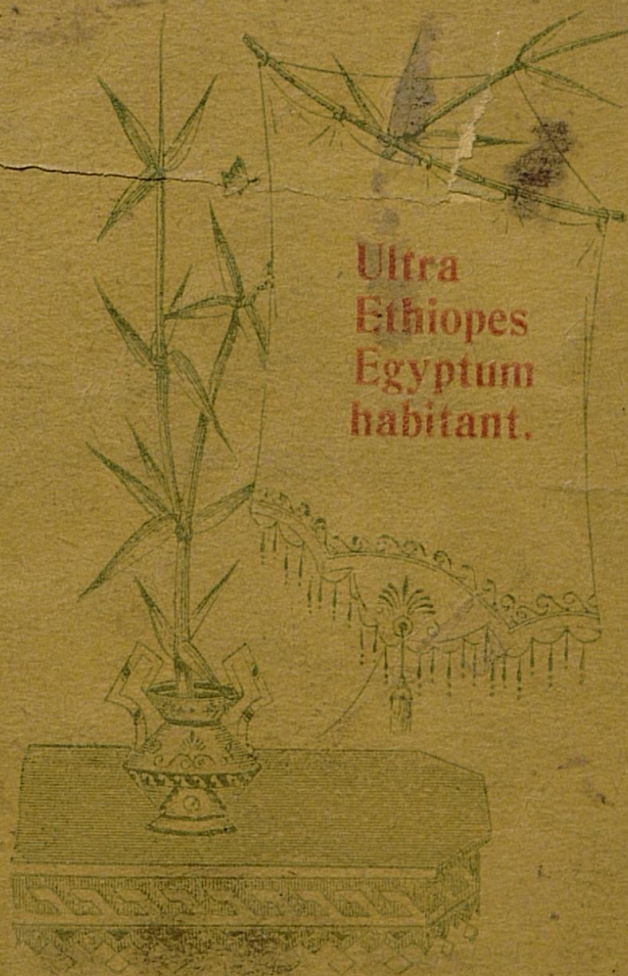


Ethnography,

OR

Origin of the Negro.



BY

R. C. O. BENJAMIN,

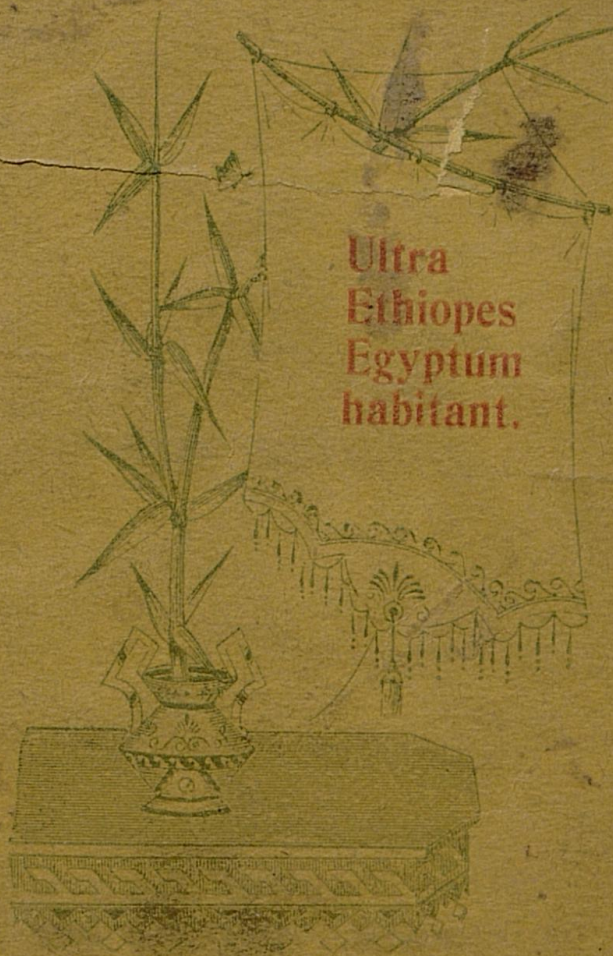
Attorney-at-Law,
Editor of The Standard.

Dedicated to seekers
after truth.

Ethnography,

OR

Origin of the Negro.



Ultra
Ethiopes
Egyptum
habitant.

BY

R. C. O. BENJAMIN,

Attorney-at-Law,

Editor of The Standard.

Dedicated to seekers
after truth.

1722
1723
1724

Mrs. R. Ritz

Ethnography, or the Origin of the Negro,

GIVING AN HISTORIC AND SCIENTIFIC ACCOUNT OF THE
ORIGIN OF THE OTHER RACES,

BY

R. C. O. BENJAMIN,

Attorney-at-Law.

(AUTHOR OF SEVERAL BOOKS)





PRINTED AT
THE STANDARD OFFICE,
LEXINGTON, KY ,
1899.



ERRATA.

Page 4, fourth line from bottom
for "ethnological," read "ethno-
graphical."

= Publishers' Note =

IN PRESENTING the following work to the public no apologies are offered. This is not only a reading age, but a new age, and it is well to occupy our youth with its philosophy and facts; and in an age so distinguished for its historical researches as the present, it would be remarkable if there were no demand for a book founded upon investigation. The great gifts with which the leading minds are endowed among men should not be buried, but should be given out to influence the minds and morals of our readers. Genius is a great gift, and ought to be used for the elevation of the moral character and the advancement of the intelligence of the world at large.

The literary profession is an honorable one, even noble, inasmuch as it is identified with intellectual culture and high manly gifts. The literary man exercises much power in the world. He helps to form the opinions of other men; indeed, he makes public opinion. All other powers in modern times become weaker, while this has been becoming stronger from day to day. Kings are being superceded by books, priests by magazines and diplomats by newspapers. Perhaps book men and editors now wield more intellectual power than all the other crafts combined. Literary men have taken the place of the feudal barons, and the pen has become the ruling instrument instead of the sword.

In this literary arena there are comparatively few men of the Negro race in America who display the ripe scholarship, profound thought and brilliancy of R. C. O. Benjamin, the author of this book. He is a prolific writer;

his History of the British West Indies, The Boy Doctor, Ethnological Solution of the Race Problem, Poetic Gems, Historical Chart, Don't, a Book for Girls; The Southland, Churchology, Obadiah Kuff, Life of Touissant L'Ouverture, and History of the American Negro, bear testimony to the breadth and vigor of the intellectual gifts which he has so faithfully dedicated. Mr. Benjamin is not only a brilliant success as an author, but he has distinguished himself in the field of journalism, in the political arena, as a lawyer and orator, and upon the lecture platform. He is a Thirty-third Degree Mason, and has traveled in Europe, Asia, Africa, the West Indies and speaks several different languages. In this ethnological work, though but a few pages, the reader may confidently expect to find a work of great research and ability—one of deep interest and well worth his careful perusal.

Respectfully,
THE PUBLISHERS.



= PREFACE. =

FOR several years I have thought that a work treating on the "Origin of the Negro" would be useful, still for want of the time required to make the necessary research, I had not undertaken it. I found the task, after I began it, a laborious one. I found it necessary to consult a great number of authors, ancient and modern, without whose aid I could not have prepared the work. I gleaned information from the best writers bearing on the subject; among them, Herodotus, Josephus, Dr. Kitto, W. S. Brown, Prof. Lawrence, Dr. Priest and others. Most of the writers mentioned wrote ostensibly to prove that the Negro is not a member of the human family, still I found in those writings much of deep interest and was undoubtedly paid for the trouble of perusing them. Every good thought I could find I have used in the interest of truth. Wherever I found a fact I have used it without even a quotation mark; but I present the views of these writers so far only as those views accord with my own ideas. The pen of the Anglo-Saxon of "ye modern times" has been used to exclude the Negro from being a part of the world's history, and our children are taught in the schools, in many instances, by Anglo-Saxon teachers, and study books written by them in which there is little to inspire the Negro. But things are changing—the change is here. The mean notion that the Negro was incapable of grappling with science, art and literature and becoming first-rate theologians and historians, has died away in the light of facts to the contrary. The pall of darkness and obscurity, occasioned by the acts and the in-

fluence of the other races, that has rested on the Negro is now dispelled.

The race of Ham, a darkling sea,
Now invites the truth, that light may be.

The Negro has made, and is making, his own history; Deo gratias! Men do not think, or labor, or travel, or live as they did two hundred years ago, and still the change is onward. Invisible mental powers are turning society on its hinges and is letting in a new dispensation of learning and religion and life. There is a spring in all departments of humanity for a "long pull, a strong pull and a pull altogether" to move mankind on to a higher and a better level; and our youth should know that Negro men furnish a quota of the mental and physical muscle that produces the motion. They should not only know more about the race, but they should read more of their productions. It is impossible to inspire race pride without giving the race a knowledge of what the race has done.

With a strong desire that this little volume may reach many readers, and serve to create harmony of views among the present Negroes as to their origin, and impart to the Negro generations to come a thorough knowledge of the past history of the race, that they may be better able to avail themselves of the blessings the future has in store for them.

I am very truly yours,
R. C. O. BENJAMIN,

January, 1899.



Ethnography,

or the Origin of the Negro.

I.

THE color of the skin in the various races has never as yet been scientifically accounted for, although numerous mythological stories have been told and senseless theories advanced as reasons for the remarkable variations in hue. The Chinese believe that the original man was a creature half god and half man, and that his color came about as the result of bathing in a river of liquid gold.

The Mussulman, the American Indian and several Oriental tribes and nations account for their prevailing red or copper color by telling the story of the Great Being creating the first pair from red kaolin, the common fire clay of the potter shop. But as we pass in the process of the work before us, we hope to show the reader the true origin of the Negro race, as well as that of the others, the white and red—there having been in reality but these three on the earth, as the yellow and the brown, with all the other shades, are but derived from an amalgamation of the three others, which were primary and radical, as we shall show in due order.

As to the origin of the Negro the opinions of writers on the subject are curious, wild and extravagant; this may be accounted for from the fact that hitherto the question has been altogether one-sided and confined mainly to those in whose action upon this subject neither right, rea-

son nor justice were involved. The works of Saxon historians seem to have been written manifestly for poisoning the minds of succeeding generations into the belief that the Negro is not a member of the human family. Some writers assert that in the very first ages of the planet, and long before the creation of Adam, there existed a race of animals, having a resemblance to man, as has the ourang-outang, but of gigantic stature, as well as power, dwelling in communion with other beasts and monsters of that time. From this family of animals it has been supposed that the Negro race was derived, and brought forward by the continual mutations of nature, passing from one change to another in pursuit of maturity, with all things else, arriving at last to the highest point, as exhibited in the black or Negro nations.

Some have queried, whether the mother of the first Negro might not have been frightened by some hideous black monster of the antediluvian woods—as in the first ages of the world there were many terrible beasts of the wilderness roaming about, whose races are now extinct. Some have imagined that the origin of the Negro was a disease of the skin, which being of an incurable nature, formed at length a radical character and thus produced this people. It has also been believed that at a very early period of time, some community of men have been so situated, in relation to climate, food and other circumstances, as to have been changed from their original stamp of complexion and character to that of perfect blacks, thus originating the Negro family.

Many have believed that there was at first as many fathers and mothers created as there are now different races of men, from whom have descended the red, the white, the black, the brown and the yellow tribes of the human race, discarding the account given in the Scriptures of there having been but one pair of human beings

created. Others have imagined that the mark set upon Cain by the Divine Power, for the crime of homicide, was that of jet, which not only changed the color of his body, but extended to the blood and the whole of his physical being, thus originating the Negro race, a remnant of which they suppose, by means of some boat, outrode the flood, anchoring on some lofty mountain, and subsisting on the floating carcasses of the drowned animals till the earth was dried again. Thus many have mused on the subject of the origin of the Negro race. But we reject all these theories as the baseless hallucinations of visionaries, even the mooted and equally absurd problem that climate, or any other contingency, became the origin of the Negro race, and affirm that a cause of an entire different description from all these gave birth to the race, an account of which we shall give in this work.



II.

NATURE, or rather God in nature, has instructed us that without the intervention of Divine power, there could, and never would have been, but one general complexion of the people of the globe, and that one complexion would have been like the first parents, whatever that complexion was. If the first two of human kind were created white, they could never have been the parents of black and red men; If they were created red, they could never have been the parents of black and white men; if they were created black, they could never have been the parents of white and red men, as they could naturally procreate only their own complexion. Since the creation of man upon the earth, there never was produced from the same parents a variety of complexions (except in the case of the Albino's production, which is now considered to be only the effect of disease); this particularly, the producing of varieties, is a trait in the nature of beasts, but not of man, who in this respect is more fixed, being created in a way which has set him above the winds and the weather, as it relates to his physical being.

Here it is proper to enquire, what then was the complexion of the two first of the human race, Adam and Eve, and the antediluvian world, their offspring? In relation to this extremely curious, as well as interesting subject, we shall refer first to a very ancient and a very learned historian, namely, Flavious Josephus, who says in his work on the "Antiquities of the Jews," Book 1, page 12, that Adam, the first man, was created red. The following are his words: "God took dust from the ground and formed man, and inserted in him a spirit and a soul; this

man was called Adam, which in the Hebrew tongue signifies one that is red, because he was formed of red earth, compounded together, for of that kind is virgin or true earth," The kind of earth that Josephus calls virgin or true earth was, no doubt, of a very peculiar character and appearance, or he would not have called it pure or virgin earth; in distinction from all the other earth of the globe, of which is said there are nine. How this man came by a knowledge of this circumstance we cannot tell, except he derived it from the term Adam, or from a tradition of the patriarchs arising out of that circumstance, his creation from red earth, and handed down from the house of Noah. For this very reason doubtless, it was written by Moses, Genesis v-2, that God called the parents of the human race by but one name, which was that of Adam, in which name was comprehended their natures as well as their complexion.



III.

GOD did not give the first woman the name of Eve; it was Adam who did this when he saw that she was to become the mother of all the human race. Adam was the name which God gave to the woman as well as to the man at first, as shown from the text of Moses. This circumstance should not be allowed to pass till it shall have made its due impression upon the mind of the reader, which is as follows: "Male and female created he them; and blessed them, and called their name Adam, in the day when they were created."

In accordance with the statement of Josephus, in rendering a reason why God called the two first human beings by but one name, and that name being Adam, or the red man and woman, we find that the Hebrew language establishes that the words Adam, Adamah, Adami and Admah, have all a similar meaning. First, Adam, as above, signifies earthy man, red. Second, Adamah signifies red earth, or blood. Third, Adami, signifies my man red, earthy, human. Fourth, Admah signifies earthy, red, or blood, all of which words are of the same class and spring from the same root, which was Adam, signifying red or copper color. From a view of this fact, it is difficult to account for the reason of the name of the first man and woman, unless they were created red, instead of white or black, as it is well known that the Hebrew language is governed in its power of naming visible existences, as of animals, fowls, fishes etc., by their appearance or nature, and frequently by both, as in the case of the name Adam, which not only represented the hue of the skin, but that also of his intellectual existence or human nature. Thus this

Jewish historian, as well as the genius of the Hebrew language, furnishes us with a clew, like the golden thread in the labyrinth of the subterranean palace of ancient Thebes, leading to the right conclusion on this subject, namely, that Adam, with all the antediluvian race, were red, or copper colored people. But on this subject there is other testimony corroborative of the above, though but incidentally afforded, and yet is of the highest possible authority.

This evidence is found in the writings of Moses, in the book of Genesis, chapters five and eleven. In this book is written, by a competent hand, a brief yet perfect history of the cosmogony of the earth, as well as a narrative of the births and deaths of the patriarchs, from the beginning to the time in which he lived, a lapse of years consisting of 2,553, and about 1,481 years before the birth of Josephus, who was a mere lad at the time of Christ's crucifixion. This incidental evidence in relation to the belief that Adam was created red is afforded by Moses, in tracing the genealogical descent of one of the sons of Adam, namely, that of Seth, from the father down to the patriarch, Jacob, who was the immediate progenitor of the twelve tribes of the house of Israel. Now as the Jews are red, or a dark copper-colored race in their pure and unamalgamated condition, aids in proving that Adam was also of the same complexion, because Seth, an immediate son of Adam and Eve, was the direct progenitor of the Hebrew or Jewish people, commonly called the lineage of the holy seed. See Genesis, as above alluded to, v and xi; also chapters xxi, xxv and xxxv, where the true genealogy of that race is traced out, coming down from Adam to Noah, then from Noah to Abraham and from thence to Jacob, the head of the twelve tribes of the Jews. To please the curious we will give an extract from those chapters of the book of Genesis, v, xi, xxi, xxv, xxxv, respecting this genealogy, which is as follows:

IV.

SETH, the son of Adam, was the father of Enos, who was the father of Canaan, who was the father of Mahalaleel, who was the father of Jared, who was the father of Enoch, who was the father of Methuselah, who was the father of Lamech, who was the father of Noah, who was the father of Shem, who was the father of Arphaxad, who was the father of Salah, who was the father of Eler, who was the father of Peleg, who was the father of Ren, who was the father of Serug, who was the father of Nahor, who was the father of Terah, who was the father of Abraham, who was the father of Isaac, who was the father of Jacob, who was the father of the twelve tribes of Israel.

Thus the genealogy of the descent of the Jews is made out, and as it is well known that the Jews, in their pure and unamalgamated state, are red or copper-colored people, we prove by this fact, in connection with the foregoing evidence, that the antediluvians, with the father of the human race, were red men and women. But if it is necessary to add any other circumstance corroborative of the above conclusion, we may mention that the Arabs, or Ishmaelites, are red or copper-colored, as well as the Jews, and are alike the descendants of Abraham, who was of the race of Shem, one of the sons of Noah. In the existence of the Arabs we have a tangible and an abiding evidence that the Jews were a people who were copper-colored, as the Arabs were brethren of the Jews, and have never mixed their blood with that of other people as much as the Jews have. The reason why they have not, is the peculiar location of their country, it being situated along the east-

ern coast of the Red Sea in Asia Minor, and is an almost unapproachable desert of sand in the very heart of Arabia, where from the remotest ages, they have subsisted in wandering hordes, living, many of their tribes, wholly by rapine and plunder, amalgamating but little with other nations, who have been deterred from conquering the country by the horrid desert and storms of flying sand, so that they have remained a distinct aboriginal people from the age of Abraham and Ishmael, the son of Abraham, in the very face of all the surrounding countries, the same in every age.

In relation to this subject, should the reader desire to know why we have followed the line or genealogy of Seth, the third son of Adam, when the Scriptures speak of two other sons, and Jewish history of at least thirty, and of as many daughters, why, therefore, select this Seth in preference to all the others? The answer is, the descendants of all the other sons were lost in the flood, there remaining even of this lineage the family of Seth, but one thread and this was Noah; there was, therefore, no other genealogy to trace. Persons of high reputations have imagined that Adam was created black, and that his descendants have, in many cases and countries, been changed into other hues and complexions by the action of the elements; but had this been the fact, Adam would not have been called Adam; some other word or appellation would have been his name, as we shall show by and by.

Most people in Christian countries have imbibed the opinion that Adam and Eve, the antediluvians, the Jews, the old prophets and patriarchs were all white men, most assuredly; but this is a mistake, for, from the foregoing facts we believe it is made clear that the complexion of Adam and Eve and the antediluvians was neither black nor white, but red only.

V.

HAVING thus ascertained, as we believe, the color of the first human beings, the question naturally arises here, how there came into existence other persons of the human family with different complexions such as jet black and the snowy white, vastly varying from the original red. It has long since been counted the extreme of folly to suppose that complexions so far removed in likeness as are black and white, to have been produced by climate, location, manner of living, or any such thing, as many have believed. This opinion, that of the power of mere circumstances to produce the entire characters, both of complexion and formation of the bodies of the different races of men, is now given up as an error by the philosophy of the age. This acknowledgement stands recorded on the pages of our Encyclopaedias and literary works of the time. These declare, after due examination and argument, that the coldest regions of the earth have not materially changed the color of the skin, formation of the body and limbs, or character of the hair of the heads of the different races of men. Though the African Negro may have dwelt ever so many ages in the coldest regions of the earth, yet he is a black man still. The same is equally true as it relates to the white man who, though dwelling in the lowest latitudes of the South, near and on the very equator, for ever so many ages, is not changed in shape, the character of the hair of his head, nor materially in his complexion. The children of white parents, born in these burning climes, are the very same as when born in cold countries. There is no difference. It is true, however, that the skin of such per-

sons, when exposed to the air and the rays of the sun, undergo a change called tanning, but this circumstance proves nothing in favor of a radical or material and final change from white to black; because this tanning is always more or less removed by a change from a hot to a colder climate.

The same fixedness of character attaches to the red or copper-colored nations over the whole earth, as neither frigid, torrid or temperate climates have any effect on their complexion; they remain forever the same. In the formation of their bodies, the color, length and straightness of the hair of their heads, there is no material difference, whatever their mode of living may be, or wherever they may have dwelt. The Indians of the cold regions of the North, or of the high cold latitudes of the South beyond the equator, are as dark and tawny as they are in the temperate and hot climate. It is the same with the Arabs of the Red Sea on the northern as well as on the southern side, in Africa. Yes, this complexion, the copper color, the original and first hue of the human race, holding a grade between black and white, is as strongly fixed in the blood of that race as is the black and white in the blood of the other two races. In proof of this doctrine of the changeless character of those three radical and first complexions, irrespective of all contingencies, we notice that on the eastern coast of Africa, in latitude degrees north, have been found jet black, copper-colored and white inhabitants. This part of Africa is called the Magadoxa kingdom. The whites found in those regions are supposed to be the descendants of the ancient Romans, who once had great possessions in Africa after the fall of Carthage, which took place B. C. about 140 years. The Greeks also, from earliest times, were settlers more or less in Africa.

VI.

THIS fact, of white inhabitants being found resident in that Negro country, is stated by John Leo, who wrote a history of ancient Africa in the Arabic language—Marse Uni. Geo. Vol. 2, pages 754 and 781. Procopius, a Greek historian of the sixth century, 1,200 years ago, speaks of a race of fair complexioned people with ruddy countenances and yellow hair, who dwelt far within the Lybian country, which is a region of Africa, south and west of ancient Egypt, who it is likely were of Greek and Roman origin also. The same people were found by Dr. Thomas Shaw, the antiquary, who wrote in the 17th century, and says that they retained their fair complexions and yellow hair, although a lapse of more than a thousand years had transpired from the time of Procopius, and that of Dr. Shaw. The latitude of their country is between ten and twelve degrees south of the equator. “In Abyssinia, which is a region of Africa,” says the Universal Traveler, page 467, “there are found a population of many tribes of various colors, as black, copper-color and white, or nearly so.” How is this? Why does not the climate make them all black alike, if the black color of the Negro is the work of climate alone? But nothing is more false than such an opinion. Another proof that time cannot obliterate the distinctive traces of national or original character stamped on the first races of men is shown from the fact that the people of Ethiopia, who are now, and have been for more than 2,300 years, a mixed people—mixed with the Arabs, a copper-colored race, and though by their language, it is impossible to distinguish one from the other, yet by their physiological

qualities in features and form, they are easily distinguished from the Arab blood, however intimate the mixture might be, which no length of time can obliterate—the Negro blood appearing as palpable as it does when mixed with the whites. The longest series of ages are found incapable of changing the white and black races from their original colors whatever the climate may be.

On the Island of Sumatra, which is situated under a vertical sun, where no part of the year affords any abatement of the heat, except by the winds and rains, are found people of quite fair complexions, as well as the real Negro. In this very island the descendants of Europeans, after the lapse of ages, are as fair as those born in the country of their parents; but the Negroes brought there from Guinea, in Africa, continue as deeply black as when they first arrived on the island, as they do everywhere else. But on a subject so plain and self-evident as is the fact of the changeless character of the Negro's complexion, it would appear almost superfluous to advance arguments, or to quote ancient or modern authorities in its support, when at the present time, and everywhere before our eyes, ocular demonstration is afforded that the origin of the Negro's complexion could not have been effected by climate. If it were a true doctrine that climate acts with a force so powerful on the complexion and formation of the human body as to change the African race to whiteness in the northern countries, is it not to be equally expected that fair-skinned Americans and Europeans, who are now flocking to Africa, where no doubt, many of them will remain forever, may, in process of time and the operation of circumstances, be all changed in their posterity to good and substantial black men and women; for if the climate of the north whitens the blacks, the climate of the south must blacken the whites, Surely it is a rule that will and must and shall work both ways, if it works at all. But of all this there need be no dread, as all former experience contradicts such a catastrophe.

VII.

IF THEN, the three standing original, radical and primeval complexions of the human race, red, black and white, were not produced by climate, nor other natural circumstances, how then were they produced?

In relation to the red, we have already shown the origin of that color, which was given to Adam in his creation. It remains, therefore, to be shown how the other two, the white and especially the black, had their beginning. It was with this question that we set out in this work to deal, and which we proceed to answer as follows:

God, who made all things, and endowed all animated nature with the strange and unexplained power of propagation, superintended the formation of two of the sons of Noah, in the womb of their mother, in an extraordinary and supernatural manner, giving to these two children such forms of bodies, constitution of natures and complexion of skins as suited His will. Those two sons were Japhet and Ham. Japhet he caused to be born white, differing from the color of his parents, while he caused Ham to be born black, a color still further removed from the red hue of his parents than was white, events and products wholly contrary to nature, in the particular of animal generation, as relates to the human race. It was, therefore, by the miraculous intervention of the Divine Power that the black and white man have been produced, equally as much as was the creation of the color of the first man, the Creator giving him a complexion, arbitrarily, that pleased the Divine will. This solution of the mystery of the origin of the Negro's color, we trust will be acceptable, as there appears in the wild field of conjecture

and investigation no other paths that lead to light but this. The mind, therefore, seems hemmed in and driven to this conclusion by the arm of resistless necessity, referring the cause of the Negro's color to the arbitrary will and wisdom of God, rather than to the feebler and ineffectual power of contingencies. But lest the reader may not be as well satisfied as the writer is, that in the above described manner, the Negro race had their origin, we shall pass to other evidences of the alleged fact. Should we omit to do this we may be accused of relying too securely upon what may be termed inferential testimony, as set forth on the above pages. It is our duty, therefore, now to labor in search of direct evidence to the point, though in fact, the former to the writer seems fully sufficient.

It will not be forgotten that we have said above, that Ham, one of the sons of Noah, was born black with all the peculiarities of the true Negro man, by the direction of the Divine Power, and contrary to the common dictation of nature. To prove this, we shall commence with an account of a circumstance which, at first sight, may appear of small moment in relation to the point desired to be proved. The circumstance we now allude to, is the name which was given to the youngest son of Noah, the father of the Negro race, at his birth, and that name was Ham. But, says one, how can a name, a mere name, assist us in this pursuit? We answer, that the word Ham, in the language of Noah, which was the pure and most ancient Hebrew, signified anything that had become black: it was the word for black, whatever the cause of the color might have been, the same as the word black means black in the English tongue.

VIII.

THE language spoken by Noah is acknowledged on all hands, in all ages, to have been the true antediluvian Adamic, or Hebrew language. But if this is supposed to be unlikely, on account of the spreading out of the children of Adam in their posterity over, no doubt, the whole earth before the flood, and that from necessity, the language of Adam and his immediate house, must have undergone changes during so many ages, as was contained in 1,656 years from the creation till the flood. Yet there are no doubts to be entertained that the language of Adam was continued in the line of Seth, which is termed the holy seed, or the life of the patriarchs down to Noah, and from thence to Jacob, the father of the Jews. Unless this was the fact it were difficult to ascertain how the record, or the history of the creation, the manners of the antediluvians, the names and the ages of the patriarchs, in the line of Seth down to Noah, with the deeds and acts of many persons who lived before the deluge, could have been known to Moses, and from him have been transmitted to all ages and all nations since the great flood. That the accounts now alluded to were not delivered to Moses by direct inspiration, is shown by there having been a knowledge of these things in the family of Noah, and of course among the descendants of his house, all along from the time of the flood, descending from patriarch to patriarch, down to Abraham and from thence to Moses; that writer only embodying anew in a book, from older written and traditionary accounts, a history of facts, brought down from beyond the flood by the progeny and lineage of Seth, the third son of Adam, written in the Adamic language.

That information of all these things was possessed by Noah, and the succeeding patriarchs of the line of Shem, the oldest son of Noah, is evident from Moses' own account, as he everywhere refers to the fact of Noah, his children and the patriarchs, even down to Abraham, having a knowledge of the true God.

It cannot be well overlooked by the careful reader, how well Abraham and Melchisedec understood the will of God, and the history of past ages, as referred to by Moses' own account, in his book of Genesis, consequently, could not have been just then made known to him by the Divine inspiration when he wrote that book. We hope no one will be offended at this, our opinion, for the whole book of Genesis is full of references, to the knowledge of the ancients of the line of Seth, Noah, Abraham, Melchisedec and the other patriarchs before his own time. In relation to this opinion, that of Moses having derived his history of the creation, and of the progeny of Seth, from written records, we shall have occasion in the course of this work to make still more clear, as we are able to demonstrate that the fine arts, with literature and science, as well as agriculture and mechanism, were cultivated before the flood.



IX.

WE HAVE said that the word Ham, in the original Hebrew or Noachian language, was the word for that which was black; in proof of this affirmation, see Adam Clark's comment on the meaning of the word Ham, Genesis, x, 1, who there says that the word Ham signified that which was black. In further proof of this position, we adduce the fact that the word Ham, in the Coptic language, which was spoken by the pure and early, or first Egyptians, was the word for black.

Now as Mezarim, or Mezar, one of the sons of Ham, first of all after the flood, led a colony to the vale of the Nile, in Africa, but a little south of Judea, which river empties into the Mediterranean, near where the city of Alexandria was built by Alexander the Great, it is certain, therefore, that the language of this Mezar and his immediate descendants must have been the same with the language of his father, who was Ham, and of his grandfather Noah, who were the people since called the Copts of Egypt. That Mezarim first of all settled the vale of the Nile is admitted by Greek and Roman, as well as by Jew and Egyptian authors in every age.

The earliest Egyptians, says Josephus, were called Mezarites, and the country where they dwelt Mezar, as well as one of their first cities was called Memphis—names and appellations derived from the name of the first settler or head of the family who led a party, clan or colony to the slimy flats of the Nile before any other people after the flood. Josephus, when speaking of this Mezarim, calls him the first king of Memphis, which, as above supposed, was the first city of ancient Egypt. [Book VIII,

page 19.] Therefore, might well be alluded to as the first king of the country. But how does this fact assist us in finding out the meaning of the word Ham in the Noachian language? It aids us as follows: The first Egyptians were called Copts, and have been thus denominated in every age. Now, if this people, who were primitive in Egypt, and but just from the Ark and the Tower of Babel, used the word Ham to point out that which was black, it proves that the same word was made use of, for the same purpose, in the family of Noah, among the Chaldeans by Abraham, and of necessity was used for the same purpose by Moses, when he embodied the ancient history of his ancestry in the book of Genesis, as the work was written by him in the Hebrew language,

To show that the Noachian language and the language of the first Egyptians or Copts, was the same in the time of Abraham, we have only to call to mind that, when the Patriarch went to Egypt out of Canaan (to which country he had but lately arrived from Chaldea), whither he went on account of a great famine, there was no difficulty in his oral communications with the people of that country. This, therefore, proves that the language of Egypt, in the time of Abraham, was still the Hebrew language, and was the same which Mezarim, the son of Ham, learned of his father and grandfather Noah. The Egyptians, therefore, in the use of the word Ham, to denote anything that was black, acknowledge that their great progenitor was called black in the house of his father.



X.

IT IS well known that the Hebrew, or Adamic language, gave names to things and existences, in compliance with the appearance and nature of things to be named, as we have before remarked. It was this circumstance, or the dictating power of the Hebrew language, which governed, when Adam gave names to all the animals brought before him at the time of the creation; when, as yet, he had heard no sound of human voice except his own, to copy after, yet he went on, without difficulty, naming them according to the sensation produced on his mind when he looked at and had considered the creature to be named. Under this very influence, which governed in the construction of the Hebrew language, Adam gave a name to the first woman, whom he called Eve, because she was to be the mother of all living. The word Eve in the Hebrew signifies life, enlivening, nourisher of life, producing and preserving human life. These qualities and powers of the first woman were intuitively and instantly understood by Adam, when he had looked upon her, who then named her according to her nature, which language, like its author, who was God, had infused into it His own image, which was truth. Accordingly, when Adam gave the names of all things, the language spoke the truth. In agreement with this, it is well known that every name of every being, thing or existence, has its specific meaning in the Hebrew, and in this respect it is different from all other languages of the globe.

Let any one reflect a moment on this subject and see if he can find, especially when examining the names of men in the English, whether they have any specific mean-

ing beyond a mere name. On this very account, the power of the Hebrew language, in dictating the names of things or beings, the parents of Ham could not well have named that child anything else but Ham and keep within the bounds of the dialect of their language. Thus we have shown that the very name of the younger son of Noah is an evidence of no small account—that he was born a Negro.



XI.

IN REFERENCE to the foregoing arguments, which respect the cause of Ham's name, we notice that after the flood when children were added to his family, the same circumstance, their complexion, seems to have exerted an influence on their names also. Cush was one of the sons of Ham, which word also had a reference to that which was black. Cush, Cushan, Cushi, and Chushan-Rish-a-Thaim, are all of the same or relative import, and especially the word Chushanriskathaim signifies Ethiopian blackness. On this very account, the ancient country of Ethiopia, situated in Africa, in the region of the headwaters of the Nile, which was settled first of all by the family of Cush, was called Cushan as well as Ethiopia, or the country of the blacks. The meaning of the word Ethiopia, which is also a Hebrew word, signifies blackness, a word given to the country on account of the color of its first inhabitants. Even the word Negro is derived from the Hebrew word Niger, and signifies black. Niger is a great river of Africa, and was thus originally named on account of black men having first settled the countries of that river; and hence arose from earliest times the word Negro, and applied to the race of Ham, and no other people. Although we have shown from the force of the Hebrew language, in giving the name of Noah's sons, especially Ham, and thus made out the existence of the first black man, yet there may be many who will not be satisfied with this mode of investigation.

On this account we deem it necessary to examine the matter in another light, which is to show that there was such a race, and such a people as Negroes, actually as

such too near the time of Noah to admit of the operation of climate to that effect. But if we allow that the climate did actually so operate upon the primitive people as to produce the black man, it will amount to a great wonder why it did not operate on all alike in the same place or country; and thus there would have been in the world, during the age nearest to Noah, and in his own time about the Ark, nothing but a Negro population; himself, his wife, Japhet and his sons wives among the number.



XII.

KING DAVID in the 105th Psalm says that Egypt was the land of Ham. This was said more than one thousand years before Christ. David was not ignorant that M-zarim, the son of Ham, settled Egypt, nor was he ignorant of their color as he knew that Ham was called Ham because he was black, the Hebrew being his vernacular tongue. In 1st Chronicles, ix, 40, there is an account of a people called the people of Ham, who were then living in Canaan, at a place called Gedor. To this place a warlike company of one of the tribes of the Jews went and cut the people off, because, as the text reads, they found in that place "fat pasture and good, and the land was wide, and quiet and peaceable, for they of Ham had dwelt there of old." This does not only show the great enterprise of the Hamites, but from the peculiar phraseology, "for they of Ham having dwelt there of old," we see at once that the meaning is, they had dwelt there from the beginning, or that they were the primitive inhabitants, as indeed was the fact—Canaan, their father, having first of all, after the flood, settled Canaan.

As far back in time as the Patriarch Abraham, we are able to show that the Hamites dwelt in Canaan. See 23rd chapter of Genesis. where there is a circumstantial account of Abraham buying a burial place on the occasion of the death of Sarah, his wife, from the children of Heth. But who were the children of Heth? We answer, they were the descendants of Canaan, one of the sons of Ham. To prove this, see 1st Chronicles, 1-13, where it is said that Canaan begat Zidon his first born, and Heth. It was of this man's children that Abraham bought the burying

place. This was 1,872 years before Christ, and but 476 years after the flood. Heth, therefore, was the great grandson of Noah, being the son of Canaan, who was the son of Ham, and Ham was the son of Noah, making this Heth Noah's great grandson. The names of the four sons of Ham, according to the first book of Chronicles, chapter 1, and the Jewish Antiquities by Josephus, chapter vi, page 21, were Phut, Mezarim, Cush and Canaan, four in number. Canaan, it appears from these authorities, settled in the southern parts of Asia, along the Persian Gulf, and the eastern parts of the northern side of the Mediterranean, as well as all the back country, or mountainous regions of old Phoenicia, afterward called Palestine, comprehending the country of Jerusalem, and quite down to the Isthmus of Suez, a strip of country situated between the ends of the Red Sea and the Mediterranean, which divides Asia Minor from Africa.

This was a mighty region of country, over which the descendants of Canaan spread themselves, more or less after the dispersion from the Tower of Babel. The tribes, families and offspring of Canaan who dwelt in that country in the time of Abraham, were the Jehusites, Amorites, Girgashites, Hivites, Perizzites, Zidonians, the Tyrians and many others of the race of Ham. This is the reason why it is said, as we have quoted above, from 1st Chronicles iv, 40, that is in the days or time of Abraham, and of necessity, from a more ancient date, as Abraham found this people inhabiting the country at the time he came there first of all from Ur, of Chaldea, beyond the Euphrates in the east, which of necessity makes them, after the flood, the first of the primitive race of Canaan.

The name Canaan signified a trader or merchant, and seems to have pointed out the pursuits of this son of Ham, rather than his color. It was from this son that the Phoenicians (the Tyrians and Zidonians), with all the tribes of

the land of Canaan; which was Phoenicia itself, preceded, who were a trading, seafaring and mercantile race. The word Canaan, therefore, appears to have been prophetically given to that son of Ham, pointing to the pursuits rather than any other peculiarity of that branch of Ham's race.

Cush and his father, Ham, with the mighty Nimrod, after the confusion of their language at the Tower of Babel, traveled doubtless by water down the Euphrates to the Persian Gulf, as it is now called, the first name being unknown, and from thence by water coasted along the Arabian Sea, a branch or bay of the Indian Ocean, and onward till they came to the Strait of Babelmandel, a narrow piece of water where the Red Sea unites with the ocean, the southern side of which strait is Africa, and is near the region of the head of the Nile, where Cush and his followers settled and laid the foundation of the Ethiopian Empire.



XIII.

THIS continued to be known on the page of history even to the time of Christ, when all traces of them as a people in the form of a kingdom or government, is lost. Phut, or Put, as it is spelled in the Scriptures, went also to Africa. But as his region of colonization was in the interior of Africa they had to go the whole distance by land across the Isthmus of Suez, and laid the foundation of the Lybian Empire.

Mezarim took the same course, apparently, with his clan or family, passing over the isthmus, and settled on the slimy flats of the Nile, where that river unites with the Mediterranean, following up the river on both sides, filling, in the process of a few years, the vast vale of that mighty river for hundreds of miles with their multitudes, commencing in this way the famous Egyptian Empire. Thus the sons of Ham settled themselves after their famous attempt to build the Tower of Babel. But how long it was before these brothers, with their respective tribes, clans or houses, found the countries we have spoken of, and settled there, and how much they suffered from fatigue, hunger, wild beasts and the various incidents of such enterprises and journeyings, through untrodden wilds and unnavigated waters, after they left the plains of the Euphrates and the Tower of Babel, who can tell? But that they did settle these countries and were the first of mankind to do so after the flood, is true and authentic.

Next, and in order to ascertain whether these people were black, we shall follow Mezarim, who settled Egypt along the Nile, and Canaan, who settled old Phoenicia, or the Holy Land, since so-called. Should we be successful

in establishing the fact, from circumstances in history and the Holy Scriptures, that they were Negroes or black men, then we shall certainly make good our first position, namely, that Ham was created a Negro man, and that all his posterity are, and have been, from necessity of the same character. We have heard of no miracle which has rescued them from that complexion, though it was a miracle which made them so at first. Herodotus was a famous Greek historian, who by the learned is denominated the "Father of History." This celebrated author was born nearly 500 years before Christ, and traveled much in Africa, for the purpose of obtaining a knowledge of the nations, with their manners and customs of that part of the world. This man says expressly, that the Egyptians, with several nations contiguous in the interior of Africa, were black, having curled or woolly hair. [See his works, chapter lviii, page 88] On the authority of this statement of Herodotus, Volney, a celebrated French writer, remarks that the people of those countries—Egypt, Lybia and Ethiopia—were real Negroes of the same species with all the nations of Africa. This statement of the Grecian traveler is to the point, proving that the people of Egypt and Africa, nearly 500 years before Christ, were Negroes with black skins and curly hair; and if thus, at that period, how is it to be shown that they were not always so? This statement of Herodotus, with respect to the people or descendants of Ham, is corroborated by a narrative recorded in Josephus' "Antiquities of the Jews" (chapter xi, page 68), which relates to the descendants of Canaan, who were dwelling in that country in the time of Moses. This account of Josephus' goes to establish the same point, namely, that the race of Ham was always black. When Moses, says Josephus, fled from Egypt on account of his having, in defense of a Hebrew, one of his own nation, killed an Egyptian, and had come into the

country of Midian; having fled across the Isthmus of Suez and a part of the desert of Arabia, in order to avoid the highways, for fear of the pursuers sent out after him by the orders of Pharoah, found a well of water, and having drank of the same, retired a little way from it and sat down beneath a shade to rest. Now while resting, there came in sight a company of young women, seven in number, all the daughters of one man, Jethro or Reuel by name. These young women were shepherdesses, and had the care of their father's herds, who was a great man, even a priest of the neighborhood where he lived. Now when the girls had come from the way of the wilderness near the foot of Mt. Horeb, and arrived at the well, drawn the water and were about to refresh their flocks, there came also, from another direction, a number of men called Troglodytes, who also had the care of flocks. These men, it appears, were so barbarous and unfeeling as to take away by force the water which the young women had drawn, compelling them to labor in vain. But Moses, from his resting place, having seen the behaviour of these men, and heard the outcry of the girls, hastened to the spot; and being a man of great muscular power and majesty of countenance, rebuked the savages and drove them away. As they were overawed and frightened, the young women advanced and watered their charge.



XIV.

NOW the daughters of Jethro were delighted with the beauty and gallant bearing of the stranger, and when they had taken their flocks to the fold, they related to their father the whole affair, in such terms of rapture, that the kind-hearted priest was induced immediately to send out runners in the direction of the well, although it was then verging toward the twilight of the evening, in search of the man. In this hospitable undertaking they soon succeeded in bringing in Moses to the tents of Jethro, the shepherd priest. Here the young women renewed their admiration of their hero, while their kind father made him welcome to his dwelling for the night. But such was the elegance and manners of Moses, and his wisdom of conversation, that the good-hearted host soon invited the stranger to make his house his home as long as it might please him.

Moses, finding the place afforded him all the security he desired to screen him from the pursuit of his enemies, entered into a contract with this priest of Midian and became a shepherd, instead of the heir apparent to the throne of Egypt, by virtue of being patronized by the daughter of Pharaoh from his birth. It does not appear that Jethro had any sons, all his children being daughters, with whom Moses became allied in marriage.

Abul Fara-Jus, an Arabian writer, quoted by Adam Clark in his commentary on the character of this very man Moses, in the book of Exodus, says that the girl Saphury, or as it is written in the Scriptures, Zipporah, was the black daughter of Reuel or Jethro, which is all one, as he had several names. If she was a black woman,

then were her sisters also black, as well as her father and mother, who were real Negroes, the descendants of Ham, or Abul Fara-Jus would not have said that she was a black woman. But if this is not satisfactory, we are able to prove she was a black person by a higher authority, and will, if we do so, powerfully corroborate the statement and veracity of Abul Fara-Jus, the Arabian historian, whom Adam Clark has honored by a reference to his work. On this subject (see the Book of Numbers, chapter xii 1), where the circumstance of Moses having married the daughter of Jethro is spoken of as follows:

“And Miriam and Aaron spoke against Moses because of the Ethiopian woman whom he had married ” Now, as the word Ethiopia or Ethiop, is a Hebrew word signifying that which is black, as well as the word Ham, we learn at once that Miriam and Aaron, the brother and sister of Moses, found fault with him for marrying a black woman, or as Dr. Adam Clark has written it, on this very subject, in the Hebrew, ‘ha isha ha en’ shith,” or “that woman, the Cushite,” who it appears, was recognized by Aaron and Miriam as a descendant of the family of Cush, one of the sons of Ham, the first Negro of the human race.



XV.

MOSESES was well acquainted with the country to which the family of Cush removed after the confusion at the Tower of Babel, and speaks of it in Genesis 2, 13: "And the name of the third river is Gihon, the same is it that encompasseth the whole land of Ethiopia." Now why did Moses call that country Ethiopia through which the river Gihon flowed? It was because a black race of inhabitants first of all peopled it, for the word Ethiopia in the Hebrew of Moses, as well as the words Ham and Cush signified black, the country having no name prior to its settlement by the family of Cush, the son of Ham, and of consequence, the name which distinguished the first settlers would become the name of their country. But notwithstanding Moses has called the country Ethiopia, yet it was also called in the earliest times Cushan, and the Cusheans, after Cush, its first king and settler, both of which words signify that which is black.

Ethiopia as a country, is a world of green foliage and flowers, furnishing no grounds for the word Ethiopia to become its name, on which account it remains that its first inhabitants must have occasioned its name by their own peculiar nationality of color. That an Ethiopian was black is stated by Jeremiah xiii, 23, as follows: "Can the Ethiopian change his skin, or the leopard his spots?" which was the same as if he had said, "can a black man change his skin, or a leopard his spots?" as the word Ethiopia was one of the words in the Hebrew for that which was black. From this statement of Jeremiah, as well as from all the other evidences, we learn that the whole race of Ham, the Egyptians, Lybians, Ethiopians and Canaan-

ites, were all so many black nations. Possibly by this time it may be imagined that so much labor bestowed to prove that an Ethiopian is black, is not called for, as all men know they are. To this we reply, that the question is not whether an Ethiopian is black at the present time; but whether they were anciently so, as there are many who believe that the black nations of the earth have become thus by the force of circumstances, such as climate, food, manner of living, etc. On this account we shall pursue the subject a little further, and but a little, lest we may weary the reader with too much of one thing.

That the Egyptians were the aboriginal people of Egypt, is maintained with considerable labor by Herodotus as well as Josephus, who says that Memes was the first king, and the man who built Memphis, the first and oldest city of Egypt. He says that when this Memes, with his company, came to the banks of the Nile in Africa, that the whole country was an entire bog, except a place where Thebes was afterward built, which was higher ground. Of this there can be no doubt, when it is remembered that every year the Nile overflowed the whole vale of Egypt, which extended in length some hundreds of miles, and was on an average about fifty miles wide. Now, as this immense alluvial was thickly overgrown with trees, grass and herbage, which had been accumulated since the subsiding of the flood, unchecked or removed, there is no reason why it should not have been, as Herodotus says it was, a continued bog, the waters of which had never been drained off by ditches and canals, as it afterward was by the first settlers and their posterity. Herodotus also says that the Egyptians maintained that they themselves were the most ancient people of the human race, and that from them the Greeks borrowed their knowledge of the gods. [See that author's works, vol. 1, book 2, pages 173, 175, 184.] Who was Memes, their first king, but Mezarim, the

son of Ham, who indeed, according to Josephus, did first of all settle on the Nile, in Africa, there being none before him, which would justify their holding themselves, as in after ages, to be the first of mankind in that country. Respecting the Egyptians, Herodotus says, also, that Hercules was one of their gods, who was second only to Pan (the Creator) himself in their estimation, and that from the Egyptians the Greeks borrowed a knowledge of this god (page 204 vol 1). This Hercules was, no doubt, the famous Nimrod, founder of the Tower of Babel, whom the Egyptians had deified, as Herodotus relates, and that his parents were Egyptians. All this the Grecian traveler learned of the Egyptians, as he knew nothing of the story of the Hebrew history, as written by Moses, that work having been translated into the Grecian language not till a hundred and fifty years or so after the time of Herodotus. As to Nimrod, the hero of Babel, being the great type of all the Herculese of the ancient nations there can be no doubt, for the legends of every country who have claimed him to be a god, represent him as always being armed with a club of enormous size, with which he slew the monsters of the earth—dreadful serpents, wild beasts, etc. In this very character the Bible represents him (see Genesis, x, 8, 9), where it is written that he was a mighty hunter, before the Lord, which the Jewish rabbis interpret of his slaying wild beasts, which at that time greatly infested the country of the Euphrates, where he lived before he and Cush, his father, and Ham, his grandfather, went to Africa and founded Ethiopia.

To find out the true origin of the god Hercules, Herodotus, the Greek historian, made a voyage from his own country, which was on the eastern side of the Mediterranean, near to Italy, west of Greece, to the great city of Tyre, which was on the extreme eastern end of the Mediterranean, the capital of old Phoenicia, or old Canaan. The

reason why this man took so much pains on this subject was to see whether his countrymen were right, in claiming Hercules to be their own natural god, and not derived from some other people. When he had arrived there he soon found in the city of Tyre a temple dedicated to Hercules. The next thing for him to learn was, how long ago it had been built. He, therefore, inquired of the priests how old the temple was. They replied that it had stood there ever since the building of the city, which was more than two thousand years. This would go back in time, from the period when Herodotus went to Tyre, which was about 450 years before Christ, quite up to the era and birth of Nimrod, which was about one hundred and twenty years after the flood. From this fact Herodotus was convinced that Hercules was truly a Tyrian, or a Negro god, who was also the god of the Egyptians, Ethiopians and Lybians, as well as ancient Babylon, of which empire Nimrod was the founder, although it passed into other hands in process of time.



XVI.

WE HAVE said that Nimrod, the grandson of Ham, was a Negro and after his death became a Negro god by deification, after the manner of the ancients, for Herodotus expressly says (vol. 1, book 2, 246) that the Colchians and Egyptians, who were all one with the Tyrians, Zidonians, Ethiopians and Lybians, were black and had short curling hair. If such men were not Negroes of the true characteristics we know not who are, and also that they were the children of Ham, or they had no progenitors at all. Herodotus says that when he was in Africa, some men of Cyrene told him that they had been as far into the interior as the temple of Jupiter Ammon, that they had conversed with Estarchus, the king of Ammonia, who told them that the Lybian race-dwelling still further within the interior, and west of Ammonia and far west of Egypt, were all blacks. This writer also says that the whole country south of Jupiter Ammon (or the sheep god) was inhabited by blacks. The reader will not forget that this country of Lybia was settled by Phut, the son of Ham, and was the remains of the Lybian Empire, making it indubitably certain that the ancestors of the race, ascending up to the first black man, through every tribe and nation, were of the same kind of people.

Thus we have, as we believe, made out that the Negro race known, as they are now known, to have been black too near the time of the flood to admit of the operation of the climates to have done so strange a work as to have changed mankind from some other hue to that of black, and therefore shows that they were thus created, as before argued. If the three sons of Noah were all of one

complexion, and their posterity the same for many ages, or till the climates had time to make some white, some red and some black, it would be impossible to know the races apart, as some of the descendants of Shem may have been changed into Negroes, and some of the race of Ham may have changed into white, or red men, and thus, by the operation of the climates, a state of irretrievable confusion been produced, as to the identities of the respective races. In the opinion that there was somewhere in ancient ages, three different colors of the human family, we are by no means alone or singular. This was the opinion of the very celebrated philosopher Dr. Mitchell, late of New York, which opinion he published, with many curious matters, to the world. But Dr. Mitchell has not told us at what period of time these complexions had their commencement, whether in the family of the first man or at some other period, or whether there was created three distinct fathers to the human race, as many men do now believe; and probably was the opinion of Dr. Mitchell.

Professor Lawrence in his highly popular lectures on physiology, is of this opinion (see page 257). He wholly disallows the power of climates to cause the color of the aboriginal Negro, but, like Dr. Mitchell, fails to inform how that, or the other complexions, had their beginning. He seems, however, to have felt that as he was giving an opinion on the subject of human complexions, and that if climate could not have been the cause, he was, therefore, in reason bound to say something respecting the origin of the Negro's black skin. The cause of this, he rather thinks, was some ancient disease of the surface of the bodies of a tribe of people, which by long continuance became so fixed in their nature that it formed a permanent and national character, as now seen in all the world, of the Negro race. But from this opinion we dissent, as dis-

eases do not work their own cure, and still retain the very evidence of that disease, which is the black of the Negro skin. It is allowed that the Negro tribes, of all men are, in their native state, the most healthy, their limbs strong and agile, their skins smooth, soft and silky; long-lived and free from diseases, which facts but poorly accord with the idea of a diseased skin and, of necessity, diseased blood. But we are fully satisfied that the two complexions, black and white, as they appertain to the human race, had their origin in the family of Noah, as we have contended in the foregoing chapters. Such a cause is, to the writer's understanding, far more reasonable than any other problem that as yet has been imagined, such as the climate, a diseased state of the skin, or a father distinct from the father of the other races, as many have believed.



XVII.

WE HAVE seen that the three sons of Noah, Shem, Ham and Japhet, were all born about a hundred years before the flood, and that two of the sons, Japhet and Ham, were produced differing in appearance from each other. God superintended their formation in the womb of their mother in an extraordinary and supernatural manner, causing Japhet to be born white and Ham to be born black. Differing in constitution as well as in complexion, with a strict reference to the changes the earth was to undergo by the effect of the universal deluge. The Divine Being knew that when the flood should come and destroy the earth, by the violence and operation of the waters, that the climates would be greatly changed from what they had been from the creation. This effect was to be produced by the uncovering of vast regions of the subterraneous seas, which was done when the foundations of the great deep were broken up (see Genesis vii, 2), for in proportion as the water came up the land went down, which would produce, when the waters should retire (on account of more of this element remaining exposed to the air than was the case before the flood) an unhealthy, varying humidity over the whole earth. There can be no doubt but the original beauty and arrangement of the countries of the globe have been greatly deranged by the rending currents of the overwhelming waters, the falling in of entire regions of the original surface, occasioned by the quivering of the earth, as doubtless it was shaken by the Divine Power for that very purpose.

Prior to the flood, it is our belief that the whole sur-

face of the earth was so united by land as not to be separated by water, except mere rivers, small lakes and streams, when both man and animals could and did pass, without interruption, quite around it. Instead of five oceans, which now nearly swallow up the whole earth, one-fourth only excepted, there was everywhere beautiful lakes, great and small rivers, both salt and fresh, with brooks and fountains, so arranged as to beautify and adorn the whole, as well as accommodate every species of animal existence in the most happy and convenient manner, making it the abode of men and nations where sickness and death, even after the fall, could scarcely enter, except by violence. One-half of the primitive earth's surface was water and the other land; but the two elements were so mingled and arranged as that the exhalations, by the action of the sun's rays, produced a happy and an equal humidity of rains and dews, thus securing an equilibrium of temperature, health and the growth of all things suitable for food within the arctic and the antarctic circles. But when the flood came it tore up its currents, shook and dissolved the beautiful earth, to a mass of entire chaos, as it was when it was first created, and before the water and the earthy matter were separated by the Divine Power primevally.



XVIII.

MANY regions of the ancient earth, where dwelt the first nations between Adam and the flood, now lie buried beneath the weltering waves of seas and oceans. This change of the ancient surface from land to a disproportionate quantity of water produced, as already said, an entire alteration of the primitive climates, causing a corresponding revolution in the products of the earth, on which men and animals were to subsist, unfavorable to health and long life; thus aiding in the abridgement of the age of man, from five, six, seven, eight and even nine hundred years, down to the pitiful number of "three score years and ten," or a little over, as it some times happens. On this very account, the change of the earth's first climates from a steady, even temperament, to that of a more changeable character, impregnated with newry air in one region, and damp cold fogs in another, the fumes of stagnant morasses and waters, with pestilential winds commingling and pouring their death-dealing influences over almost every country. God saw proper, in view of all this, to produce two new races of men, who were adapted in their formation, size, color and constitutions, to this new state of things, which was to take place by means of the flood. If such was not the reason for the Divine procedure, in producing the two new races, then it is hidden from mortal research, and belongs to the unrevealed history of the councils of Heaven. Adaption of men or animals as to their location, regarding their physical powers, propensities and appetites, favoring their comforts and well being, is a grand law of nature.

The polar bear has his dwelling amid mountains of

snow and ice; the elephant on the burning plains of the equator; the eagle in the heavens above, and the fishes in the depths of the ocean and other waters of the globe, where each creature, though occupying conditions and locations diametrically opposed in nature, rest and rejoice in their places. Among men reckoned in classes, as belonging to distinct families or nations, the earth has also been divided by the operation of the Divine hand, and suited to their several natures. To the white race, the descendants of Japhet, the northern regions of the earth were given. To Shem and his descendants, the red or copper colored races, the middle regions or temperate climate, north of the equator, was allotted. To Ham and his race was given the burning south. The red race we perceive, like their complexion, occupied a middle region between the two, the blacks and the whites. In this, Providence was in exact conformity with their several physical characters and constitutions, as well as a remarkable adaption to their respective complexions—the blacks in the south, the red men in the middle and whites in the stormy regions of the cold and snowy north. If there was not a Divine hand in all this, why did it not happen that the white race should go south, and the blacks to the north; or why did not the three races, red, white and black, mingle irrespectively at first in the various climes, which most assuredly was not the case, each division of the three sources of mankind studiously keeping themselves apart in a great measure, and doubtless, far more so in the first ages.



XIX.

BUT the inquiry is often made, whom did Ham marry for a wife, if he was the first and only black person on the earth when he took him a wife, and brought her through the flood in the Ark? We give as an answer the following: From the account in the book of Genesis, we find that the sons of Noah had taken them wives but a little before the flood, as we learn they had no children till after they had made the voyage of that shoreless ocean, and the Ark had rested on the mountain Ararat in Armenia or Asia Minor. The wives they married, as to blood and complexion, were the same with all the antediluvians, red or copper colored women, as there were no others to marry, Japhet being a white man and Ham a black man, their children, of necessarily, would be a mixed character in some cases, and in others there would be the likeness sometimes of one parent and sometimes the likeness of the other. Had the wife of Ham been as black as he was himself, then their race would have been without any marked variation, always curly-headed, both male and female forever; as nature, without the intervention of a miracle, does not leap out of her course in any of God's works. But as in the race of the white man there are found individuals of dark complexion, we believe that this is the result of the blood of Japhet's wife, who was copper-colored, being mixed with his, who was a white man. The same is the effect now when the whites mix with the Indian or Negro, some of the offspring have fair and white complexions, with light blue eyes and auburn hair, as well as often white and even red, while others are much darker, with jet colored hair and eyes of the same

description. In process of time the influence of the male blood of the white man will run out entirely the influence of the female blood as to complexion, if no further mixing takes place, there remaining no trace of it, except in the hair and the eyes, which is known to be true. The same rule operates in the case of the Negro man when his blood is mixed with the Caucasian or Indian blood, the power of the male overcomes and runs out the female, in relation to her color, causing the offspring to become thoroughly Negro, if there is no further mixing as to complexion, while the hair and contour of the face will continue to be in imitation of the mother in many instances, but in many more it will be like the father; this is also known to be true. This, in our opinion, was the way the marriage of Ham with the antediluvian girl operated, and thus in the first ages, and as is now the case, there was produced the curly as well as the straight haired Negro, such as were some of the Egyptians, the Ethiopians, the Lybians and the Canaanites, with the Carthagenians and many of the Africans at the present time, but all pure Negroes. Thus we have, we believe, made out that there was in the very outset of time, after the flood, a race of black people who were made thus, not by climate or any other accident or contingency, but by the arbitrary power of God, to suit His own pleasure in carrying out His designs respecting the people of the globe.

"Thus God ordained, and this was surely right,
That the first man should not be black nor white,
But a copper hue, a gloomy red,
Half way between the two, or primeval head.
Thus now from Adam's blood in Heaven's sight
No other bloods were made, as black and white,
From whom, as from two springs two torrents roll,
Of tribes and nations to the final goal."

*
Rare Books

GN

645

B.46

1899

