and
provident nation in Perse
chain and apparently
occupied the upper Euphrates
and regions adjoining. Lied
may represent the Lydian
population of Asia Minor.

It is evident that this
population of early nations
covers up a limited area
of the old Cimmerian Country
in the valleys of the lower
Euphrates and Tigris and
extending from Persia or
the East perhaps to Italy
on the West and from
Ethiopia in the South to

the Black sea and Caspian
on the North, goes not
too much to say that within
this range all modern
discovery has tended more
and more to moderate
its accuracy as a delineation
of the earliest nations in
Post-chalcolithic Italy and
where it has been supposed
to be corroborated by other
cognate facts there are
found to have been now
undertaken or to have de-
fended in later movements
and intrusions, of bulky
volume must be reduced
to give the detailed evidence
of these statements; but this
can be obtained with more
a high accuracy in almost any
commentary, and a summary
in the main meet though
with some blemishes well

be found in Sagai's little
popular book "The Rivers
of the Bible" *

Let us now review
as some deductions
which we may draw from
this remarkable book of
natural signs.

The first of these places
is the great age of the record
of the abrupt at a cedar
slope from Noah, and this
slope earlier in the case of
the Japhethites, whose migrations
must be up Roudan to a
Caspian winter and
one slope later in the case
of the Semites to whom the
winter probably belonged
while west of the Semites
the sudden Roudas were
of the Hamites who spread

* Religion tract Society.

accordingly & his infirmities
mainly in the same regions with
the Phoenicians

2. The few notes of
intermediate facts intermixed
in the list; and which it
might be supposed are
either additions kept within
the same limits and
refer to matters connected
with the earliest political
aggregations and migrations
of men, as for instance to
the early dispersion of
Nimrod*, and the division
of the children of Shem in
the time of Peleg into the
two great lines of Hebrews
proper and Chedorans. The

* It may be supposed that there
is a confusion between this and
the (Jehovih) story of the drunkenness of
Noah and the calling of Canaan

but the one is prophesy unfulfilled
in the time of the writer and
the other history. Besides the
great early dispersion of the
Hamites was not in the line
of Canaan but in those of Cash
and Moorsain.

first of these has a significance
of great importance
in early history. It may
appear from the Chaldean
Myth of Ischubar that
this hero-hunter was a
warrior who like clever so
far as the Hittites were
concerned the old patriarchal
government and inaugurated
what may be regarded as a
military despotism. This is in-
deed implied in the biblical
narrative as well, and
is perhaps one reason for
the its existence; though per-
haps it may be overlooked
as emphatic. The curse pronounced
on Canaan by Noah by contrast
with the early prosperity of
his kinsman ~~as~~ Cash. The
Chaldean epic also seems
to give some prominence to
Nimrod as an upholder of

Shamoun, His upholder
Confederate Sabani is represented
as having arms long
and tall like a ball. This
of course represents not the
man but his appeal such
like that of the American
Needham man. It was probably
on this crede from that the
Magian learning ~~to~~ and priestly caste
of Chaldea had its beginning.

3. There is a remarkable
absence of those animosities
and race prejudices which
arose from old conflicts
all the great branches of
Humanity are alike to the
writer, except that he is
not then more plenly than
lost as the branch that the
subsequent history is to be
mainly concerned with, and
that the cavalry son of
Lafayette got at an earlier
period beyond his ken.

4. We have supposed that
the signal of our need came
from a Mesopotamian source
and would be available to
Kings as one of the ancient
secrets of the family; But
we must not forget that
in the time of Moses and
indeed considerably earlier the

Cirripates of British
Coastal Waters

Volume I. Part II. No. 1.

Geography and ethnology of
the regions covered by the
tenth Chapter of Genesis
were well known in
Egypt. They were known
from the Egyptian Monu-
ments and from the Tell
el Amarna tablets. On
the other hand the Egyptians
regarded themselves as a dis-
tinct species and as
less distinct from and su-
perior to all others. This idea
must have sunk deeply into
the minds of the Hebrew
slaves, and they greatly
needed the facts contained
in the ninth and tenth
Chapters of Genesis to give
them to a conception of
their equality with their task
masters. There is no later
place in the history of Israel
in which an document could
have been so welcome.

or in which the Israelites were
needed to be taught that
their oppressors were no
better than themselves.

No doubt these chapters
agreed history with that of
the Exodus have rung through
the ages whenever there were
slaves to be freed even as
the antislavery which in our
own time convulsed the United
States of America, but their
primary sympathy must have
had reference to Israel in
Egypt.

I do not purpose to take
up here the complex philologi-
cal problems of the Times
of Daniel but may merely
remark that its sympathy
is moral. It teaches the
fundamental nature of Man, that
classism and national
differences are parts of the

We may know that the
But in antithesis age man
had spread himself ^{some} ~~wide~~
~~in the~~ Matthew 4, ~~the~~
The man of this age ^R but
of man than nothing physical
development, and of her
Marhaba another power
that known to us of 3
Somewhat under tribes,
it say why that the abodes
of man contrast rather often
place such are ~~the~~ ^{the} under
the sea.

The points that must
occur in here are
1) the Sea ~~containing~~
habitants

23

In the last paper we
stated special attention
& the evidence as to the
authenticity and antiquity
& sources afforded by
the description of Balaam
and Balak & gave several
many subiects and
frustrations of this myth
be obtained from the
antichristian party which
follows this document
we shall have of Balaam
Carrying at this and
then proceed to meet
the ^{number of} charge which has
recently been inflicted upon
us & little can be done but
now begin to revenge self as
its adherences.

Mantled or Superior corm
Orchidaceae found under table = Main
in a small opening

IV

Other elements of the analysis
of Genus may be divided partly
antebiotic, partly which we
have now a right to conclude
with that of the Palominoque
age of safety, recently obtained
from by the fine carmine and
cinnabar alluvium. This age is
owing to Genus separated
from us by the Deluge of flood,
seems to justify of the great
just previous influence about
~~and produced the Pebble~~ ^{of Redund} Palominoque
~~size~~ and reduced the
contents of the crater
from which of the many
primary terraces, during all the
some time very long periods
and the greater part of old men

will kindly

- 2 ~~The place where~~
 3 ~~Military ^{at the age} of its leaders~~
 4 ~~The law of arms and
The law of the land~~
 5 ~~Saints & martyrs
of men~~
 6 ~~Anabaptists living~~

gives us in the line of Senn
 10 generations of Anabaptists patrally
 In the line of Cain. of seven
 It has been supposed that the
 the last is a repetition of the other
 but that there is a certain number
 there who read the original work
 will told that this ^{is very ignorant but not identity*} more of
 parent than son. The Committee
 in behalf of the document
 * Beginning of July

A document belied to Sethite and
its date when that after a long
time became corrupted from
the time that the seal
was lost. This would be speak of an
antiquum document. Because
in his book gives 10 chaldean ~~king~~
Ancestry at least to some extent
as Hammurabi has shown + with
this in general, and the Sippar
Harran a children of Amur Wall
seen to intermix so that this eastern
was wide-spread in former times.
Hammurabi to show that the
Gumti Sethite document may
be regarded as being of the same
but his interpretation had become very
fogged and corrupted. We may know
of which has been made a picture
but this is a philosophical point not
+ I will speak of it myself and not

Concerning the present question we find
as immediately a great ambiguity in the
Document Entitled Seal Statement
Terms undivided Correspondence with Mrs
L. Green in the Name of George the
Parish where he was born and call him
been the day ^{and not as the day of my father on my day} of thy servant yet then
He reached to 130 years. Enduring
Faith believed in the antediluvian
Screatly what he had ^{nearly} Read in
the books of his family.

The Key of the whole antediluvian
King is the Key of Cain and Abel
a sad Key of Cain and family
diminution; but when the more
years of the oldest races pass
has added with the post of family
There can now be no doubt that
Babylon of the Chaldeans is not a
place a Solar myth but a desecrated
temple the mother of mankind

She appears in that guise
in the Akkadian Gilgamest <sup>the old
and Hammurabi stories</sup>
and Hammurabi stories <sup>why his
husband left her for
another woman
when he had
children</sup>
her husband left her for
her little son <sup>she was
young</sup>
of her little son and
named of ^{she was} Ghatan who descended
to border in the vain hope of
seeing him. Ghatan is the
brother who succeeded his mother
Akishite backtears till she
reappears in the blood upon her
my ^{well read} ~~now~~ early of my time
first name Calum the and
also that the Egyptian myth
of ~~Yahweh~~ Mother, Upper & Lower
with one Name has but such
name of the same story. Here we
have it stripped of all its form
while ^{hand} written and simple ^{and} direct
as plain and simple ^{and} direct

If it will if remain here but
complete friends, accounts for all
the material of ancient history
and without any formal culture
reduces all whether in physical
degree native or in foreign
just to the basis of Mendes.
This has no doubt its debit
purpose. That Israel fell
most ^{synoptic} ~~likely~~ ~~as~~ ~~now~~ a camp
of ~~reput~~ of the Gentile.

Cain becomes a fugitive
and follows her a separate course
one or other in one hand when
life and industrial and fine arts
are developed and on the other
immobile habits. The other man
probably passed ~~separately~~
President ~~with~~ ^{now} ~~allow~~ ~~to~~ ~~him~~
ever in part a Smith so his
in tabouret

Bontatum came for intimation
And here we are who deal
In a new Clampeater for
humans

detest

Has already been intended
An replacement for
the old one after
comes

It has been supposed by many
the two sons of god in some
other places that they
are intended but this is a physio
logical question not conceivable
If the statement with go
just strike table or medical
with me might suppose such
a notion but it is evident
that a graduate of the University
of or on 19th of my school
Institute and adding that is
on Thursday last spoken moderate
no myths here; old fables repeat

times have hardened the
abusers when we see that
up to this very all idea of
moral authority must be
abandoned on my hypothesis
unless we must suppose
that human beings are
interested. Now then we
know, we must either suppose
that the Canites adhered to a
native worship of Elahim while
the settlers the true children
of Adam were as we judge
from a note in the Encyclopedia
tell us that in the time of
our Saviour men began
to make Debauched shipper
of God under that name
or that titles of men who
actually Simeology was unknown

and who would keep her
to the Sabbath my son of
God began to impinge upon
the vanity of self.

However this may be
we must reappear in the bus
of God the canaries and
in the daughter of Adam settle
matters, The statement
will then be that these lawless
men disregarding the old Melchizedek
arrangement & what a man was
to cleave to his wife introduced
a new marriage & capture and
carried off ^{rob} wives from the Hebrews
and more peaceful Sabbath. The
result was a half - breed progeny
the giants that live in these days
more physically powerful and stronger

in mental energy than either of
the pure races, often also carried
war on equal terms with the Spanish
hosts of the antebellum time
and who filled the earth also
with violence against their fellow
men. They are said men as
have left their bones in the ^{Caves}
natural caves of Wulm ^{in the King}
where powers are believed & they
huge and strong developed skeletons
some of them 7 feet in height.
They have been swept away
of the physical remains which closed
the post-glacial period. They as
as well known have wings left
of the nests in the tree nests ^{nest}
and virtues of most
brashly ^{and} men. None of these seems
fears of man. None of the time of me may
or not to the time of me may

Judge from its plain history of past
changes as that ruined infractions
and what men may have put
in the poor works left by Stephan
from his Euphratean time.

Before this final catastrophe
we know in the evidence of geology
that the mud elements of the
antediluvian time when had uplaid
the great glacial age were beginning
again to deteriorate, they tended
to subside already being too much
of them currents and to sweep the
water land surface. Hence the
condition of men was becoming
less tolerable, population was
becoming more concentrated
in the smaller regions and hence

Hordes of men staved out on
the earth were why then was
Inward. This gradual
Coming of the Great is repre-
sented in the story attributed
to Lamech who hoped that
in the time of his son Noah
from inundation would
take place.

The white details of this
unwholly sound of the rule of the
time are best to be believe by
so far as we know they could
not have at any task done
been attained at all and
had have been morally collected
of time we also had excepted
process of time to pursue

documents, all this tends to prove
as the probable founder of the
annals of the Hebrews, and the
man on whom of all others it
was incumbent to publish
them in the then existing
class of his people's history.

Please excuse I cannot
tell you what all this why
these events in the light of
Wynel and archæology
since all are purposed
with the regions with their
they contain. It will however
appear in the sequel that this
corresponds with the marine dull
and is composed of the Wynel and
natural facts.

What would
we expect in a
Deluge meets a God's story
Annihilation in the line you
giving me are now passing but for
which has been written on this
and the details are so simple that
we need not ~~more~~ dwell on them
at great length. We may con-
clude

- 1 The firm of the narration & the representation
- 2 The cause & nearly always of
- 3 The escape of the ~~of the~~
& certain animals
- 4 Changes effected of the
diluge.

~~two doo~~ The narration is evidently given
as that of an eye-witness. This
is shown by a great number of details
of the voyage of the ark which could
not have been otherwise obtained unless

The whole is a fiction. Many men
are in parties the statement that
the waters prevailed 15 cubits over
the hills. This is done the
remain of some we also knew
that the draft of water of
the ark was about 15 cubits
and who ~~saw~~^{but could} therefore count
thereby that in the case of
its subsidence it would find
a deep depth of water. This
ye where they is not affected
of the supposition that the
ark has passed together two
desert regions. If so they are
in passing left one another, and
two betwix them are better than one
while in this they it is upright

tip like that the document
is the product of a late age
they can suppose if the
hostile way have taken ad-
vantage of the talents of their
enemies, at late period
Nobles would not have
that advantage and would
have much of nearly two
times ^{inhabitants} and their valuing
them together, and a meeting
united break a complicated part
almost beyond conception, This from
of the mind man while it need only
ablate bulk perhaps cuts away all
the others which relate to
or but if the deluge and general
causes true the Spaniard may
pure his personal expenses,

~~Intercepted~~

The narrative however as it stands in its physical unreliability impairs all factum and affords many data for a comprehension of the nature and causes of the catastrophe. High Master narrator we enter attempt any explanation of these.

See Deluge account

Syphonia
1st-6B no IV

Copister

1864
W R
1/3

That the deluge was an historical event is confirmed by the tradition of the ancient Greeks and Romans, Hebrews, Chaldeans, Persians, Greeks and other nations of the old world and even of those of the aborigines of America. This may also render it extremely probable that it coincides with those remarkable changes of level of our continent of which we have evidence in the early Minton period of Geology at the close of the Palaeozoic age.

Viewing it in this way we have a right to regard it as likely to yield important evidence as to the origin and antiquity of the narrative in Genesis. In inquiring as to this we may premise that the deluge is not represented as a miracle, except in the sense of an event used by God as a punishment of man and foretold to Noah. It was a conqueror of natural causes and ruling not unusual

you may find Calactynes which
have seemed at different periods
before this man was upon the earth
We may also perceive that it
makes little difference to our
query whether ^{or not} it is supposed
of two stones, one
of a Lebunt and the other
of an Cloest center, subsequently
joined together. The evidence to
this composite character is from very
slight and might be cited as an
illustration of the slender threads upon
which much is supposed large and an
obvious conclusion of this kind. The
alleged discrepancy in numbers and
dates on the supposed document is
thus explained, and depends on an
error quite owing to a hasty student.
The alleged repetitions are such as
are common in ancient writings.

The Lehmit picture taken alone
is quite unintelligible without the
connected Elshet pictures, and we
cannot separate the two draw-
ings without supposing as to acci-
dental transpositions of names. The
Keropine and hognaphine picture
belong surely to the time of Leherot
and the more appropriate names
while the natural pictures and
artificial structures are for the most
part attributed to Ushum. Of these
they either choose to name themselves
with such titles as may be allowed
to do so.

One important fact is that
the body is given as a human,
narrative of eye-witnesses. In the
Chaldean version this is supposed
stated as Hansada the Chaldean
Noah left the sky only to Suthabar
the chaldean Naurod. The

evidence of the same fact or
fineness is quite as plain though
the name of the narrator is
not given. For parts of this slab
that the whole texture of the
narration may be repeated too,
and also many special points as (1) the
knowledge of the mender (2) the time
of the floating of the ark, the fault of
its draft by (3) the number of days
and the measurement of 15 cubits and
upward which can be nothing else
than the water draft of the ark,
and may easily before its the fear
of its ~~sudden~~ inundate as it
rolled and pitched on the waves
that it would found somewhere and
be to pieces (4) the northeast draftage
up comes and the going in sets of
sharps, the oscillating motion of the
water ebb and flow, (5) the details
of the loading out of the bricks, (6) the spaces
of time between the sounding of the ark

And the day of the found, 8 M^r when
one may add the particular of
the discoverer of the ark. The
fact that S a Rupke & well
acquainted with maritime matters
as the Israelites must have
been in their residence in Egypt
on the line of traffic between the
Red Sea and the Nile it is called
a chest and not a ship.

Other particulars can
be perfectly ascertained with the
aid of this by and elaborate
document, and its belongs
to the time before the invasions
of Abraham. My desire is particularly
about one cannot suppose to have
been the author of most Domes &c.
relating; and what would seem
have seemed to an Israelite
of later times, or the other
hand the absence of all the

total and sometimes altered obliquely
about even under the Chaldean sun
as for instance the Shul have
occupied in half the ark and
the preparatory trip in the
water, and the Arkans added
of the family to the land went
out in about from the need
in general.

But does the narrator
upon as true have supposed was
Sapient never inundation in
the Babylonian Plain, in which
case he could never ^{communicate} no relation
with the Post-glacial Bulmerianus
which he has supposed it did.
Indeed, if many as the Ark
he must have been perfectly familiar
with the inundations of the
Tigris and Euphrates with those
of Chaldea, so that he would
not likely make any mistake in a

Matter of the Land. He thinks
except Native certain course
names the River of the frontier
The great deep that is a
canyon with the tongue of
several of the back ocean and
a rain of manashell cultures
of 600 dep about would be a
natural accumulation of great
moment of cultural influence
The Caldean could make Noah
an important Sappora in the
Babylonian plain and of the
new of the birth of Jesus
was the same he repeats the
moment of date as nothing
is up coming so that the Ark
clipped into cherimia are un-
furnished in the care of the Amer-
ican Indians, thus thus when

Must have been better apparently
than most of his critics with
their inundations of execrable
fun as the author is evidently
gives us distinct intimations of
the physical nature of the cata-
~~strophe~~ offis ~~in~~curably ~~lame~~
that he ~~comply~~ ~~and~~ ~~can~~ ~~not~~ ~~be~~ ~~subject~~
nothing himself to any slackness
as to ultimate punishment & adding
the ~~testimony~~ of witnesses who are
responsible as for what ~~the~~ ~~law~~
~~and~~ ~~expenses~~. Was his
funeral terms "all flesh" and
"dead man" one hundred & the
supplied with "~~to~~ ~~for~~ ~~in~~ ~~at~~ ~~from~~
& the witness" and no idea of
mankind can be attached to the
nameless except in so far as the
men not preserved in the ark are con-

much has been made of
the supposed responsibility of our
country such a vessel as the
~~Arch~~ in antebellum times; but
this would not in ready view
convince who informs us that
Isaac and our men know
before the flood, and who
must know from what we
have learned up in recent times
that the Chaldeans claimed to
have Plato and Pythagoras
as the time of Noah and the
inhabitants of the shores of
the Persian Gulf and of the
Garden Mediterranean were car-
ried on by stages within a
generation after the date as
named by Seurus & the deluge.
The early Phenician stages are

were Run and the numbers
on the Statues of Sudea at
El Ar thus that the early
Babylonians were before them
in stages down the Persian Gulf
and up the Red Sea. Then

(there was no connection with)
but in the building of the ark
men of me allow nothing for
anyone's objection in the matter.

This very early return between Chaldees
and Egypt must be very ancient for
must have been well known to
Yahweh as a matter of his own plans
hitherto; but was as likely to have
been before the hands of Yahweh of the
ages of the Hebrew Kings or late

were Run and the numbers
on the Statues of Sudea at
El Ar thus that the early
Babylonians were before them
in stages down the Persian Gulf
and up the Red Sea. Then

(there was no connection with)
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and Egypt must be very ancient for
must have been well known to
Yahweh as a matter of his own plans
hitherto; but was as likely to have
been before the hands of Yahweh of the
ages of the Hebrew Kings or late

I have written elsewhere of
the deluge in its physical aspect
and as a remarkable com-
mon occurrence between Gentile and
Antinomian heresies. But
we may compare numbers. Do its
waters cover even animals
and Mosaike authorships. In
this instance we may say as
in the ~~description~~ of Eden we
have a dated document. Its
place in No: abrahamic Chaldean
not is fixed & the Mynor deluge
dated equally hardly by the late
page Smith, and the internal
evidence which it affords of being the
bottom of ex=chukches mind gives
to the original document a date
even earlier than that of the law
given in the second chapter of Genesis.

Since it must have just appeared
in the life-time of some one
of the inmates of the
Ark.

Other IV
Prophets

Errata

- P16 l1 — "ll" omitted on gually
31 l18 — "y" omitted on contradictor
34 foot note omit "primitiv or"
83 17 pm litter fu "and" read sand
84 l11 fu "angite" read augite
85 l6 "indeutical" "ideutical"
85 l24m Dropped letters
87 foot note brampore the & this
90 l25 fu "only its" read "only in its"
97 l4 fu "have" read has
121 l5 pm litter fu Softura read Softura
126 l9 fu "ninal" read animal
131 ap mle fu Hyphaeturae read Hyphaetumae
214 line 20 mut coruna after Wasm

- 3987 l 3 fm Wth fr "lins" read hills
349 l 2 " fr "valleys" read valley
353 l 4 fm N read the
" C18 ~ Laurentine read Lamantide
422 heading fr Annual read channels
442 l 13 f sedaglaciates ~ Seda glaciata
451 l 21 f Vaccinium read Vaccinium

Errata in Sheet 30

P. 471. line 8 - for "Cold period" read
Warm period

P. 472 line 22 — for "Neandertthal" read Neanderthal

Physical and Historical Probabilities
Respecting the Authorship
and character of the
Cuneiform Books

IV. Antediluvian and the Deluge.

In the last paper attention was directed to the remarkably clear evidence afforded by the description of Eden as the antiquity and authorship of the cuneiform part of Genesis, did space permit, this might be confirmed and extended by many details of the preceding antediluvian history but we must at present consider this only cursorily, and proceed as rapidly as possible to the narrative of the Deluge, which has many physical relations of the highest importance,

and has recently been subjected
to much hostile criticism, but
is now happily beginning to
avenge itself on its adversaries.

In the present state
of our knowledge, the Palæo-
anthropic age of geology, the
earlier part of the + cuttage
a so-called Quaternary Period
may be held to correspond
with the chelictinian ~~period~~^{age}
of history, though there are
naturally points of divergence
arising from the different
points of view and various
kinds of material afforded
by the record of the earth
and that of human history.
^{so called human age} This is separated from us,
according to genesis of the

deluge of Noah and according
 to geology of the
 great post-glacial submersion
 which separates Palaeolithic
 man and his contemporary
 animals from the men
 and animals of the Ne-
 anthropic age, and which
 has recently been well ob-
 served by Reichenbäck in
 his Memoirs on the "Rubble
 drift" and allied deposits
 in Europe.* From this submersion
 the continents of the Northern Hemis-
 phere have all markedly shrunk,
 so that they are now smaller in
 area and generally lower than
 in the Palaeolithic age, though
 some of their mountains may
 be more elevated. The two

* Transactions Royal Society of London 1893,
p. 903. Quoted in Geol Soc. London, Vol XLVIII p 326.

4

Geologists agree in concluding us
that this cataclysm was of
short duration and that
it destroyed many of the
wild animals and the
greater part of the men
of the period. * When I first
wrote ~~wrote~~ on this subject in my ~~work~~
entitled "Archæaid" (1860), it was impossible
to affirm with certainty that there
were any known remains of
antediluvian man; but since
the exploration of Caucasus and
other deposits have given us abr-
undant ~~remains~~ ^{relics} of these men
and their works, and we
know that before the deluge they
had distributed themselves widely
over the Euro-Asian continent, at
least. We cannot here enter
into the details of these discoveries
but reference may be made to
works cited in the notes; cf very

* I pointed out the geological evidence
of the deluge in "Modern Science in Ptole-
maic Land", Chapter IV, 1888, also in an article
in the Contemporary Review, 1890.

Short survey of the antediluvian age as recorded in Genesis will enable us to show the points of contact?

Genesis gives us in the line of Seth only ten antediluvian generations but there were at least 16 centuries at a time amply sufficient for the events which it records and to permit a very wide dispersion of men over the earth. The Cainite list is shorter, having only seven names. It has been supposed that this is a repetition of part of the other, but as Lammert has well said "the resemblance is an assurance not an identity". On our present hypothesis the Cainite list

* And probably
Twenty two

is probably defective, owing
 to degeneracy of the Cainite
 stock from the other
 branch of the human race
 to which the genealogy
 probably belongs. Rammel*
 has taken a strong probability
 that the ten antediluvian
 kings of Berosus represent
 the ten patriarchs of Semin,
 & that we have here
 concurrent Chaldean testimony
 while the Hebrew or children
 of Sem may be regarded
 as their representatives in
 Egypt. The length of the
 lives of these patriarchs, though
 far inferior to that assigned
 to the Chaldean Kings, has
 been made an ^{objection} ~~objection~~ to our
 view. - On the other hand

* Proc. Inst. Bib. Archaeology, March, 1893.

the Babylonian
 historian

+

in the case of a new and
vigorous species living in a
natural manner, and free
as yet from the attacks of
epidemic disease, this is
nearly ^{impossible} impossible in this,
and the statement ~~for~~
made & little comment argues
a document of great antiquity.
A curious incidental confirmation
of it comes from a
time much nearer to that
^{Moses} of ~~Israel~~ in the statement
attributed to ~~Pharao~~ Jacob
in his interview with Pharaoh,
when he says "few and evil
have been the days of my
sojourning" in comparison with
those of my fathers, though
several years had already
reached 130. So that the editor
of Genesis believes Jacob to have
been acquainted with these
long lives as recorded in the
annals of his predecessor.

The key to the whole astro-

stilian history after the fall

is the murder of Abel, a

Iad story of crime and

family disruption, which,

gilded by the fancy of poets

of later ages, and the invention of

priests, has spread itself

over the world. There

can now be no doubt

that Ishtar of the Chaldeans

is not a lunar or star myth,

however she may have been

embelamated by such things,

but a veritable woman and

the first mother of men.

Probably the oldest literary

legend of Ishtar is that in the

Assyrian legend of the deluge, we find

she is represented as mourning

over the destruction of men,

and calling them the children

She had brought forth. This
 betters her ^{primitive} ~~true~~ character,
 and agrees with the old
 Polyphemian doctrine stated
 by Sayce* that Farmur d'
Solus was not her hus-
 band but her son, slain
 by his brother Adar, after-
 wards fit for the god of war,
 who fit him true in an
 old chaldean hymn she
 appeals to Hades in the
 vain hope of recovering him
 from the dead, and it
 was fit him that the
 Phenician women continued
 as far later days to weep

to
 Star is Artemis, another
 (Arta) and a host of
 other deifications of motherhood,
 culminating in our own time

* Hobart Lectures 1887.

in that of the Virgin
 Mary. All this must
 have been known to us
 and other well-read scribes
 of his day, and we
 may fairly attribute to
 it the ~~this~~ ^{the} prominence ⁱⁿ
^{given to the story in} its original form of a fairy
 tragedy, deprived of its
 outer surroundings of myth
 and idolatry. This is the
 manner of Moses in treating
 the myths of the heathen.
 Cain becomes a fugitive,
 and establishes as separate
 community the Beni ha Elyon
 of one last article, and ^{among} many
 abom on the one hand
 arts and inventions flourished
 and in the other hand

11

Somethings fell away into
a hole and I made
life. The Sethites, the
people saw & observed
probably remained in the original
parts of Mecca and few
folly performed a great portion
of ancient tribal social practice
differ. But a true cause
when the ~~bold~~ and
the
Sethites
inwardly
detested
Seth
of the
captives
as
gave a
violent
and
abundant
and
physically
also
intelligent
cruel where
a sign of
victims and took
them

There has been much inference
concerning the story of Samson
tended in the genealogy of Cain.
It is probably connected with
the first time Israelites in the
Burning furnace. Samson had
~~but~~ captured two Sethites
wives and instance had been
made, in which he had slain
a young man who had severely
wounded him. He dread
blood: revenge and affirms that
his crime offends from Cain's
by being of the nature of war
between them of Nuhud, & there
was up criminal. He attaches
his son to his wives, probably
but they shared betrays him
to them hostile Philistines; He
has thus the credit as I pointed
out many years ago of being
the first to allow a chosen
nation homicide in battle & war.

Thus immediately before the flood there seemed to be three divisions of humanity
 Sethites (*Beni ha Adham*) Cainites
 (*Beni ha Elheim*) and Nephilim or metes. It is interesting to note here that
^{*} in Palaeolithic in the Post-glacial period also, we find ~~are found~~ in Europe three
 races, that of Finns, ^{the} ~~of~~ Lusatian or medium stature
 and mild features, and possibly representing the ^{the} Sethites,
 that of Celts, Coarse
 robust and brutal, and representing the lower type
 of the Cainite, and the
 Gigantic ~~Cro-magnon~~ race,
 attaining structures of stature
 of seven feet, with prodigious
 muscular power. *

* Quatrefages -
 "Hommes sauvages
 et hommes fossiles"

* Quatrefages. Hommes sauvages et hommes fossiles.

(Foot note)

large brains and coarse
and massive features.

In the oblong history it
is the Semites that survive,
the Canaanites and
half-breeds persist. So in
the transition to the

We can suppose period, it
is the Phoenician race that
survives and becomes the
basis of the Iberian and
other modern races, the
Cunstadt and Cis-Magnum
types, as such, disappear.

So far as one information
now extends, the parallel
is very exact. That just
as in the case of Eden our
old document seems to be

*
its geographical
information as
to Eden

Crest in its archaeology and
asserts itself as a history
dating from the earliest
post-diluvian time.

Another curious note
comes with it a similar
Conclusion.

Before the final diluvial
Catastrophe, we know on the
evidence of geology, that the
mild climate of the early
human period which had re-
placed the rigours of the glacial
age period, was beginning to wane
into a colder condition, an
effect probably of patient sub-
sidence of the land already
beginning to divert ocean currents
and to diminish the radiating
surface. Hence the condition of
men was becoming less comfortable,
and population would become

15-

concentrated in the milder regions,
while tubes started out in the north
would fight their way southward.
This corresponds with that gradual
"Cursing of the ground", recognized
in the saying attributed to the
Sethite Lamech, the father of
Noah, who hoped that in
the time of his son some
amelioration would take place.

It thus appears that, so
far as yet known to us from
geological investigation, the details
of the antediluvian world
were present to the mind of
the writer in a clear definite
and non-mythical manner,
which bespeaks an early
date and accurate sources
of information. Further they
must have been collected and
published by one who had
exceptional means of access
to the earliest records of the
ancient Hebrews. All this points
to Moses as the probable compiler

of the records of the Amherst Maham,
and the man in whom of all
others it was most incumbent
to publish these precious portions
of ancient literature, in the
then existing crisis of the
history of his people. Could
we enter on the religious aspect
of these chronicles, all this
would become more apparent,
but here we have to do
only with their physical
and historical relations.

Regarding, as we are justified
in doing, the deluge as an
established event in geological
history and as, not a local
but a very widely extended
phenomenon, we may first ask
under what aspect it would
probably be presented to us in
a Nubian version of the
ancient records of the
Catastrophe. It is evident
that we could not expect

~~that~~

& after the events.

clapier ~~that~~
territory

+ the story of

The continent of

on our hypotheses as to the authorship
of Genesis, & the only human evidence
available to the author, must
have been that of survivors, and
they could testify more to the
facts observed in their own locality
a such neighboring regions as
might be explored by them^x of
as true critics allege, the narrative
in Genesis is made up from two
sources, there must have been
at least two lines of history &
tradition transmitted to later times;
but unfortunately the evidence of this
is of a very shadowy and un-
certain character. If Moses were
the editor, he must have had
access not only to the records
he has handed down, but
to Chaldean accounts, similar
to those extant in our
own time, and to the destruction
of the early Egyptians by the anger
of Ra and that destruction of
Atlantes by submersion; but he
no doubt preferred the tradition

which came to him from Hebrew sources. In any case, like the Chaldean legend, the story as presented in Genesis is given as that of an eye-witness or eye-witnesses.

This is proved by a great number of details of the voyage of the ark which could not have been otherwise obtained. I may mention one in particular, the statement that the waters prevailed to the depth of fifteen cubits over the hills. This is obviously the remark of some one who knew that the water-craft of Noah's ark was about this measure, and so could testify that in the course of the driftage it nowhere met with a less depth of water. We can easily imagine the importance attached to this fact, also felt when the first moving on the waves and

* by men

Lifted by a powerful current,
 And who must have dreaded
 that their unmanageable
 other particular, that this kind
 of ship would ground some
 are the note where and go to pieces
 of the time when the ark this form of the record
 began to float and carries a tubbice
 was opened narration in so far as
 to go upon human experience ^{testimony} extends,
 the waters, the cuts away all trace of
 occurrence of feelings which relate to the
 a storm of wind and extent of the deluge, since
 the ebbing and flowing of the water, the narrator may guess
 standing water, his personal experience and
 and the time whereby is not verifiable either from
 between the causes or unverifiable, except
 grounding of the ark and as within his ^{own} personal observation
 the general As it stands, the narrator
 drying up is a mass of transparent truth
 of the ground, tubbice, and affords many data
 for a comprehension of the real
 nature and cause of the
 catastrophe, as well as with

reference to the date and origin of the history.

The attempt to explain the deluge as a river inundation was always futile and is now ridiculous. Not only is rain worked as a cause but the breaking up of the fountains of that great deep, which with Hebrew waters means the abysses of ocean. In accordance with this the ark is represented as drifting inland n up country and the time occupied does not correspond with that of a mere river flood. Besides, such floods are too frequent in the valleys of great rivers to allow them to fix themselves on the minds of men as they ^{has done}.

Na on the other hand is there
any ground for allowing un-
dernatural to the deluge in that
abund ³ sea supposed of course,
in which it could supply an
enormous addition to the
water of the earth sufficient
to swamp all the continents
in even in that sea
which would supply a mar-
geal subsidence of the
continents or a wholesale
elevation of the ocean
bed. When the narrator
uses such unusual terms as
"every living thing was destroyed
which moved upon the
ground", he means universality,
just in the sense of what he
could see, and seems
in that of the absolute
destruction of all land-life

Jeduan

within his Ken. His knowledge,
by the terms of the narrative,
extended over a territory from
the lower Euphrates to the
highlands of Armenia, Be-
yond this the writer gives
us no other means of judging
than that which we find
in his account of the dis-
persal of men over Western
Asia Southern Europe and
Northern Africa and the
inference that these regions
were then destitute of human
inhabitants, though later
we hear of certain mountain
tribes in Syria, the Rephaeans
and others, not actually traceable
to any of these lines of
migration. We now know

postdiluvian

that the Geological submersion
coincided & that recorded
in severis was much more
extensive than the limits
deducible from the calm,
judicious narrative of the
Egyptian savant and prophet

We have also in the
Deluge a typical example
of the moral character of
the Miracles of the Moral
books; that is an unusual
phenomenon produced of natural
and physical causes, but under circumstances
which show that it occupies
a place in the higher Sphere
of the divine government of
material beings. The deluge
is the isolation of the
people presented by ~~as the~~

24

race of men too far gone
in depravity to be reclaimed,
and it is predicted by
an inspired prophet. In
these scenes it is miraculous,
but in its physical aspect
it is a submersion of the
land, resembling many that
have occurred in earlier
ages before man was
upon the earth, and differs
from them mainly
in its comparative brevity.
A great aquatic prophet of
one time tells us that
the sufferings of humans are
to be alleviated by "the rotato-
riness of the world as it
is, when the garment of Mahoz
bekene by which pious bands

have hidden its uglier features
 & stripped off" Moses with
 a deeper penetration knows
 that when men have
 lost all trace of higher
 and spiritual qualities, and
 have devoted themselves
 entirely to the perishings
 "peracities" ^{"peracities"} of the flesh
 and temporal, a time
 may come when no hands
 either impious or pious
 can save them from
 that utter destruction to
 which even the unchanging
 laws of nature may
 be made helpless to
 drive them. I have
 elsewhere* treated of the details
 of the deluge, and the super-
 ficial character of the objections
 * "Origin of the World" Magazine of Christian
 Literature Oct. 1890. Contemporary Review Dec 1889.

taken to it. One only may deserve notice here because this is connected with facts to which attention has ~~never~~ ^{only} recently been directed.

The ark of Noah has been a fertile source of subject and certainly the construction of such a vessel, even though our narrator modestly calls it a box or chest and not a ship, in this differing from his Chaldean companion, requires remarkable art to early a date. But we have just learned from the assumption of King Sudek at Lel-wk that about immediately after the deluge men were navigating the Persian Gulf and the Red Sea, and we have known for some time that the early Phenicians, one of the

earliest branches of migration
 from the Lower Euphrates, ~~had~~
 Launched their barks at
 once on the Mediterranean
 Whether therefore Noah was
 the first navigator or not,
 the art was not lost
 by his successors. Nor have
 we a right to say that
 the peculiar name of the
 ark in the Hebrew record
 proceeds from ignorance of
 Maritime affairs — a truly
 remarkable ignorance in the
 part of a people who had
 lived in Lower Egypt and
 coast of the ~~the~~ Red sea, and after-
 wards was the nearest
 neighbour of the Phenicians.
 The term really marks the
 primitive age of the document
 It is ^{obvious} in this connection
 that Jacob in his death-song

^x deserving
 of notice
 in this
 connection

28

speaks of ships in connection with
the coast of Canaan

(Gen 6 9, 10) while in beddes the
Mother of Moses calls her
little basket of papyrus
on which ~~Moses~~ her child
was placed on the Nile
an ark.* I have in the
publications already referred
to shown that the ark
was a refuge only for the
selected kinds of animals
not for all the mammals
and birds in the world
that is if we take our
idea of its inmates from seeing
either them from a child's
toy "Noah's ark".

We may safely predict
that the story of the
Antediluvian time and
of the deluge will be
more and more valued
as knowledge advances

and that it will be more
and more clearly seen that
they could not have been
written or compiled later
than the Mosaic age.

H. H. Brinsford

2
will be left and
will be left and the
will be left and the

T
H
Chittenden
and Delage

MS.

Physical and Botanical Probabilities Respecting the Authorship and Authority of the Mosaic Books

V. The Dispersion and Chakam

The narration of the flood is followed by more religious and prophetic details which though valuable as the inauguration of a new portion of the divine programme with respect to man, do not ^{so much} concern our present purpose as the genealogical table of the dispersion and dispersion of men ~~as~~ given in the tenth chapter. Then "Yedoth" of the Sons of Noah, being of the nature of a dry and condensed list of names, ^x regarded as an "Elohist" document, though in the only reference to God in the

~~and not directly referring to the spiritual subjects of humanity,~~

~~of course~~

2

Chapter he is designated
the name Ichivak. We need
not however trouble ourselves with
this distinction, as we shall find
that this, like some other docu-
ments we have been studying,
carries its date within itself.

The great historical value
of this document is almost
universally admitted, but it
has met with somewhat unfair
treatment at the hands of
true historians and archae-
ologists, apparently from the
circumstance that their
line of study has accustomed
them to have backward ob-
jects in terms of events and
to infer the character classification
of peoples from cranial and
linguistic characters. They
seem to forget that an
annalist who is writing of

actual migrations occurring in
modern time is on different
ground and must proceed in
a different way. It is hence
said to be "ethnographical"
rather than ethnological";
as of a document that
can inform us that certain
people of a certain known
lineage actually went to a
particular County and settled
There could be less scientific
than the inference ~~as to the~~
fact which a later explorer,
entirely ignorant as to the
actual facts, could deduce
from skulls and languages.
Our old ethnologist seems
to have foreseen this treatment,
and takes care to tell us
five times over that he
keeps of the descendants

of Noah after them ⁴ known
Genealogies then cover
then countries and the
nations that proceeded from
them. With him all this
is a matter of known cur-
rentaneous history, not of
inference. No other any
other hand seems to
have added to his
work, for it is very limited
in time, and takes no
notice of the later mi-
grations, intrusions and
incursions which we know
to have occurred. Beginning
with the three sons of Noah
Shem, Ham and Japheth
he takes them in reverse
order evidently because he
cannot trace the progeny
of Japheth so far as that
of the others, and because
his subsequent history is too
cloudy mainly with the
race of Shem. He knows
of seven sons of Japheth
as founders of tribes or nations

but he can trace only two of them to the second generation, and he can designate their habitation as of the vague term the "Gentiles" meaning the northern shores of the Mediterranean.

The ~~progeny~~^{descendants} of the four sons of Ham are better known to him. He traces them for three generations, mentioning in some detail the early empire of Nimrod, unless we regard this with more as a subsequent writer by a so called Jewish writer; and gives, ~~he also gives~~ more geographical details as the nations of Palestine & Northern Africa.

The children of Shem he traces in some instances to the fourth generation, and ~~describes~~ of the different lines except that of Shem, preparatory to the more detailed account of the Hebrews in

+ Summary

Mesopatamian Geology of
 them. Here there again
 we seem to have a dated
 document, probably of a
 Semitic writer whose geographi-
 cal standpoint may have
 been in a near square,
 from which he believes the
 early migrations to have
 radiated, and his stand-
 point in time toward
 the close of the Minoan
 empire, before the early
 conquests of the Elamites
 and before the move-
 ment of the family of
 Abraham from Mesopotamia.
 His latest note as to this
 is the two-fold division
 of the family of Isher*
 into Pelegites who went
 northward and westward
 into Syria and Palestine,

* The name Peleg refers to this division of the land, Gen x.25.

7

and Ishmaelites who went
forth to found the ~~Arabian~~ Semitic
tribes & chaba* His time
of activity was after the
founding of the first Babylonian
and Assyrian nations and
before the date of the
oldest inscriptions of Tel-el-Kh
and Mughir. We may thus
believe that his date is
not very different from
that of the "Jehovist" who
gives us the description of
Eden, and where partition
in place and time we
have already noticed.

It is to be noted that
like the so called Jehovah who
creates and follows man,
the writer of Genesis tenth
believes that the survivors
of the deluge* were civilized
men capable of practicing
agriculture, of building cities
and towns, and of migrating
by sea as well as by land.

* and their
immediate
descendants

* Bely, because in those days the land was
drowned. See X 25.

We may also fairly infer that he regards the primitive language of man as ~~that early~~
 in Shinar, as that Ziraman now
 syllabic tongue was ~~used~~
 & spoken and written by the
 earliest of Kkadians, and
 the Semitic and Aryan
 languages were later derivatives,
 though of very early origin. We
 may also fairly infer that,
 according to him, the primitive
 type of man was that of
 the early chaldean and
 that the diverse characters which
 he found so early in Asia and
 Africa, had sprung of isolation
 change of habits of life
 and unmeed necessity. On
 these short statements we may
 sum up his phatology and
 ethnology.

We may now inquire
 as to his facts respecting the
 primary dispersion of men,
 bearing in mind that his
 table of application extends

9

over my three generations
and cannot be held
responsible for any subsequent
movements in ~~the~~ ^{of} ~~present~~
~~movements in~~ ^{of} ~~present~~
~~nations,~~ ^{his} ~~present~~
of his range ~~names~~ many
differences which have been
collected up by continuing
~~the record with later times.~~

Conjecturally

* by attending
to the limit
of time,

If this happens that even
old writers like poor Josephus
& Bochart could in the
main understand his state-
ments, while in modern times
discoveries in Chaldea and Egypt
have thrown very important
light on some of the more
difficult points*

From our author's point
of view there are naturally
three main branches corresponding
to the three sons of
Noah; but these branches
are not equal in magnitude
or extent now. In this the

* The excellent series of racial types from
Egypt prepared by Petrie for the
British Museum is of great value, and
all the figures found by Petrie at Gizeh

* and the Bunites of Southern Arabia as well as the Sapps, Chinese and Japanese, our author does not tell us of their movements in Northern & Western Europe and in Northern and eastern Asia, which may not have been peopled so early; He gives however some detail as to other lines of Migration one of these is from the South west along the Red Sea and Gulf of the Red Sea and thence to the upper Nile. This was the line of the Cushites and then allies, and while the east settled in Chaldea the name ultimately became located in Africa, off sand branch, that of Nuzrani, made its way to Lower Egypt

10

children & Ham take the lead, establishing the first empire and laying off three main streams of migration, Zaphot comes next with two main lines of Cohenz satem & them, though spread east west and south deems to move more slowly and to ~~move~~ in the wake of the Hamites whom in many places he supplants.

*follow
Ham showing appears that vast amalgamation of peoples whom ethnologists have been in the habit of naming Thracian, the language of the early Akkadian empire of Shalda was of Thracian type, and with this the features of the earliest rulers represented on the monuments correspond. The faces of these men were much more triangular and sometimes with oblique eyes strongly resemble those of the darker Egyptians

The man a man of all
 subsequent history, of third
 stretched from the Persian
 Gulf and the valley of
 the Euphrates to the coast
 of the Mediterranean and
 thence the Phenicians ~~and~~
 or, Canaanites ~~were~~ took
 to the sea and "were
 scattered abroad" at
 the same time acquiring
 a language of Semitic
 types. We may remark
 here that the early
 monuments both of
 Chaldea and Egypt
 show that these early

though some Hamites were not negroes,
 & then were dark and
 clained of Negro races are in
 Egyptians among cluded in the word
 the black races.

The man a man of all
 subsequent history, of third
 stretched from the Persian
 Gulf and the valley of
 the Euphrates to the coast
 of the Mediterranean and
 thence the Phenicians ~~and~~
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 Chaldea and Egypt
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though some Hamites were not negroes,
 & then were dark and
 clained of Negro races are in
 Egyptians among cluded in the word
 the black races.

They appear us as the
descendents of Put or Phut
a name which may have
referred to Negrit ^{nations} races
going to the South of Egypt,
but the Majority of the
Hamites were not black
or with Negroid features
~~as the~~ and it is certain
that a very early period
they became intermixed
with the Gapeke -
and Semitic tribes.

To the sons of Japhet
are assigned two great
lines of Migration, one
northward to the regions
including the Black sea
and the Caspian, another
westward along the
South coast of Europe

the coasts or Isles of the
Spartans, constituting the
Greek and allied races
of the northern side of the
Mediterranean.

In the same scheme
we have at this early time
no very extensive geographic
cal distribution, which
represents the early Phrygians
who borrowed letters and
~~a higher~~ many of the
arts of life from the
Chaldeans whose empire
they eventually subverted.
Itam represents an early
and formidable nation in
the hill country of western
Russia, whom Chophanead
and Zed, occupied the
Upper Euphrates and
Tigris adjoining as far
as Ctesiphon + Yuktan
mixing them with the Canaanites.

*
and portions
of Palestine

went southward and
mingled with the Hauran
in Arabia.

It is evident that
this application of names
belongs to an early date
and extends over only a
limited area of the old
continent which constitutes
the known world of the
author. This world extends
from the Euphratean plain
& Syria on the one hand
and Greece on the other
and from the Black sea
on the West to the Upper
Nile on the ~~East~~^{Egypt}, &
includes in fact the land
as known to the early
Chaldeans and Egyptians
probably the whole peopled
world of the time, unless

in the case of ~~any~~ ^{roving} tribes
who had moved beyond
the ken of the more
central communities.
It is not too much to
say that, regarded with
this limitation, all
modern research has
indicated its accuracy,
and where it seems to
be contradictory to other
logical facts, this has
been found to depend
on later intrusions and
mixtures. It would re-
quire a volume with
many pictorial illustrations
to give the evidence as
full of this statement;
but this can be obtained

in many commentaries and
historical works. A summary
of the main facts though
with some errors and
omissions will be found
in Baye's little work "The
Race of the Bible" *

I have already referred
to the early date of this docu-
ment, and the notes of an
historical character interspersed
and which might be supposed
to be later additions all keep
within the same time-limits.
The writer never of any chance
shows the least knowledge
of the later history of the
people to whom he refers.
It is scarcely possible to imagine
a late writer preserving in

* Reliquiae Quæst. Sacrae, Bockhart's Phaleg
is still of great value, and Leoni's
Manual of Eng. Dietrict History is useful, and
beginnings of history are unperf. Eddies
show Eng. Dietrict history starting has a beginning
after Deloch's commentary on Genesis.

such utterance. Even in the
memorable episode of the flood in
very general terms of the
pitiable destiny of those sons of
Noah this is given as a
prophecy by the patriarch, and
as historical fact; and the
~~fact~~ as given in the tenth
chapter shows no indication
of its fulfillment, but rather
the contrary in the early
dominance and expansion of
the Hamites.

The prominence given to
the early Cuthite and Chaldean
nations on the Euphrates and
Tigris are also characteristics
of a very early date. It now
appears* that we may safely
identify Nimrod with the Chaldean
hero = hunter Sischubais, a usurper
who subverted, as far as the
Cuthites were concerned, the old
patrarchal rule by a military des-

* Hommel, Proceedings Society of Biblical
Archaeology 1893. Pts 1, 6, 7.

Jutim, and seems to have introduced a new priestly system in the form of Shamanism. This is I think the interpretation we should give to his alliance with ^{*} Heabani, who is represented pictorially as a man with the horns feet and tail of a bull, & ~~as~~ of all take this as intimated in his speech Garb, he assumes the guise of an American Medicine-Man. It is quite likely that a similar explanation applies to many of the so-called demons and genii of Babylonian and Assyrian sculptures, and that the Chaldean Magi ~~as priests class~~ were originally Shamans. If in addition to all this, Melodah, the later tutelar god of Babylon, was also a deification of Nimrod*, we see that men had good reason to reverence and hand down to

* Saya has argued in favor of this in the Encyclopaedia of Biblical Archaeology, vol. II.

preceding times the old
story of the Ninivitic empire
We may note here that
there is a remarkable absence
from these documents of the
race prejudices and hatreds
which arose from later conflicts,
except perhaps in the one
instance of Noah's prophecy
all the great branches of humanity
are alike to our mind except
in so far as the vigorous destiny
of them is concerned and that
enlargement of Lapheth which
only very modern times have
been fully realized. In this con-
nection we must not forget
that Moses was in a better
position than we are to realize
the actual facts of the dispersion
of Mankind, independently of
theakahanic documents
of which he had access. We
know that centuries before
his time the Geography and

Chronology of the reigns covered
 by Genesis tenth were well
 known in Egypt. This fact thus
 with the Egyptian monuments
 and the Tel el Amarna tablets
 testify. But on the other
 hand the Egyptians regarded
 themselves as distinct from
 and superior to the other races
 of men. This idea must
 have sunk deeply into the
 minds of the Hebrew slaves
 during the long reign of Rameses
 II, and they must have
 greatly needed the fact stated
 in the ninth and tenth chapters
 of Genesis to raise them to
 a conception of their equality
 with their Lord's peoples,
 who are known regarded as
 themselves as little less than gods, and
 the Hebrews as ~~as~~ altogether
 inferior races. There was no
 similar phase in the history of
 the ~~the~~ Israel in which such
 ideas were so much needed.
 With their signal in their
 story of the Exodus they were

indeed pronounced in general
for all time, whenever there has
been the tyranny of race over
race, or slaves to be freed.
They are echoed in the wild
shout of the Negro at the
time of the chuecan civil
war.

Oh go down Moses
Way down in Egypt's land
Tell King Pharaoh
To let my people go.
But then just and great
occurred was the liberation
of the Hebrews under Moses
I do not propose here
to take up the knotty phlo-
egal ~~questions~~ problem of
the Tower of Babel; but may
remark that its significance
also is Mosaic and Exodic.
It teaches the primitive unity
of man on his new departure
after the flood, that differences
and natural differences are
parts of the divine plan,

through direct insults of human
ambition and avarice,
and that the great cities
and magnificent temple-towers
whether of Egypt or Babylon are
not works connected with
the divine favor, but may
be monuments of an idolatry
oppressive to man and hateful
to God. Thus the catastrophe
of Babel was directed in
punishment of the impious
of a nation which looked forward
to a kingdom of God and
territories of all things in
which the edict of national
dispersion would be reenacted.

It would have been
interesting to know more of the
fortunes of those early nations
which migrated from China,
but we read after bidding
× on the ~~the~~ whatever space
with a new genealogical
list, names at once to a

different sphere in time, the
age of Abraham, and his con-
temporaries. Great political
changes had occurred in
the mean time. The Kingdom
of Nimrod had been broken
up into smaller states. The
~~walchi Kings of the~~ people of
the Elamite mountains, under
their King Kudur Narkundi, a
descendant of Kudur Sagacuri, the
Chedorlaomer of Abraham's time,
had invaded the low lands
and reduced them to subjection
and had even pushed their
conquests as far as the eastern
shores of the Mediterranean, at
one time the adventure of Abraham
with the four Kings from the East
recorded in Genesis fourteenth, being
pushed far west by the Bible, was
regarded as mythical, but
now we have it confirmed
by contemporary inscriptions, as
well as by the later ^{and} inscriptions
of the Assyrian Kings who

invaded Spain and restored to
Bulgaria who had had
them captured by the Saracens
ages before. Thus this fragment
of ancient history is an authenticated
of modern discovery, and proves
it has been a contemporary record,
for no subsequent writer up to recent
times was likely to have met
with it. Nor is the insertion of this
episode in the history of Abraham
unnecessary a gratuitous. It points to
the origin of the first movement
of the family of Abraham from
^{* before he re} ^{him} and to that probably expressed
cured his ^{his} disease of the leprosy from which
disease communion, ^{which} Rely got his name. It serves
also to point out the eulogistic
curiosities at that time of
Nations at a later date
great and populous, to evaluate
the wide extent of their knowl-
edge and to illustrate the
character and position of the
Patriarch himself.

Frukins in his "Studies on
 the Time of Abraham" has well
 illustrated many of these
 points; but more singular
 confirmations of the history
 have appeared since the
 publication of that work.
 The most curious of these
 is the letter of the King of
 Jerusalem whose name has
 been read Sheb-tob to King
 Amenophis IV, in the Tel el Amarna
 tablets. This letter shows that
 Salem or Jerusalem was a
 very ancient city, that it
 had a temple of a god reoz
 used as the most high, that
 its ruler was a priest-^{King}
 supposed to be appointed by the
 oracle of the god himself. Sheb-
 tob must have lived about
 nearly 800 years after Abraham,
 but his letter fully confirms
 the notice of Molidizedek
 King of Salem in Genesis,
 and the much later inference

from it in the epistle to the Hebrews. There is on the other hand reason to believe that before the time of Moses, Salem had fallen into other hands, and that its people had lost from that pure faith with which Abraham had practised. Here again we have reference to historical facts which had become obsolete even in the time of Moses, and certainly must, ~~be~~ but for wish, have fallen out of sight in later times.

An eminent Mosaiic and most graphic picture in the life of Abraham is that of the overthrow of the Cities of the Plain. It stands forth in ancient literature as a unique description of a bitumen

eruption, a kind of catastrophe to which the valley of the lower Jordan, from its geological structure, was evidently subject, and of which we have an account which even now we could scarcely have fully understood, were it not for the destructive accidents of a similar kind, but on a smaller scale, which have occurred in the petroleum districts of North America. I have fully described this catastrophe in an article on the "Physical Causes of the destruction of the cities of the Plain" in this Journal.* Everything here is natural even to the final erupting of the remains.

* January 1886

of lotus in the saline mud which accompanies eruptions of this kind. It bears evidence at once of the antiquity of a civilization, and of the complete oblivion of a man of scripture training, and it is but too much to say that the knowledge displayed in this episode exceeds anything that existed between the science of ancient Egypt and that of our own time.

But this it may be said was a miracle. True, but it was a miracle of the Mosaic type. It is a natural occurrence, but one rare and ~~rare~~ exceptual, and rendered miraculous by its association with Divine justice and with moral

and spiritual things. Had
the great eruption of Raka
toa or that of the hot
springs of New Zealand been
in our own time, been pre-
dicted beforehand, and con-
nected with the iniquities
of men also were "sinners
before Jehovah exceedingly";
and had righteous Menangus
been sent to deliver righteous
people from these calamities
the world have been mi-
raculous; proves to the
same extent in which
the destruction of Sodom
and Gomorrah was mi-
raculous. Here we have
another dated document
belonging to the time of
Cyrus the Great if edited by
Moses; and that it could
not have belonged to later
times is rendered evident

by the myths, exaggerations and
abominations which have
been heaped around it
without reason by later
Commentaries, and of
which we have can be
found in the original
Record. It would be im-
possible to give references,
as well as unexampled instances aluded everywhere,
in ancient and ~~less in present volumes~~
modern literature.* ~~of this Incident~~

The moral lesson of this
Catastrophe and the intent
of God in it would ensure
its preservation ~~to the time~~ among
the records of Shapam, and
it would command help
to the lawgiver who insisted

* I may say here with the author on the parish
that the tendency of writers on scripture
subjects to show
their research by
gathering around
little history, fable,
& every kind which
have been con-
nected with it in
times of ignorance, is both in bad taste
and most hurtful to the interests of truth. The retaining of such and medieval
legends ~~superstitions~~ about "Noah and the Dead Sea" are cases in point.

Saull will attach to the
rejection of his loving message
of salvation than to any
mortal chargeable against
the wicked inhabitants of
Sodom and Gomorrah.

I must reluctantly pass
over the times of Isaac, Jacob
and Joseph, which are replete
with interesting proofs of the truth
of these papers, and must
in the last of this series pass
on to the Exodus, in the
account of which, if our
hypothesis is correct, we shall
find Moses writing of the
events of his own time, and
in ~~which~~ which ~~finally~~ he ~~eventually~~
himself ~~a great part~~ ^{of} ~~had~~ ^{been}
played, a great part — ~~Quorum~~
~~has magna fuit~~

Physical and Biblical
Probabilities respecting the
Authorship and authors
of the Mosaic Books,

II

Review has been made
in the previous article to the
following point:-

1. That no Hebrew writer
down to the time of Solomon
or perhaps even to that of
the culmination of Greek liter-
ature could have had
so ample means for writing
the early history of the world
as Moses regarded as a
Hebrew learned in the courts
of the great and cultivated
Egypt of the nineteenth dynasty.

2. That at this period
the Egyptians were most zealous
in the preservation of historical
facts and were in possession
of vast stores of information
available for ancient his-
tory.

3. That it is every way
probable that when their old
~~documents~~^{States} & Hebrew history pre-
served by the priests and
which could be ~~available~~
available to Moses but not probably
to the same extent to suc-
cessor like

4. That the sum of
the affairs of Israel is
the preparation for the
Prophets, demanded just
such a compendium of the
long history of their race
and of the hopes and pros-
pects based on that history
of course for the great
national movement as
which they were about to
enter. That in point of
fact the production of
such a book was a necessary
part of the history with
which it is connected &
which it is connected &
* and which
is needed in
the other books
of the Pentateuch.

5. That the personality
of Moses as developed in
the following history is however
such which testifies to truth

puritanic and which could
not have been produced by
obscure writers living after
a later date.

b. That *Genius Natura*
stands up peculiarly at the
bottom of the Hebrew nation
and is related to it in
the manner of cause to
effect, while there is no
other period in the history
of Israel to which it could
have been so suitable. On
the other hand the following
books from Exodus to Deuteronomy
contain the elements
of the consolidation of the
inhabitants of the people were
capable to render credible their
conquest of Canaan and
all the stages of their
subsequent history.

7 century these would
writers in the form of *Natura* we find a natural
adaptation to time and
place and a conquest of
the actual literature and history.

afford strong evidence of their
contemporaneity & truthfulness

We may now proceed
to consider the materials of
~~the Book of Genesis~~ and
the manner in which they
are used in the supposition
that Moses is ~~the author~~
~~a editor of the book.~~

The book of Genesis relates
altogether to the action
of that of Moses. This
time may be divided into
three periods of ^{very} unequal
length which are treated in
manners somewhat different
from each other, ^{but in} ~~the first~~ such a way as to
completely a homogeneous and con-
nected history, beginning with the creation
& mankind in general and
concluding itself in successive stages
till it becomes limited to the history
of Israel alone.

The first portion relates to the
creation, the antediluvian time
and the deluge. It has no
connection with Ephraim Palestine

so that that deeper plague was
the calamity of sin which has
polluted all our works. But
this was not to be the case
and we ~~III~~^{not} introduced
into ~~the~~^{an} scripture ~~any~~^{the} thing
Chapter of sacrifices with these
1 to 3 of the Second chapter
constitutes in itself a
complete record of a punished
and professed world, with man
at its head entering into ~~the~~^{the}
~~substitution~~^{of the} Creator. It
had been well for the world had
its history ended here, & with the
account of the edem. state in
the Second chapter. Then there
would have been no need of
any sacrifice or offering of any kind
~~disruptive~~^{and these would} option of ~~reform~~^{reform},
~~the~~^{the} ~~reform~~^{the} creation growing
from hence in creation growing
because of the disengagement of
its parts. The party of Mams
might have flowed on in ~~the~~^{the}
lethal unruled current of prudence

Harmen
rest

* but instead
a gradual de-
velopment of
Nature in
beauty and
~~the~~ sym-
metry and
elegance under
the bewealut
giving of a
natural nature

Innocent

Without that deeps plague over
the catacombs of Sin which has
desolated all our woods. But
this was not to be the case
and we are now introduced
~~into~~ to a picture of eden
man preparing to the
tragedy of the fall.

To many literary circles
the second chapter of genesis
is mere an impudent upholder
of the first constituting a dis-
gust between of creation
~~pass~~ of very different date
but found of the colors
among his documents and
preserved. One helping us
instructed in his work, to
a sensible reader wherein
it assumes a different aspect
very evidently local in its
and relating to conditions

events connected with the introduction of man and not mentioned in the general narrative.

This second narrative has a special introduction which links it off connects it with the previous history gives it a new beginning with a formula. There are the several wheels which reappears in subsequent parts of the book, and which implies that it has a human rather than a cosmical connection. Of course no reference to the purely physical stages of the creative week, and appears to instead solely to those later portions of the organic history of our planet where specially created men^x are specially related to plants and trees especially to plants and to the mammals. It seems

I have been
questioning whether
it is an appendix
to the days or
an introduction
to the new narration.
In fact it is both
a link connecting
the physical and
organic creation
in general with
the special
history of man.

also & refer to a state of
the earth or of true power
of it immediately antecedent
& the introduction of man
and this becomes more definite
when it proceeds to the descrip-
tion of Eden. We also find
a new designation given to
the created and thus evidently
authoritative ~~shape~~ for the
sign of the name Jehovah
appears later in the nar-
rative. In our purpose then
we have the following points
which demand attention.

(1) The physical conditions
referred to in the earlier scenes
and their relations to the
narrative in chapter first,

(2) The condition and state
of the primitive abode of
man as described

(3) The new scene of the
condition of early man

part of it immediately before
the introduction of man
this cannot refer to a
time anterior to the
plant + creation of the
third day and of course
it must refer to
the whole of the dry land
but only to a region or
district into which man
has introduced this
at once gives a certain
definite significance to what
would otherwise be uninterpretable.
The cards picture a bare
alluvial flat in a ravine
being watered by ^{an} ~~and~~ rains or
snow and this eventually
clothed with vegetation. We
may imagine it to represent
the delta or alluvial plain
of some great river, at
first a mere expanse of

(4) The bearing of these on the
change of the divine name
& Lebawah Elohim.

There can be no doubt
that the statements made as
& the stories quo ante are
purely and different from
anything we could have ex-
cepted. No plant of the
field was yet on the earth
and no herb of the field
had yet sprung up, for the
Lord God had not caused
it to ~~rain~~ rain on the earth
and there was not a man
to till the ground, but those
went up a mist from the
earth and watered* the
whole surface of the ground.
As this obvious refers to
the creation of the earth or
"caused & watered"

* with reference
of these last I
would
that we are
not now as in
Scripture but
dealing with the
whole animal
creature but
with a local
farmer that
of the Edene
begin in which
man was intro-
duced. The
objection taken by
Dove that the
order in chapter
II contradicts
that in chapter
I thus falls
of the ground.

Mud inhaling vapors and
afterwards sifted out the
dune vegetation appropriate
to such places, and we
may suppose the tree to
have been the elevation
of the land from the
latest submergence of the
Tertiary age immediately
before the advent of man
and his companion animals,

The relations of seeds
a description to the creature
which is now found. It
is of the same kind with
that which a geological
treatise on Palaeozoic
man might bear to
a general introduction as
which the author would
sketch the whole history up

and

The earth, ~~then~~ above the
time of the appearance of
Man toward its close
in his inbroaderity chapter
and then for an in his
second chapter & supple
the condition of the
continents immediately after
they had assumed their
present form. The first
chapter is that gives us
a general geological chart
of the earths history the
second proceeds to inform
us in a very general way
of the condition of an
isolated region in which man
was to be introduced.
The idea thus conveyed
was is that Man was
created on some recent

depicted ~~and~~^{or} recently divided
alluvial plain, a river
quite abundant with scrubby
facts since it has always
happened that the earliest
and most populous Human
Communities have risen up
on the latest geological forma-
tions, or in other words
on those most fully elaborated
and prepared by previous
geological changes. This
was not however an idea
likely to have occurred
itself to a writer or compiler
resident on ~~Babylon~~, It
would better fit the Egyp-
tian behemed men and
animals & have sprung
spontaneously from the fertile
mud of the Nile, as
a dweller on the Chaldean
plain who behemed that
the primitive seats of men

in the valley
of Canaan

were in the fable plots of
Eden & Sennir, or that
you regard this as a
merely human composition.
Independent altogether of
religion it is like the
of Egyptian & Chaldean rather
than of palestinian origin.
This leads us to consider
a second question for the
next part of the narrative
is the description of the
garden in Eden.

2. In connection with
the above question on
narrator after mentioning the
creation of man and his
world corporeal and spiritual
Nature proceeds to give us
a geographical description of
the locality of this event
on this subject in Rev. Ross
lives than whom there can
be no better authority well
says = "fair Eden answers to

The old Babylonian Sumerians
and must have been situated
on the Euphrates and three
other ~~streams~~^{rivers} watering the
Plain of Babylonia. Sige
Brushes and Delilah have
a similar legend and have
the name Eden to an old
Chaldean name Idume for the
Euphratean plains.

Eden is thus ascertained
to have been a considerable region
of flat alluvial country and
whether we read the Hebrew
and "beforehand or
"backward" the garden
planted was in Eden
a part or portion of
the country is named
not the whole of it.*
It was irrigated by four
rivers; and notwithstanding the
perverse attempt of many writers

a far greater
number of me
streams

* I have mercifully described the
site of Eden in my article Good Deborah
and Nathan Stone, Esq., reprinted March 1887.

to regard the term heads
applied to these streams
as respectively not their sources
but their mouths, the
improbability of refuting the few
statements to an inland
or hilly region oblige us
to suppose that Sam Soden
was at the confluence
of four great rivers not
in a table-land or among
tarns, caused by many two
four streams flowing in different
directions.

One of these rivers
is obviously the Headstream
of the river for it is
named without any
discrepancy as of well-known
River to his reader. The
second is mentioned with
the note that it flows
to the east of Cyprus

Heads is a
a late
female
Mr an
old
of Spain

Cambria

The two others Penn and
John are evidently up River
to the Nauatir or to his ac-
tions and one of them
is now very described - in
that part that east and
west distant from the
Euphrates. Now though
the physical aspect of this
region has is known to
have somewhat changed
since the subelevation took
its course still remains
in their old courses except
very near their mouths
and there are two
lakes the Karun and
Rekhat which still flow
into the Shal el shab or
middle Euphrates and
from the Mitt last
and therefore covered
of the Indeas from old

Scapher One of those The
Kirkhat Creeped to the
John flows surround the
The latter part of the plain
and three per formed a boundary
to that land of Cash in
which according to the same
water the present Cuite
Nimrod founded his
Empire - the cash of prander
but of later times when
the cuites had wandered
far to the west. The
Germany over the Rarus

I may add that
so minute are
the ordinary maps
of these men that
I just realized
the true character
of the man known
from the geological
map of the explore
depths published
in the Journal
of the Geological
Society (vol XI. 1838)
His collections preserved
in the Museum of Webster and illustrate the mineral character of
the region

This geographical sketch speaks
I hold to be inexpressible
for years past stated in the
paper already referred to and
in my "Modern Scenes in
Ribble Land", and may
now proceed to where more
remarkable consequences than
those it leads.

The of these relates to
the time of the author.
He always evidently to
the heaviest or later stone
age when gold bedrocks
and shikam were the
chief treasure of man
and to that part of
when the infant kingdom
of Gauls Cimbri and
of Hispania were being formed
in the Sapphocean ages
and before the Roman
preparations and conquests

which occurred in the time
of Thrahan. This although
refers to miocene times
is not an miocene
water. In his time there
the outlet at the
mouth of the Euphrates
was probably in what is called
Boraspur across the two
lancum rivers the ~~Ram~~
Jehu and River Scamyl
united with the Euphrates
and Euphrates. But
then we know or see
logical evidence that in
the Palaeocene or even
Oligocene age the whole
region was higher and
extended further land-
ward so that it may
have been a continental

by desert with open lands
our narrator seems to have
known this either of tra-
dition or experience, and
therefore places boldly places
Eden in a desert in
his time unsuited to
it, a circumstance which
has puzzled in the
extreme his modern
critics.

Perhaps there is scarcely
anything in our Bible
more curious than
this early geographical
description in our time
fully elucidated by geological
and geographical explorations.
It is scarcely necessary to add
that this means desert
must have been arid
long before the time of Moses
distant from the sources
of the other rivers; but this perhaps differed, in any case not far from the present

A practical rule
may be in place
here. The valley
of the Jordan
must have been
one of the most
famous abodes
of man and
is now a mere
wasted & barren
and marshy,
if it has any
desert alluvial
deposits, ancient
remains or rock
shelters there might
yield important
discoveries. It would
also be worthy of Mr.
Webster whether

On day
in the
past time

any evidence remains
of its antediluvian
inhabitants with the
antediluvian & Euphrates.
Its mouth
is now about so many
miles distant from the sources
of the other rivers;

and was probably part
of the Ark which Abraham
brought with him into
Chaldea

3. This being the role
of Eden what was the
nature of its Garden &
what the actual condition
of primitive man

1

In considering the representation
of primitive or antediluvian
man in Genesis we have
to note that he appears
with ~~this~~ four different
countenance in the passage of
the forty.

1) As innocent man in Eden
he was a feeder on fruits in a climate
which supplied no necessities of cloths
or adequate shelter and lay in
a state of nature without any
arts or inventors except that
which might be necessary to obtain
fruit or when there impelled
in the keeping of beasts of his
master above and which could
be carried on with his hands
and of necessary nature appear,
principally to have countenances
of several minutes. This must have

3 We have the word of
a soldier of men yet to live
before us Natives, "that of the
Cannibals ^{any} culture and morality
could prosper towns and make
happy progress in arts and
manufactures, but admitted of us
may judge from Lameth's Prize
of Blasted and Violent
and in all probability number of
wild animals in part and
more cultured cities in part,
The settle race is not char-
acterized as either culture or
morality but peasant clumsy
the frontier habit, and ne-
ver ideas of colonies

4 The introduction of Manage
of captive and peabal of plaudy
guards on the part of the Cannibals
some yellowish and the lunyam

2

Cultured on my administration
and am asked to report
of such archaeological evidence
of the Phytological evidence

2 After the separation from the
the human family entered on
a life of labor and comparative
poverty, taking the means
of invention and construction
and using the use of mu-
nificent and utensils of various
kinds, mostly also of weapons
of defense from ^{the} animals, stones
from which have the been not
true savages but began at a
very early time to cultivate
the soil and to domesticate
animals, of this evidence also
we can scarcely expect any traces
to remain?

4

intensity of the two was
nearly in a ratio of half-shots
more active and energetic
than either of the former
years and evidently a
sign of evil and violence
and probably a male
fratting of mankind in
iron and barbarous tribes
of savages and barbarians.
The whole evidently a result
of bad政府 and unnatural
government. This was
followed by the defeat after
the opening of the rebellion
in a claim judgment in
~~which~~ ~~which~~ ~~which~~ ~~which~~ ~~which~~

The physical character of
man and his archaeological
remains found with this early
pot. Man in a state primitive
must have inhabited a warm
climate producing fruit or seeds
for his nutriment throughout the
year and except from the
bottom of the tree prairie
predaceous mammals, under no
other conditions could he prevail
and for a single year could be
driven out from about at
present as the result of many
and with means of preserving the
materials of a simple life.
We know however scarcely anything
from actual remains of man
in this state, and perhaps the
nearest approach to it in the
present world was the last

6

Plan of the ~~surprise~~ People
of some of the Islands of the
Pacific in their natural state
at a very early period that
of the Paleolithic age the
earliest we called now we
find man very developed physically
in some case even greater in
size and strength compared to
Europeans which enabled
him to subdue the largest and
most ferocious animals, thus these
animals and especially and
especially the bear and other
monsters with them when and
wary with his fellow men —
a little courage yet made them
master of them although later
and especially in the more
mentality of the implements they

The Patriotic men were
immedly after the loss of
the slaves pressed at a
time of turbulent slaves
and when the country of the
Southern Hemisphere was being
I may just leave now
extinct. My mind has been
troubled and over the
earth, for when its health
was by far myself at that time
old as you are
tire and weary but more
many of the destitutes which
unhappily have subsisted under
the sea than we have been
you polished Communities within
us.

Thus end my criticism
 the most great continental
 subsidence of the last epoch
 period which ultimately
 resulted in continental to
 other great fires and the
 means and which proved
 fatal in a great scale both
 between land animals + off
 as appears by the catastrophe
 was the ^{burning} ~~the~~ ^{the} ~~the~~ ^{the} ~~the~~ ^{the} ~~the~~ ^{the} ~~the~~ ^{the} ~~the~~
 burning of a many ancient nations
 Then it must be admitted that
 the marine bed of the continent
 seem remarkably compared with the
 archaeological facts. ~~The deluge~~ ^{the} ~~the~~ ^{the} ~~the~~ ^{the} ~~the~~ ^{the} ~~the~~
~~denounces a separate continent~~ + see page 10

In facts begin in this see a memoir
 by Prof Prather in the Transactions of the Royal
 Socy 1893, "also wooden species in Little Land"

and that the author in
order of the body itself
had access to authentic written
documents clearly the mind
about him in the man he
seems to have written in the
style and manner of the man
and not reflect with the
man and his usual and
usual aspects than to presume
changes. It has been known
that we are not neglected, and
it may be found that
of Jesus and his brothers were
compiled of late writers there
must have itself transacted
in subject their modern con-
mentaries who have failed to
perceive the numerous apparently
undesigned combinations and
analogies with natural facts

10

which we had supposed
to be disastrous of all the
older times, we shall see
by marked illustrations of this in the
narrative of the deluge.

At Malabar these little notes of ancient
men to be noted here the time of
the Palamkere age was marked
of a gradual regeneration of climate*
and there is reason to believe that this
gave rise to a struggle for the most
famous city. Two accounts will be
laid before you of violence in the older
antediluvian age. Again we find
the Suttala tanked many the delineations
of the ground where the sand had covered
(see) and this in all likelihood
refers to the same fact

The Cauvalahe Banker men

of civilization

Moses = Ra
refuses God's promises
that as "God" to Pharaoh

It may be thought well
names will part from us before we
die we all bear the names given
should however and as in a poem
in most cases of Christ & Angel
but some given ^{now} ~~with~~ ^{and often} names
as well as things and especially
+ who date & posterity of persons
cannot always know all the names then
of the first family now we have
+ to conclude / the last of the
names I have or stated by the
author and 2 the hundred are
of the persons of his history,
in the first place he names no
just person date to the name
in the first in the middle of the
1st work in the last of the first in
the newspaper I have gotten a
many other names or in that
of to be, what person may be all
belong to the names in this case

3

Cephael of who does not name
Beepleam; but we can say
by my inference it to the man
prayed given them the deep
wings of the man would turn
the head of the serpent and
of the natural infirm of all
that the new year was that
promised Seed. Now in this
land the name must have had
reference of the long time, redeme
n delivery where the expected
to come further would be as always
and would be drawn the people
whether Ezra was a man not
believe in the ~~of~~ Chamaian
Seed.

The name thus introduced by me
does not appear to have attracted any
attention till the time of his greatest
rich when we are told that
men began to call in the
name of Ichovah. What could
justify that special attention was

This was devoted to the subject
 a long delivery. First we enquire
 the writer agrees in his judgment
 of the author's right to
 his of Islam and daughter of
 men. The settle the way were
 to dwell repudiated as the legitimate
 children of Islam and as
 the true in what the deliver
 was of Christ, whom they think
 the Tekhnikhe religion highly honored
 the Christians on the other hand
 probably retained the name
 majority of Islam and named
 therefore the children of Islam
 Then the intimacy of Son of an
 first Daughters of men would
 be that of Christ men
 and settle names and
 the offspring a point which
 be a race of merit who should

subsequent to this we find few
 cases of the use of the name
 Jehovah & the primary of the
 note with this constantly
 used of the ~~name~~ ^{Deus} in books
 & where ~~name~~ communes with
 Jesus - and uses himself & his
 name Jehovah - we find Jesus
 himself use the name Adonai
 and employ himself as if he was
 a prophet & that name he chose
 before going into the crucifixion
 now with this is the character
 in books & other for ages but
 from to the patients in his name
 & character of Jehovah and the
 prophet of Pharaoh, who is Jehovah
 of the name Adonai had been given
 whom he might have inspired
 that does a form of the name
 when under whom first had been
 usurped of the so called Tetrarch

Ruler of the 18th dynasty; and
Lekham he might have known
as a Semitic name for Syria,
but Jehovah has been there,

From all this we learn that
the name of Jesus ~~suffit~~ Jehovah
that Jehovah was a name
of Jesus the living redeemer, that
it was thus a very suitable name
for the first who was to redeem
man, but that Jehovah
was not a special name
for man the name was known
and used even in antiquity
but that it was a
name proper to be used by him
without his master, even with
reference to the Franklin masters.
Further if asked why he used
Lekham alone or Jesus 1st and

6

Behold Jehovah is Jesus 2d
He never bore human Name
In the narrative of Adam
The creature Godhead was
but espoused by Jehovah
the Name imply power
and reverence, but then
in entries in human kind
it was proper to call that
Name in which God had
revealed himself alone to
one and to names as
The Covenant and
redeeming God. He might
have added that such
obscure names for the same
God in different persons
relating to attributes were

quite common in all Nubia
before the Egyptians had
several names for the
people, the Nubians and
Phoenicians had many names
for God or Baal and
indeed names that he
had a right to in any
of the different names of the
deity express less that he might
be most appropriate to every
portion of his subject, In
tribute to him there chance
it came up in the use of
these terms he might well
have repudiated with indignation
as a complete censuragement of the
names of God in general and
providing without the purpose

8

under & thes of the
Auth^rs and edit^rs shud
Cure any evad^d reader,
From this we have that
A number of undevout
Convinces express^s of the
Misuse auth^rship of these
books,

Sieckhawke

D'Hot Uhy
III

Jaffrey

Wm. Newell
Horn
Guitar

X
Particular

In connection with a particular 5
~~Cate date on which he~~
makes his appearance and
in a special year which
it proceeds Speculation
on the despatch of God,
all this as we shall see
immediately, is carefully and
in a truly scrupulous manner
carried out in detail.

At preliminary point however
is to inquire why the narrator
introduces a new designation
of God — Jehovah-elohim*, instead
of Elohim merely. It is clear
that, on the hypothesis of
a Mosaic authorship or editor.
Then, we cannot with ~~sure~~
certainty attribute this to a new
redactor or author of different
date, and must be prepared
to ascertain why the curiously
the change was made for some
definite purpose, which may
probably be learned from the

* a part of the
plan of the book
and

* I shall use the ordinary spelling of the
name Jehovah as the most familiar, though
probably not correct.

tak shelf. It may seem at first sight that this question is foreign to one plerent paper; but Science and History concern themselves with names as well as with things and facts; and the signs and me of terms may often throw important light both in dates and causes.

Very oft may therefore be proper to attend a little here to the use of the name Jehovah as explained in the work we are considering. We shall best understand this by noting its ~~use~~ as stated by the author, his own personal relations to it and the manner in which he assigns its use to his Moses. He first introduces it to us in the remarkable saying attributed to the first mother on the birth of Cain — "I have gotten a man the Jehovah"; or the one that is like. What precise & meaning are we to attach to this saying it is unnecessary here to inquire; but we can scarcely be wrong in supposing that it refers in some way to the "seed of the woman" referred to in the promised

*theological

Supposing

& that it refers in some way to the "seed of the woman" referred to in the promised

previous passage and that Eve
 connects the birth of her son
~~in some way~~ with this vision.
 She is certainly not the last,
 mother that has cherished vain
 hopes as to her offspring. The
 name reappears on the
 birth of Eve's grandson Enoch,
 when either Seth the father of Enoch
 or man in general began to "call
 on the name of Jehovah" or "prayed
 and called on the name Jehovah".
 Which would seem to imply that
 special attention was at this time
 directed to the coming deliverer as a
 divine person. I can scarcely help
 connecting this with the hint of
 two distinct religions conveyed
 in the story of the marriage of the
 Sons of God (Beni Elohim) with the
 daughters of men (Daughters Adam) which
 seems to imply that the Cainites re-
 turned excluding the worship of Elohim
 as the god of nature while the
 Sethites, regarded as the sons of
 the promise made to Adam, in
 took the name of Jehovah, and
 that the two tribes after remaining separate for a time were
 reunited by their marriages.

and energetic

* probably

Caveons of the Palæolithic age.

Subsequently to this ^{we find}, especially in the earlier part, occasional few cases examples in Genesis of the use of the name Jehovah by the personages of the history; hence but in the more important places when at a much later date God as in the former ^{times} communes with Moses (Exodus III) and revelations to Abraham, Isaac and Jacob, and in the closing scene ^{in connection with the redemption of} in the delivery of the formula "God Almighty" is given. After the formula Israel, we find Moses addressing God as Adonai, and addressing himself as if it was a question with him by what name he should introduce God to his countrymen. In harmony with this is the statement that God was not known to the patriarchs by the name Jehovah, and that

+ Genesis XVII, 1; XXVIII, 3;

XXXV, 11; XLVIII, 3

XLI, 25; also in

Gad's continual blessing

of Benjamin XLI, 14.

Compare Chap II 24 and in Luke's Comment on Matthew XI X, 5.

In formal name to them was god & brought (9)
With this also agrees the objection attributed.

question ^{to} of Pharaoh - "Who is Jehovah
that I should obey him?" - and
as I know not Jehovah. Had
the name Adon been used,
he would have known this as
a Semitic name for god, and
even the name Elohim was probably
known to him on the same connection.
From all this it appears that
while on narrative in *Genes* it
tributes a great antiquity to the
name ^{Jehovah} for God and connects it
with the idea of a covenant
of redemption made with man,
he represents it as falling into
comparative disuse, and in
readers it is again brought to
the point of the agency of man.
If this is true, who so well
as man to have introduced
the name into the early history
of man? By citing it and
constantly repeating ^{the name} _{memories}
in his narrative, he placed it on his readers' as
a name not mere of a tribal
and national god but as

* and with their
own special
delusion.

* prominence in

+ change

one claiming supremacy over all
men, and especially as having
to do with the redemption
of man from sin and slavery.
Thus it was proper to introduce
it everywhere in his narrative
but not to ~~introduce~~^{give} it in
~~matter~~ ⁺ the language of
his characters. We see also
from these facts the ex-
pediency of the translation ex-
pressing Jehovah = Elken the
Lord = God. By this he marks
the ~~translators~~ from the general
account of the ~~comes~~ & the
special history of man, and
from that grand work of creation
carried on by the Godhead (Elkin)
& the special work of election
and redemption of ~~man~~ which
forms his theme after the
fall. All this is perfectly
in accordance with the peculiarity
of Moses as previously defined, and
strength points of him as author and
author of Genesis and Exodus.

Why should not the man who
represents himself as specially
concerned to make God known
by this name use it in all
that part of his history which
refers to the chosen people; and
as it originated not out of the God
who was and is but the God to
come as the Deliverer, what
more appropriate than its use
in all parts of his history which
refers to the chosen people and

~~of God~~

those earlier parts of his story in
which he represents the promise of
redemption as given in advance
to Adam and Eve.

the connection of the past promise
to Adam and Eve with its
historical fulfillment up to his
present state in those later
times to which he looked forward
so that redemption of Israel should
be accomplished & effect
and in the future redemption
of the whole world which he
represents as promised alike to
Adam and to Abraham. The
whole ~~story~~ is perfectly consistent with
itself, and no one is so likely as
Moses to have been at once the
"Jehovist" and "Elohist" of Genesis.

Historically

But the second chapter of Genesis affords still more certain arguments to which we next now turn.

The statements made in Genesis the fifth and following verses are puzzling at first sight and different from what we should have expected. A very thin rib of the field was joined to the earth, and no herb of the field had yet sprung up for the dead soil had not caused it to rain on the earth, and there was not a man to till the ground; but there went up a mist from the earth and watered the ground^{*} surface of the ground. This obvious refers to a condition of the earth or a part of it immediately antecedent to the introduction of man, and the picture it presents is that of an eternal flat earth wholly denuded of the water, in a rainless climate and watered

* "Caused to moisten"

by dense woods or copious decays
and thus eventually becoming
clothed with such rank vegetation
as may exist in such
places. If Nives was the
water, as he thinks of the
alluvium of the Nile as the
modulator leaves it? The
subsequent wear and tear of
Eden shows that this could
not have been the locality
in view. The picture is however,
that of the alluvial plain
of a great river, at first a mere
expansive of sand and mud
exhaling vapour, but afterwards
clothed with plants, and
ultimately converted into the
garden of the Lord. We may
suppose the time to have been
that following one of the later
subsurgences of the margins of
the continents, immediately before
the advent of man, and

its companion animals, with reference to these last, it is to be observed that we are not now as in chapter first dealing with the whole animal creation but with a local fauna, that of the Selenic region which was man's first habitat. The objection therefore sometimes taken that this round account of the creation of animals is contrary to the first falls to the ground. The second objection refers merely to the advent of a recent local fauna.

The idea thus conveyed is that man was produced on some recently elevated alluvial plain, a view quite in accordance with historical fact since it has usually been in the later geological formations, that ^{the} most populous nations have most rapidly grown up. This was not an idea likely to have occurred to a writer a century

+ man was by preference settled
and that

*people

J

dwelling on the hills and valleys
of Palestine. It would better
suit the Egyptian who believed
men and animals to have
sprung from the fertile mud
of the Nile, or an inhabitant
of the great Idiun^{Sumar} or Euphratean
plain where ~~the~~ deer
always to have believed that
they sprang the primitive abode
of man; so that if we
regard this cuspidate mole-
scently altogether & respiratory,
it is to likely to be of Egyptian
or Mesopotamian origin rather than
Palestinian. It should be stated
here however that it has been
generally admitted that, under
any hypothesis as to the origin
of man, he must in a state
of nature have inhabited a
warm and equable climate of
folding supplies of vegetable food
throughout the year, and free

from the meadows of the more
 formidable beasts of prey. Such
 conditions are to be realized
 only in tropical oceanic islands
 or in the deltas of great
 rivers in low latitudes. Haeckel
 in his "History of Creation", and
 of course without any reference
 to genesis, after discussing the
 relative merits of various
 places, concludes that the
 human species must have
 originated near the Persian
 Gulf or on an imaginary
 continent now submerged to
 the south of it — thus as
 we shall see agreeing very
 nearly with ^{the} ~~Moses~~. This
 leads however to conclude the
 actual site selected by our
 narrative for the primitive
 abode of man, of which he
 gives a geographical description which
 we shall find has a most far-reaching
 significance.

⁺
 the old record
 in genesis.

"Jan Eden" says in Henry Rawlinson,
 "comes to the old Babylonian
 Jan Danya, and must have
 been situated on the Sappholes
 and three other rivers watermarking
 the plain of Babylonia". Many
 of the older writers, as is well,
 Kuduri, favour this view, and
 among later authoress may be
 mentioned Delitzsch, Rincker and
 Sayce. It appears also as we
 have seen with the introductory
 description. Without waiting
 at present to notice objections, we
 may proceed at once to indicate
 the character of the geographical
 description, and the consequent
 standpoint and date of the
 writer.

* We need not stop
 to inquire as to
 the precise meaning
 of the word trans.
 Called "Easterland"
 or "hefespand".

Eden according to our Narrator
 was a district or region either
 whole, and probably in its earliest
 part, was planted the "garden"
 intended for the primal abode of
 man * It was irrigated by

by four rivers, and I think in
a document so ancient it is
not necessary to insist on a
later Semitic usage which would
cause us to render the word
"heads" by "mouths" and to
render unintelligible the whole
description from a geographical
point of view. We may
assume that the four rivers
were affluent in ^{the regions} _{into which they were poured}
and that their "heads" are
their sources.

One of these rivers the
~~Phratogon~~
^{Perath} ~~Perath~~ Euphrates was evidently the
standpoint of the writer, for
he merely gives its name, the
second Hiddekel or Tigris he
says goeth in a toward the
point a East of Assyria in struck.
The third river, (having a rushing noise)
is said to run around the land
of Cork. The fourth a more distant
river Pison (spreading river), very probably
more distant and less known. He

Pison

+ to his readers,

The late eminent geologist, William Penruet Softus,* sold washings in some of their streams, a abundance of garnets, crystalline quartz and serpentine, as well as the fine white gypsum afterwards used for extenuating by the Chaldean Abyssians, and they afford also jade, flint slate, sand chert and Jasper, suitable for the tools and implements of primitive man. Furthermore, this is the sole region near to the valley of the lower Euphrates where yields these treasures. I have already in ~~the~~ ^{the} issue a former number of this Journal + stated the reasons for believing that the "gold be-
stowal and Nisham stone" of our old narrative should be regarded as ^{to appear, nature notes,} ~~untouched,~~ ^{for gold} pearly or ^{other} ~~ornamental~~ stones + and jade and its allied rocks, —

+ available for personal ornament

+ in other words gold, wampum and stone for implements, the treasures of primitive man

* Geology of the Turko-Persian frontier and of Shiloh's adyay.— Journal of Geological Society of London, Vol X. Page 247. There ^{are} copies examined the collections of Softus, now preserved in London + March, 1887.

& and extended

of Greek writers.

* who had however
no reference in his
explorations to Biblical
locality.

Pison

I need not repeat the evidence
here; but may state one curious
confirmation which I have not
seen noticed. In the ~~of~~ Apocalypse,
where the description of Eden
is repeated, & in that of the
New Jerusalem, we find the
gold, betheloch and sabbath of
jewels represented by the golden
streets, the pearly gates and
the foundations of ~~the~~ precious stones.
Thus the Kuran ~~the ancient Persi-~~
~~tigis~~, flowing from the ancient
Mount Zagros and spreading on
the Euphratean plain, is the
one of the few great rivers
of the region to which the
description of our author can
apply, and for this identification
we are indebted ^{to the labours of} an English
geologist. This ^{same} river the
~~Ghura~~ is said to traverse the
land of Hasilah, and as this
name belongs to the early Post-
Ailian period of trees, as we
shall see, the date of our writer.
But in the account of ^{the} Euphratean
of men in severis truth, we read

of two Hamilahs, one a son of
 Cush of the line of Ham, the
 other a son of Zobtan of the
 line of Shem, we should at
 first sight be inclined to prefer
 the Cushite Hamilah; but the
 author or editor of Genesis
 adds a note to the effect
 that it was the Shemitic Hamilah
 who had his dwelling "as thou
 goest toward Sephar the mountain
 (a hill country) of the East" which
 can be no other than Mount
 Zagros.* The next river,
 the Phen, is said to compass
 the land of Cush, not an
 African river, but that same
 Cushite people which according
 to Genesis established the earliest
 Kingdom in the plains of Shinar.
 The existence of this early Cushite
 or Turanian Kingdom, and its
 early importance and civilization

* Connected no doubt with the Sepharavim
 and Sippara of early times, and with the
 early settlement of Semitic Elamites in Persia.

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the Greeks, has has led
some Egyptologists into assuming
errors. All these tribes used
sprang from "Abraham the
Hebrew" were Hebrews or
Asians in the slumgrels
of the Egyptians, who well
knew their kinship in
features, language and
customs, as a branch of
the multitudinous Asiatic
races known as such in
their ethnology.

These preliminaries having
been settled, we are now in
a position to glance at ^{some of the} the
physical and archaeological
characteristics of the earliest
part of Sennar. Some peculiari-
ties of the earliest mosaic decora-
tion, that of the Zerku cre-
dence, I have already dis-
cussed in an article in this journal*

To which I may refer, but
our present reply leads us to
consider some other features

The theological purpose of the
first chapter of Genesis is too
obvious to require any remark,
except to note the thorough
manner in which it delegates
the creative power of the
one true God all the material
powers and objects which we
find under the complicated sys-
tem of Egypt and other con-
current nations, and the skill
with which it forwards this in
the unavoidable proposition
that the universe is not
eternal or fortuitous & self-
made, but a product of a
some First Cause. To secure
fully however this theological
end, it was necessary to
deal with physical facts
and laws, and with an
order of development of the
cosmos, which is here ob-

Widest into seven stages, and
the last of these made
to be the foundation of
the institution of the
Sabbath. So exactly does
this arrangement fit in with
the requirements of that
Fourth Commandment which
lies at the foundation of
the whole religion of Israel,
as based on the hope of a
Redeemer, and when Con-
sidering figures as the sole ritual
observance prescribed in the
Moral Law, that it is not
wonderful that we have
alleged that the seven cre-
ative days are an afterthought
intended to support the ob-
servance of the Sabbath. For
instance however for the credit
of Moses, we now know that
the story of creation and
the week of seven days and
the pre-eminence of the seventh
day existed long before his time,

It is not Egypt but Chaldea,
 the native country of Abraham,
 that has furnished
 this evidence — In the now
 well-known creation tablets
discovered from the ruins
 of the royal library of
 Assurbanipal King of Assyria
 they show that in the most
 primitive times a story of
 creation similar to that
 in Genesis, but more diffuse
 and polytheistic in its theo-
 logy, existed in Chaldea. It
 is thus rendered in the highest
 degree probable that this
 legend in some form was
 a part of the mental posse-
 sion of Abraham and
 his tribe, before they left
 their primitive home. As
 Assurbanipal the royal Col-
 lector of these records, did
 live about 673 B.C.

but the Scribes who edited them
in his time inform us that
they are of much earlier
date, and not so much
Myrian as early Chaldean,
being probably as old as
1600 years before the time
of the Myrian book = Col²
lectio.

A remarkable confirmation
of their antiquity also reaches
us from the West, the sacred
book of the Quiche Indians
of Central America, originally
translated by Brasseur de
Bourbourg, and more recently
opened to us by Bancroft in
his "Native Races of the Pacific
Coast," * contains a creation
legend in many respects
similar to that of Chaldea.
It would thus seem that
in the early dawn of human
history before the people of
Asia and those of America had

Separated, the history of creation
was known.

In face of such facts, it
is idle to suppose that the
knowledge of the creative
week came to the Jews
from late intercourse with
Chrysostom. In that case
it would have appeared
in a different form, even
if purified of its polytheism;
for the latter Aborigines, though
they had a week of
seven days, and regarded
the seventh day as sacred
in the sense of being ^{an} ~~a~~
unlucky day for secular
work, do not seem to
have connected this with
~~secular~~ ^{was} the creation,
so much as with the sun
and moon and the five
planets known to them,

as our own Dear Forefathers
also did.

If again we compare
the simple and sublime
form in which the cre-
ative days appear in
generis, with the more
turgid and diffuse ~~form~~
^{are embodied}, in which they appear on
the Chaldean or Akkadian
tablets, we need not
doubt as to the relative
antiquity of their forms.
We can imagine a simple,
Cruise, monotheistic ac-
count to have been
the nucleus of a padded
out polytheistic story like
that of the chaldean
priests. We can also im-
agine a terse & rhythmical
versum cuius ~~to~~ committed

to men who have app-
peared to simple
primitive folk, while
and enlarged and
private form may have
been better suited to
a temple library in honor
of a pantheon of deities.

^{suppose}
~~magis~~, We can also suppose
a simple word of creation
& have been communicated
perhaps in a ~~man~~
of six days to man in
spired ~~dear~~ of early
times, but cannot sup-
pose this in ^{more} complicated
and isolations ~~begin~~.

Further, the Chaldean
tablets bear witness to their
own secondary characters. In
while they take at back
& a time when Hammurabi
reigned the

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or "deep"

The abyss alone existed
They admit that at
this time "the gods had
not sprung up any one
of them" and "the great
gods also were made"
These gods also are evi-
dently elemental beings,
corresponding to the firmament
the stars and other
things which appear merely
as physical objects in
Genesis. Bel or Belus seems
to be the only exception, and
to be about of demiurgus
the medium between God
the Creator, and his works, and
corresponding to the Almighty
Word in Genesis

Thus we have as
the result of arising from this comparison
that while we must
reconcile the Hebrew account

as the more primitive of the two, we must also recognise it as the better and more sci's entope. On arriving at such a conclusion we can scarcely avoid a feeling of awe and reverence for this early monument of man's human wisdom and divine revelation.

We have now to look at this old record from the purely physical standpoint, and to inquire as to its representation of the actual development of the earth and its inhabitants. This may be best done by translating its terms into those

I have taken it for granted that the
creative days represent aeons or days
of God. In other words the word used but
admits of comparison with natural
facts and would indeed be inconse-
quential in itself, since there of
them cannot be ordinary natural
days the operations stated could not have
occurred in ~~one~~ human days and the
last or seventh is allowed to run
on without any termination. This is also
the view of most if not all in arguing with
the Jews respecting the Sabbath he said
My Father worketh ~~not~~ until now". It
is also the view of the writer of the
epistle to the Hebrews who he argues
regarding man's failure to enter into
God's Sabbath, does entry into his
The Sabbath which remaneth to the
people of God. This plain fact that
Jesus, the Jews and the early
Christians understood the creative
days as representative of long periods
and those of course without any division
between

now in use, and regarding it
as a series of word = pictures,
not so much of successive
stages of the earth as
of successive introductions of
new features, the older
arrangements still con-
tinuing except as modi-
fied by the new.

X Its initial statement
that in the beginning Adam
created the heavens and
the earth requires no
formal proof. The universe
cannot have been eternal
or self-created. It must
have proceeded from a
self-existent First Cause.
But in the beginning the
earth was formless and
void, enveloped in a dense
vaporous mass and thick
darkness,

+ It contains the resulting forms
not potentially but actually.
This must be developed
in the work of the creative
week.

1. Light is introduced
either from a photosphere
surrounding the earth it-
self or from diffused
luminous matter filling
the space within the
earth's orbit - probably
from both.

2. The laws regulating
the suspension of clouds
in the atmosphere and
the preservation of a clear
aerial film between the
waters above and those
below, are established.

3. The earth's crust is
ridged up to form embryos

Continents. This earliest day
land becomes clothed
with the first vegetation,

& the heavenly bodies
become distant, by the
accumulation of light around
the sun. These bodies
are not gods but ^{marks of} labels
of man, ^{time -} measures

5. The waters are stocked
with the lower forms of
animal life, and this
is succeeded by the dimin.
name of reptiles and
birds in the air and
on the water

6. The Mammalia become
dominant, more especially
on the land, and finally
man is introduced.

We have here a com-
pact scheme of the development

of the solar system and especially of the earth, agreeing in the main with the tenets of modern astronomy and geology. It would not be easy even now to construct a statement of the development of the world in popular terms so concise and so accurate. It has been objected that light is introduced before the sun, but in any of the ordinary hypotheses of the origin of the solar system, this is probable. It has been objected that land plants are introduced before animals, yet this is in itself likely* and I have elsewhere shown that there are geological evidences of an early archæan vegetation yet unknown in its details. The * Geological History of Plants.

Misapplication of the word Faunus
as "whales" or "musters" has
obsured a distinct reference
to the reign of reptiles by the
use of a word which elsewhere
in the bible is applied only
to the Crocodile and the
larger serpents. Objection has
been made to the omission
to mention the earliest
Mammal Mammals which
appeared in the reign of
reptiles, but in all too
look here for great leading
features not for special
mention of creatures in
their time insignificant.
We might as well object to
there being no special notice
of bats, or of wings as
distinguished from winged birds.
Besides it has been remarked
that in Lentinus small
Mammals are included with

leave

Epistles in the same general terms. There and similar moral objections proceed from trusting to merely negative evidence, or misinterpretation words. They place our early Zen and the Egyptian graduate who edits his words on a much higher mental plane than that of their modern critics.

Over against these objections we may place certain grand dominant principles and facts, in which this early Zen is in harmony with all the true science that the world has ever known.

We have here a grand conception of the unity of Nature, and of the interdependence of all its parts as a continuous link of an Almighty power. In the physical world the light, the

ocean, the atmosphere, the
dry land even the distant
liminaries of heaven are
all parts of one system
In the world of life the
plant and the animal
are linked together and
all the forms of animal
life from the lowest to the
highest constitute one series
including producers and
carnivorous beasts as well
as those that are tameable,
and finally man comes the
series, with full recognition
on the one hand of his
affinity with the animal
world, and with ~~that~~ ^{the} human
and on the other of
that rational mind which
enables him to understand
and rule Nature, and hold con-
nection with God himself

With all this there is
no myth or superstition
connected with any
natural object, no sign
of fetishism or idolatry
or of any mere astrological
use of the heavenly bodies,
such as we might have
expected in the later and
more corrupt times of the
Eastern world.

Our old creed also
anticipates in some of its
aspects the nebular theory.
It recognises the destruction
of light ~~and~~^{and} luminous
matter, even from the
great sun himself, who
thus ceases to be a god
and becomes a mere work
of the Creator. It knows
the constitution of the at-
mosphere, and that

balancing of the clouds
over a clear ~~fold~~^{stratum} of air,
which involves so many
complex arrangements.
It. knows that the
land arose out of the
primeval ocean, that
~~plant life~~^x, must precede
that of the animals,
even by a long time,
that the lower animals
& the waters antedate
those of the land — the
Mammals and man
closing the list. It thus
informs us of successive
reigns of invertebrates &
reptiles & mammals and
& man. In the whole
no appear design and
development combined.
There is further in

The Seer is veiled in an entire absence of any local colouring. Nothing to connect it with the features or population of any special region. In this wholly cosmical and general style it differs from the Chaldean Seerings, and from anything in later Hebrew literature; even from the poetical vision of the same history which appears in the hundred and fourth Psalm.

No distinction appears here of any varieties or races of men, of any grades of higher and lower tribes, of any ~~descendents~~ autochthones as distinguished from strangers. In this the mind is not in the time

* and which
Paul introduced
even to the
cultivated
Athenians as
a strange
novelty.

either of Chaldea
or of Egypt, and is also
eminently diverse from later
Jewish habits of thought.
This may and equally
of man stamps the
document as a divine
revelation, or at least
as pertaining to a
time antecedent & the
development of such
distinctions, which even
in the days of Moses
and indeed long before
~~had~~ were engraven on
minds of every nation,
Even considered as a
mere edict it would
require a man of ^{the} ~~very~~ ^{more} ~~more~~
breadth of culture & of
Moses not to be tempted
to tamper with such a
document ^{and to adapt it to the} ~~a~~ ^{now} ~~now~~
^{of his own and} ~~succeeding times~~.

Lastly, in the wonderful development of the Cosmos there is no distinction of good and evil forces in nature; of things clean or unclean, noxious or helpful, all things are parts of the system of the All-life, and all are in their places, and all are very good. But beyond this it has one great practical and human theological conception, and this is the idea of rest. God finished his work and entered into his rest, and invites man to enter ^{into} it with him. This idea is not so much that of a mere

weekly Sabbath as that
of a perennial rest into
which man enters as
the Joseph of a complete
and finished world,
in which everything is good.
This is no doubt the
foundation on which
the obligation of the
weekly Sabbath ulte-
mately rests, but here
it appears in its broadest
and grandest form as
a day of rest in which
man is to enjoy all
that in previous aeons
has been prepared for
him. It is the true
and perfect picture
of the primitive golden

age which has imprinted
itself on the imagination
of every generation of men.
The special human history
which begins in the second
chapter of Genesis and
which has so absurdly
been supposed to be a
duplicate and ^{even} contra-
dictory version of this,
it is true starts from
the same point though
with a local aspect, and
from introduces us to
that tragedy which for a
time deprived man of
that rest which however
"still remaneth" for the
people of God.

All these peculiarities

of the introduction to
Psalms, while they tend
to throw it incorporation
back into the sum me-
timent of man's love, and
to separate it from all
special religions, even from
that of the Israelites
themselves, fit it to be
the foundation of all
religion, and the com-
munion of all science,
and to endear it to
every mind invested with
the love of nature.

We are never weary
of it. ~~We~~ like the
songs of childhood at
is ever fresh, and we
return to it with joy

as an oasis of peace
into which the turmoils
of human pain can
never enter, the very
garden of the Lord.
May we not believe
that we owe this
precious document
to the hand of the
great Hebrew Sage and
Prophet, and that
it was the foundation of
the teaching whereby he
changed a nation of
slaves deeply sunk in
degradation and idolatry ~~into~~
into a free, independent
and god-fearing people.

but so far as it has
local colouring this belongs
to that Saphorean plain from
which the Father of the faith is
alleged to have emigrated.

The second pattern evidently
from the time of Abraham to
the time of Joseph and is therefore
Palestine as its geographical
relatives, though moderately known
as at Egypt and Mesopotamia.
In editing this portion of the
History it is not probable that
Mois could have had frequent
acquaintance with Palestine,
but he must have been familiar
with its people and with
Egyptian literature relating to
it and must often ~~not~~ have
met with military and
civil officers who had been
refugees returning in Western
Asia.

The third pattern that
almost ~~belongs to~~ ^{the time of} Joseph is wholly Egyptian
in its scene and colouring
and its circumstances

must have been perfectly
familiar to men even if
as unpriced as many the
administration of Memphis was
under one of the last of
the Hyksos Kings.

The first of these
lectures covers a vast
epoch of time — three thousand
years or possibly more
of human history, besides
the unmeasured geological
periods before man appeared.
The Second and Third
extends over only the 430
years which according to the
Bible chronology intervened
between the entry of Ishmael
into Canaan and
the time of Moses himself,
and introduces the story
of the oppression and the
Exodus.

If these several portions
of history were completed
by men from documents and
tradition the greater part
of this material must have

been obtained from Hebrew
rather than Egyptian sources.
No doubt the hierarchy of
great gods in the Egyptian
pantheon is analogous to
the Seven Creative days
and may have been so
understood in the esoteric
one of the priests, and there
can be little doubt that
the Horshesu or mythical
children of Horus represent
the autochthonian Babusahs
& mores ruling Berossus.
But improbable as it is
that may have been
constant Egyptian records
of the visit of Abraham
of the rule of Joseph
and of the immigration
of Jacob and his tribe.
There must however have
been constant records of
the autochthonic tribes
themselves, and Egyptian
precedent would authorise
us to believe that such
documents would be

~~Somewhat~~ ~~is~~ ~~more~~ ~~or~~ ~~less~~ ~~generally~~ ~~believed~~ ~~to~~ ~~have~~ ~~been~~ ~~kept~~ ~~with~~ ~~the~~ ~~Mummy~~
of Joseph, either in
some tribal tomb or
sanctuary or in the
home of his descendants.

Supposing such was
indeed to be the public
Moses and that it
was part of his divine
mission to use them
for the instruction and
deliverance of his people
we should suppose ~~that~~
~~the treatment of~~ ~~them~~
~~might be somewhat varied~~
~~in different cases.~~ In
the case of the first
and second sections the
Murator might content
himself of definite and
special unusual statements
of great antiquity like those
of creation and the deluge
in part of toledoth or
genealogies with mere
historical notes and
in part of topographical
and historical narratives.

The different
documents

The

~~is unfortunately claimed for and probably
kept with the Mummy
of Joseph, either in
some tribal tomb or
sanctuary or in the
home of his descendants~~

Supporting such max-
ims to be acceptable
to Moses and that it
was part of his divine
mission to me them
for the instruction and
delivrance of his people
we should suppose that
his treatment of ~~these~~
might be somewhat varied
~~in different cases~~. In
the case of the just
and second bestius the
Material might consist
in part of definite and
special unusual statements
of great antiquity like those
of creation and the deluge
or part of toledoth or
genealogies with many
illustrative notes and
in part of prophetic
and historical narratives

~~The different
documents~~

~~the~~

2 a. p. 11. 87
G.

A. 1. 1. 1. 1. 1. 1.

The two former classes
of material a considerable
elotia would leave un-
touched except perhaps
to add a few explanatory
notes in the modern
antiquated newspapers.
The third or narrative
material he might
treat with a free hand
throwing it into such literary
form as would be suitable
to the time and giving
 prominence to Moral and
Religious ideas likely to be
useful to his contemporaries.
He should thus have in the
earlier parts of Scenaria a
two-fold structure, consisting
in the first place of archaic
documents written perhaps
by different hands at widely
different times and and
secondly of the modernized
and free prophetical and
narrative incidents mainly
from several documents.
It is thus not necessary to

arouse any later criticism
than now, in order to
account for these number
of style and treatment
which have caused
critics to persecute several
authors and redactors.

The latter part of
Perris relates to the
the later days of Jacob
and the history of Joseph
we may suppose a wholly
of mixed authorship and
it is indeed the Egyptian
Royal Scribe found ready
to his hand a version
of this beautiful story written
by Joseph himself or by
some skillful litterateur
under his direction. Either
now would suffice to account
for the minute ac-
quaintance with the details
of Egyptian manners and
customs at the date re-
ferred to and the striking
similarity of the
style to that of Egyptian

styles of this time which
have been preserved,
and which by a far &
fetched and most im-
probable conjecture have
been supposed to have
been furnished to later hands
the materials for the con-
struction of this marvellous
history. This part of Seamus
is separated from the earlier
parts by the genealogy
of the Edomites introduced
in chapter XXXVI of the book,
and which forms a sort
of appendix to the history
preceding introduced partly
because the Edomites were
the most closely related of all
the Hebrew races to the
Israelites, because they
had at this time very
intimate relations with
Egypt, and because they
had separated themselves
from Israel and became
a part of the heathen
world. We shall see in

The result that the neglect
of this genealogy and the
failure to recognise the
fact that the Egyptians
and other nations descended
from Abraham and Lot
were Hebrews as well
as the Israelites has
led Egyptologists into mis-
understanding errors. All
the tribes which sprung
from Abraham the Hebrew
were also Hebrews a species
as they were called of the
Egyptians, who well knew
their kinship in features,
language and customs as
a branch of the Asiatic
races. The multitudinous
rama of their ethnology

The preliminaries having
been settled we are now
in a position to glance
at the physical and
archaeological character
of the earlier part of
Genesius.

Some features of the
earlier mosaic document
that of the Seven creative
days I have already dis-
cussed in an article in
this journal* to which I
may have occasion to refer
in the sequel. We may now
mention some of the other features

The theological purpose
of the first chapter of Genesius
is too obvious to require
any remark. But to secure
this religious purpose it was
necessary to deal with
physical facts and laws
and with an order of de-
velopment of the cosmos
which is here divided into

* "Recent Discussions of the First Chapter
of Genesius," *Esquira* Vol III (P. date)

* Fruitt

Seven stages and the
last of these is used
as the foundation of
the Sabbath. So really
does this arrangement
fit in with the require-
ments of that command-
ment which lies at
the foundation of the
whole Moral System and
which and is so repre-
sented by being placed as
the sole Utterance observance
recited in verbal form
of the ten words that
are shined at me to be ob-
served to see in it an
even superior suitability
at the time of the Exodus.
Many writers on this
subject have indeed been
inclined to regard the
Creation week as an after-
thought intended to support
the observance of the
Sabbath. Fortunately however
in the credit of Moses
we know now know that

the story of creation and
the week of seven days
created by before his
time.

It is not Egypt but
Chaldea the native country
of Abraham that has
furnished this evidence.
In the now well known
Creation tablets obtained
from the ruins of the
royal library of Amurbanipal
they show that in the
most primitive times a
story of creation similar
to that in genesis but
more obscure and probably
nearer in its theology existed
in Chaldea. It is often men-
tioned in the highest degree probable
that this legend in some
form was a part of the
mental furniture of Abraham
and his tribe before they
left their primitive homes.
Amurbanipal the royal
collector of these records
his time lived about 673 BC

but the Scribes also said
them inform us that
they are of much earlier
date and not so much
Myriam as early chaldean
and dating from perhaps
1600 years before the time
of the Myriam book = written

Remarkable supplements
of their antiquities also reaches
us from the East. The said
book of the Zoroche indicates a
Centaur chimera especially
translated by Brancon de Bon-
bourg and here recently referred
to by Brunefle in his "Nature
pages of the Paupr tates" we
have evidence of a creation beyond
so many reports identical with
that of Chaldea. It would
thus seem that in the early
days of humanity before the
people of Asia and
those of Europe had separated
the notion of creation was
known.

In face of such facts it is
idle to suppose that the knowl-

* Vol III.

edge of the creative week came
to the Jews from late intercourse
with Syria. In that case it
must have appeared in a
different form in the later
Assyrians while they had a
week of Seven days and re-
garded the Seventh as an
unlucky day for any regular
enterprise. We do not seem to
much to have connected this
week with creation as with
the Sun and Moon and the
five planets known to them
as our own Saxon forefathers
also did.

If now we compare
the simple and sublime
form in which the six creative
days appear in Genesis with
the nine diffuse and expellive
and even chidden form in
which they appear in the chal-
dean or Chaldaean legend we
need not doubt as to which
beings the palm of antiquity.
We can imagine a simple
more philosophical account
evidently constructed in such

a manner as the long com-
muted by memory to have
been the nucleus of a
group to diffuse beyond like
that of the Accadian people
which has much the aspect
of a portion of a temple
liturgy intended to glorify
the greater gods worshipped
by the Accadians. But the
source of this people is scars-
ely intelligible. More than
this the Chaldean account
itself takes us back to a
time when "fromat the
abyss alone created when
the gods had not sprung up
any one of them" and
when "were made also the
great gods". These gods who
are also evidently elementary gods
represent the firmament the
stars we with the worship
of Bel a Belus who seems to
be the true Semiusus the
medium between the weaker
and his like men points
out the creation legends

of the clay tablets of Chaldea
with regard to comparison
with the creative day of
Moses. We may safely proceed
as a matter of scripture
probability that I could
be even dig out of the
monastic Chaldea a &
Canaan an older view
of the creative days &
will confirm rather to that
of Moses than to that of
the Chaldean priests.

Regarding then the
narration of creation as
a very primitive revelation
& some ancient see, perhaps
in a view of ^{occupying} 'days', we
may readily suppose that may
not refer to have temporal
with it any farther than
privy to collate such have
a less variant version of
it might exist either in
writing or in the memory of
the people. Dimly we are
to him as the concluding paragraph
which in our tables from the
three first verses of chapter second.

must differ slightly in style
from the others.

We have now looked at
this old record from the
purely physical standpoint
and inquire what is its re-
presentation of the actual
development of the earth
and its inhabitants. This
may be done by translating its
lessons into those now in use
and regarding it as a series
of small pictures showing the
various stages of the
earth as it successive under
the action of new features, the
older arrangements still
existing except as nodes
of the new.

* The beginning or original
constitution of the material of
the bubble universe of Elobine
The statement requires two premises
first. The Universe ~~was~~ cannot
have been ~~itself~~ eternal
or self-created. It must there-
fore be the work of an eternal
Creator in First Cause.

* The earth is supposed as

such of the
Headline
Week paper
on its several
days as
follows

In its earliest stage formless
and void enveloped in
a dense vaporous mass and
in darkness. Then begins the

3. Light is introduced either
from a protosphere surrounding
the earth or from dispersed
sunlike matter filling the space
between the spheres which in
turn birth

4. The same regulates the
formation of clouds in the
atmosphere and the formation
of a clear atmosphere between
the waters above and those
below are established

5. The earth's crust is
heated up to form early con-
tinent. The earliest dry land
humus clothed with the
first vegetation.

6. The heavenly bodies
become distinct by the con-
centration of light around
the sun. The heavenly bodies
are not gods but time measures
and this statement anticipates
the astronomical discoveries of
Planets and fixed stars.

5. The water are stocked with the common forms of animal life and this is needed by the dominance of Reptiles and Birds in the ~~land~~^{air} and in the water.

6. The mammalia became dominant more especially on the land and finally man is introduced.

We have here a connected scheme of development of the solar system and especially of the earth, according to the main with the results of astronomical and geological science. It would not be easy even yet to construct a statement of the physical and organic development of the earth so exact as this and more accurate. It has been oblated that light is introduced before the sun. Yet in many of the above suppositions as to the origin of the solar system this is probably, it has been oblated that land plants are introduced before animals. Yet

This is in itself like and I
have elsewhere shown that
there are geological indica-
cations of an early woode
or coarse vegetation. The
nomenclature of the and Fauna
are wholly a "mixture" we should
be referring to the very groups
of plants not used by a and which
creature in the life is used as
a crocodile and the large saurians,
Objection has even been made
to the nuptum to either the
large Marsupial Mammals which
preceded the greater mammals
but there by to the usage
of other parts of the population
up to be included under the
birds should a Reptile. These
and similar objections are of
the most petty character and
proceed either from opposing trusting
to mere negative evidence or mis-
interpreting words.

Over against these we may
set certain found classmost
principles and facts in which they
* "History of the Earth" "Geological History of Plants".

last record is at me with
Modern Science.

We have put in this Compend
a grand conception of the works
of Nature and the subordina-
tive of all its parts as a
continuous link of the Almighty
In the Physical Power, & the light, The atmosphere
world the ocean the dry land, even
the distant luminescences of heaven
are all parts of one System. In
the world of life the plant
and the animal are linked
together and all the forms
& animal life from the lowest
& man himself constitute one
being, while the distinction is
made of that rational nature
of man which enables man
alone to understand nature
and permits God to deal with
man as an intelligent and
responsible being.

Our old world also am-
keeps the nebular theory. It
recognizes the distinction of light
from luminescences even from the
Great man himself who thus
claims to be a god and becomes

a wise work of the creator
it knows the numberless species
of atmosphere and that balancy
of the clouds over a clear sky
of air which involves so many
imperfections, it knows
that the land arose out of
the primeval ocean, that
plant life was precede that
of the animal and that the
lower aquatic animals antecede
those of the land - the
Mammalia and man closing
the list. It thus informs us
of successive reigns of invertebrates
of Reptiles of Mammals and
of man. In the whole of this
it recognises design and the
plan of development of an
all-wise creator.

There is in the genus
Leontis an echo whatever of
any local colouring. It is
wholly Cornucopian generally,
on this differing from the
Chaldean genus and from
anything that follows it in
Lydian literature. Nothing
between the dawn of human

and the modern developments
of geological science could
be more widespread in
its tone.

No distinction appears
in the first chapter of genesis
of any varieties or races of
men, of any difference or
rank or gifts of any autochthonous
or distinguished from strangers
In this the mind is neither
in the tone of Chaldea nor
Egypt and is also evidently
remote from later Jewish habits
of thought. This unity and
equality of man stamps the
document as a divine reval-
lation at least as per-
taining to a time when ante-
cedent to the development
of such distinctions which even
in the time of Moses and
indeed long before were apparent
in the modes of thought of
any nation. Even considered
as a mere edict it would re-
quire a man of the breadth of
culture of Moses not to be tempted
to tamper with such a document

But the whole development
of the lesson is stated in
the simplest and most
intinctual language, such
as from the dogmas of an
School of Philosophy or local or
natural Theology. A child
may understand it yet it is said
to men of every age and time
It has no notion of polytheism
of good and evil powers or
purposes in nature, of animals
clean or unclean useless or
helpful, all things as parts
of the system of the Creator are
in their places very good. It
has but one practical and
human theological idea beside
that of the Unit and Fatherhood
of God and this is the idea
of rest. God finished his work
and entered into his rest and
bade man to enter into it
with him. This idea is not
so much that of a mens
weekly Sabbath as & that of

a pecuniary rest unto
which man comes as the
~~inhabitant~~ of a complete
and finished world. This
is no doubt the idea
in which the obligation
of the weekly Sabbath ulte-
rately depends but how
it appears in its broadest
and grandest form in
the character of the
human period as a day
of rest in which man
lays all that in his
years across has been
prepared for him. The
special human history which
begins in the second
chapter so already supplied
by certain entries to be a
scriptural and continuing
feture covers all this
and introduces that moral
tragedy about for the man
was deprived us of that rest
which nevertheless a still remained
to the people of God

+ Friends

+ we don't
own

These properties of the introduction
of Jesus while they throw it
back into the dim antiquity
of our race, and separate
it from all special religions, even
from that of the Hebrews^x, them^x
believe entitle it to the Sceptre
Mind. We are never weary
of it. Like the songs of childhood
it is always fresh, and we
return to it with joy as an oans
of peace in the midst of
the contentious of scenes of
philosophy and of theology and
find that here we beyond them
all. We shall not easily be
convinced that^x this precious
document to the great Believer
Sage and prophet, and of he
had done nothing else for
humanity the preservation of
the record of the creature which
should entitle him to everlasting
veneration.