

love to all men. His body was literally cut in slices to be distributed among the conquerors, and a Christian city rings with acclamation.

Trumbull, the historian of Connecticut, says of the Pequot rebellion, and of the swamp massacre: "They took eighty captives; thirty were men, the rest women and children. The Sachems promised to conduct the English to Sassacus, and for that purpose were spared for the present, but subsequently murdered in cold blood. The women and children were divided among the troops. Some were carried to Connecticut, others to Massachusetts. The people of Massachusetts sent a number of women and boys to the West Indies and sold them as slaves. It is supposed that about seven hundred Pequots were destroyed."

The historian further says of the massacre: "This happy event gave great joy to the colonists, a day of public thanksgiving was appointed, and in all the churches of New England devout and animated praises were addressed to Him who giveth His people the victory, and causeth them to dwell in safety."

Mr. Johnson cites an instance of Virginia barbarism, "where, by the Governor of Jamestown, a hand was severed from the arm of a peaceful, unoffending Indian, that he might be sent back a terror to his people."

Haines says: But the Indian has contended against fate; his power is broken, and the charm of his ancient glory is among those things which are past, and his country, with its limpid streams, enchanting forest, and majestic mountains, inherited from his father, shall know him no more. Pursued in his retreating footsteps by the onward march of civilized man, to the final extinction of his race, under the crushing decrees of inevitable destiny, the murmuring streams of the valley, the requiem winds of the surviving forests, but tell us of his wrongs, and seemingly unite in tones of mournful concord, in condemnation of his unjust fate; and how fitting are the sympathizing words of the poet, "Lo the poor Indian."

Mr. Haines, in his excellent book, devotes two whole chapters to a consideration of the "Origin of the American Indians." Everything that seems to have been spoken or written on this subject was examined by the industrious author. He finds the origin of the Indian as much a mystery as the origin of matter itself. There are, it appears, a few writers who contend that the Indian is indigenous to this continent, the same as its flora and fauna. But that theory should then be extended to the islands of the sea.

Another school of writers contend that America was peopled from Asia by way of Behring's Straits. But an invading force would encounter the Esquimaux on this route, and the latter should be either absorbed, annihilated, or be a remnant of this Asiatic wanderer. These same writers admit that

the Esquimaux is allied neither to Asiatic nor Indian. Was America peopled by way of the ocean? Mr. Haines thinks so, and says it is possible navigation at one time was as advanced as it is at present, and that it became a lost art. The Indian is traced by others to European countries: Wales, Ireland, Norway all have their advocates.

One point seems settled among the various schools, and that is that all the tribes from the Arctic Ocean to Cape Horn have descended from a common stock. It matters not how different in language and other peculiarities they may be, in the main as far as physical structure and leading personal characteristics are concerned they are the same people, or fragments of what once was a common parent. However, all ethnologists, even those who favor the Mongol and Malay origin, admit that the burden of proof rests with the school of Asiatic origin.

Mr. Haines devotes one chapter specially to authorities who maintain that the Indian and Hebrew are from a common parentage. From the many authors consulted, and from the learning and research displayed, and the many unassailable proofs advanced, there is left little room for doubt as to the origin of the Indian; and it is as plain as day that in whatever way the Hebrew reached America, he did so, and is the common parent of all the tribes from Arctic to Antarctic.

James Adair published a book on the American Indians in 1835, after having lived among them over forty years. He says: "From the most accurate observations I could make, in the long time I traded among the Indians of America, I was forced to believe them lineally descended from the tribes of Israel."

The Rev. Ethan Smith, of Poultney, Vermont, published in 1825 his book on the "Tribes of Israel in America." He endorses Adair, and summarizes his arguments in favor of the Hebrew origin of the Indians into a series of reasons:

1. Their division into tribes.
2. Their worship of Jehovah.
3. Their notions of a theocracy.
4. Their belief in the administration of angels.
5. Their language and dialects.
6. Their manner of counting time.
7. Their prophets and high priests.
8. Their festivals, fasts and religious rites.
9. Their daily sacrifice.
10. Their ablutions and anointings.
11. Their laws of uncleanness.
12. Their abstinence from unclean things.
13. Their marriages, divorces and punishments of adultery.
14. Their several punishments.
15. Their cities of refuge.
16. Their purifications and preparatory ceremonies.
17. Their ornaments.
18. Their manner of curing the sick.
19. Their burial of the dead.
20. Their mourning for the dead.
21. Their raising seed to a deceased brother.

22. Their change of names adapted to their circumstances and times.

23. Their own traditions; the accounts of English writers; the testimony given by Spaniards and other writers of the primitive inhabitants of Mexico and Peru.

Dr. Edwards, a learned philologist, concurs with Adair and Smith, and further asserts that in genius, construction, and rhetoric, the Indian dialects are essentially Hebrew.

Dr. Boudinot, the Rev. Jedediah Morse, and others adduce the unassailable evidence that the Indian is of Hebrew origin. The Indians have their imitation of the Ark of the Covenant. It is a small, square box, made to be carried on the back, never to be set on the ground, and not to be touched by anyone except the chief or his attendant.

Du Pratz mentions an account given by a chief of the Indians called, "Guardians of the Temple," of the Creation. It is the Mosaic one with the rib and Eve omitted.

Charlevoix ascribes the origin of the Indian feasts, songs and dances to religion, and in these finds parallels among the Jews. He thinks the piercing of ears and noses may be a relic of circumcision; the feast of the return of the hunters, all of which must be consumed but a remainder of the passover of the Israelites.

Calvin Cushman, missionary among the Choctaws, writes in 1824 that, according to rites, ceremonies and observances of the Indians, they must be of Hebrew origin.

Perhaps the testimony of William Penn as to the origin of the Indians is the most convincing of any. He wrote without any promptings from ethnology, any preconceived ideas of Jewish origin; yet he says that he was reminded of the Jews when observing the customs and manners of Indians.

De Moraes, a Portuguese writer of an early date, writing of Brazil, contends that Phoenicians and Hebrews first peopled America; that this continent was well known to Tyrian mariners, and even to Carthage. He says that the Brazilians only wanted the practice of circumcision to make them veritable Jews. A number of able writers endorse De Moraes, and some hold that the Antilles are the Hesperides of old; and that Hayti is Ophir, and that Plato speaks of this continent in his Timæus.

George Catlin, who spent eight years—1832 to '40—among the Indians, as an artist, observer and student, noting manners, customs and characteristics says:

"Amongst the list of their customs, however, we meet a number which had their origin, it would seem, in the Jewish ceremonial code, and which are so very peculiar in their forms, that it would seem quite improbable, and almost impossible, that two peoples should ever have hit upon them alike, without some knowledge of each other. These I consider go further than anything else as evidence, and carry in mind conclusive proof that these people are tainted with Jewish blood."

The Rev. Jabez B. Hyde, who wrote in 1825 about the Seneca Indians, says that in their songs and dances they used the words *Yohe-wah* and *Hallelujah*, but were