

Home of the Human Race

Wonderful Discoveries in a Mysterious Country.

Site of the Garden of Eden Supposed to Have Been Found.

H. W. SEATON-KARR, the eminent English explorer and explorer, is a brother of Henry Seton-Karr, the well-known member of Parliament for St. Helens. He is indefatigable in exploring unknown parts of Egypt, and previous to his crowning achievement in discovering the site of the Garden of Eden, he has made many valuable contributions to our knowledge of the ancient civilizations of that country. Mr. Seton-Karr has chosen Somaliland for his expeditions of recent years. It is one of the most mysterious and little known parts of Africa.

MR. SETON-KARR'S STORY.
I have discovered in Somaliland what I believe to be the original site of the Garden of Eden. Here it was, in my opinion, that the human race originated, here are all the landmarks described in Genesis as the features of Paradise. Here is to be found at the present day the identical climate which we are told was that which was first enjoyed by Adam and Eve.

We know that Adam and Eve went naked. Here is a place where they would have been perfectly comfortable at all times of the year, and where clothing was never necessary. Here I have found stone implements older than any hitherto known, and some of which have been acquired by the Smithsonian Institution at Washington. I believe these implements were made by Adam himself.

It was not until a geological stratum upon a group of rivers so exactly answering the description given in Genesis of the Garden of Eden that I was convinced that this was the identical spot where Adam and Eve had lived. I am now assured that this is the Paradise referred to in the Bible.

What are the statements as to the Garden of Eden in the Bible? They are as follows:

Genesis II. 8.—"And the Lord planted a garden eastward in Eden."
II. 10.—"And a river ran out of Eden to water the garden, and thence it was parted, and became into four heads. The name of the first is Pison, which encompasseth the whole land of Havilah, where there is gold. The name of the second is Gihon, which encompasseth the land of Ethiopia." and the name of the third is Hiddekel, and the name of the fourth is Euphrates."

Now for the commentators: Havilah was the second son of Cush, and his name is supposed to be used instead of that of the district which he chose to colonize. It has been found impossible to prove that any particular river was Euphrates, Gihon, or Hiddekel, and the name of the fourth is Euphrates."

Now as to Gihon, comprising the whole land of Ethiopia. Many commentators have, perhaps, been misled by the fact that the word Gihon is used in the Bible to denote a river, and there are new reasons why Eden and its garden should have been located with this yet wonderful river. Nevertheless Calmet and Reland say it was the Araxes, Calvin and Scaliger say it was the Nile, and the western channels of the Euphrates, Bechart and Wells choose an eastern one, while the Kaffir River is favored by many wise and learned men.

As to Hiddekel, it is allowed by all that this was the Tigris. We are not asked to believe that the four rivers which "watered" the Garden of Eden were abnormal or unnatural courses, or flowed in any unusual manner. As with the four rivers, so with the Garden itself, in Calmet's dictionary of the Bible, revised by Robinson, we read: "There is no doubt that the Garden of Eden was situated in the world in which it has not been sought. Tartary, the banks of the Ganges, China, Persia, Arabia, Ethiopia, the Mountains of the Moon, Damascus, Egypt, even the Nile, have been suggested, but none of them has been found to have been the site of the Garden of Eden. In Genesis II. 10 we have:

"And the Lord planted a garden eastward in Eden." I have found the Garden of Eden in about latitude 8 degrees north and near the meridian, passing through Eden and the center of Arabia, about 52 miles in a straight line southwest of Bebera (on the Somali coast) and on the east of the fertile country at the head waters of the Nile and Abyssinia. It may be inferred from the text that Eden was a large country, and that on the east of it lay the Garden, the home of primitive man. In Genesis II. 10 we have:

"And the Lord planted a garden eastward in Eden."

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read: "And a river ran out of Eden to water the garden, and thence it was parted, and became into four heads. The name of the first is Pison, which encompasseth the whole land of Havilah, where there is gold. The name of the second is Gihon, which encompasseth the land of Ethiopia." and the name of the third is Hiddekel, and the name of the fourth is Euphrates."

The second meaning of the text is a larger one, and is that the four streams were but a subdivision of four other and much greater rivers which encompassed the whole known world with which at that epoch Adam and his descendants had to do, and they were connected with each other by the ocean. By the four rivers, then, are to be understood not only the four courses which watered the garden, but also four great rivers, including the Tigris and Euphrates, which drained that much larger garden, namely, that part of the world which the Almighty had decreed should be man's first home and first he was to colonize, going, we are told, first eastward to Babylon (and India) and afterwards in other directions. Pison "which" encompasseth the whole land of Havilah (Havilah being, according to commentators, Arabia), may take to have drained that valley, which is now the Red Sea, at that time dry land, in Genesis, xxv. "They (the sons of Ishmael) dwelt from Havilah unto Shur that is before Egypt to our first parents."

What in the secondary and wider meaning and interpretation of the text is meant by the River Gihon, is not of importance so far as the mere position of the comparatively small garden is concerned, inasmuch as the purpose of irrigating the garden the amount of water furnished by four great rivers would be immaterially disproportionate. It is clear that this second and larger meaning is necessary. If we take the Ethiopian ministry as the modern Ethiopia (Abyssinia), the Gihon we may take as the Nile. It is at an elevation of about 10,000 feet, at the place named, on a long, low hill, on a once fertile plain watered by the four rivers named, discovered thousands of perfect stone implements, used by Adam himself, and at first thought and now confirmed as of the Palaeolithic epoch.

This is only actual settlement or village known as the primal race, who made and used palaeolithic implements not only here, where such things have never previously been found, but anywhere.

Not only are they the oldest that exist of human craftsmanship, but they are the only certain vestiges we have of these primal races from whom we trace our origin.

Here, then, just west and south of the great gorge of the Tsesungun, lay the garden, close to the east of the watershed. North lie the mountains of Abyssinia (Ethiopia), all Africa, including the land of Eden lies to the west. The people of Eden traded, we are told, with Tyre (by way of the Nile). The Phoenicians were all beautifully made and mostly perfect, and lay in thousands upon the surface of the hill and the country about, and in camel loads when transported to Bebera. The material was flint and quartzite. They included the iron-chipped lance-heads of an inch in length up to heavy pointed digging tools eight long and very heavy, tongue-shaped, ovate, lanceolate, axes with one end pointed, scrapers for preparing the flint, and knives for cutting meat and wood, and pounding stones for grain.

H. W. SEATON-KARR.

Charge to a Young Divine.

(By Rev. Levi Phileas Dobbs, D.D.)

At a recent ordination, the clergyman who had been appointed to give the charge falling to appear the Rev. Dr. Dobbs, a minister of almost preternatural age, wisdom and solemnity, was urgently requested to supply his place. With great benignity he assented; a few of his choicer sentences are spread before the privileged readers of this periodical.

First, my dear young brother, I will speak of your choice of subjects, and I indicate a few topics that should engage your immediate attention. By all means take an early opportunity to speak at large upon family government, the duties of fathers and mothers, and the bringing up of children; that is provided for in the Bible, and in the case that you are not at present the head (nominal) of a household. By all means form a "Maternal Association" over which you may, to advantage, preside, and to which you will preach once a quarter. I speak on this point from some experience. In the young, very young days of my ministry, I formed a "Maternal Association" consisting of a childless wife, an unmarried lady and myself (also unmarried). I earnestly urge your timely attention to this matter of your duties, for, in the approaching years, when you shall have a family, you will no longer be qualified to treat the subject.

A gentleman (not a clergyman) now upward of threescore and ten, whom Providence has never blessed with compensations, but on whom, by way of compensation, there has been bestowed a parental wisdom approaching omniscience, is the only person whom I know who would, without a moment's hesitation, assume the conduct of an infant orphan asylum; his children cause him no trouble; they never break any rule. "There is no need of entertaining children (he says) just tell them to sit down in a chair and to stay there until you direct them otherwise."

Considerations similar to the above suggest the wisdom of your preaching at an early day to young men on the choice of a wife, and to young women on the choice of a husband. There are certain topics which can be treated judiciously only by the young, the single, and the unmarried. Improve, then, the opportunity while it is afforded you.

Another, if possible, still more important counsel. Now is the time to preach upon the more difficult portion of revelation and theology, the priest-hood of Melchisedek, the eternal generation of the Son, the process of the Spirit, the philosophy of prayer, the metaphysics of conversion. Now you will understand all these topics perfectly, but this happy period will soon have passed. Now is your golden time for reconciling all the conflicting doctrines, for establishing a harmony between free will and fore-ordination, between the divinity and humanity of Christ, between the purposes of an all-wise, all-powerful and benevolent Creator, and the existence of sin and misery. Perhaps you have on hand discourses prepared in the seminary, on these subjects, unless, indeed, your instructors

(actuated by an unworthy jealousy for their own reputations as theologians) have discouraged you? Lose no time in preaching these sermons; if you do not, speedily use them, I fear you never will.

Let your topics be striking and adequate; advertised, and if they have a little Scriptural flavor to them, it will hardly be objectionable. Thus: "The Long-Haired Athlete, or, How Samson Punished Them"; "The Foxes, A Story of Many Tails"; "From Dock to Bed, or Tips and Downs in the Life of a Prophet." I have known a series of discourses similar to these to increase the volume of a congregation, and also the weight of the collection (mostly in copper).

If you desire large success (and who does not?) and seats in the aisle, I advise you to be known as a very broad theologian, to doubt, and perhaps to deny many of the doctrines which you now profess, at your ordination, to believe. It is surprising how this will increase your reputation with outsiders, who don't care a straw about any religion, and how cordially they will disapprove of the response of an earnest young minister to your present position, and really need their help.

It was recently present in an assembly of learned divines where the question was discussed whether it is wise for the minister to keep his old sermons. On this point I do not hesitate to speak with authority. Keep your sermons, by all means, and the more you have, the better. You can use them over and over again, and how capable you were, in these earlier days, of elucidating that which is now the mystery of an omnipotent deity, you will also, with profitable pain, consider how much you have lost of your pristine orthodoxy. You will be thankful that ordaining councils, in the collective perspicacity of the universal church, are placed at the beginning of the career of our ministerial career. Rarely have I known a clergyman of mature years who could stand the examination of an ordaining council, to whom I addressed the inquiry: "Why do you demand of the young ministers a more rigid orthodoxy than could be afforded by the members of the council themselves?" His reply was: "I am not sure, but I think the inevitable shrinkage." If you find that you stand just where you did, and that you are not a little wiser, thank the Lord that in all the years that have passed, you have not indulged in the dangerous luxury of growing so much as the breadth of a single hair.

By this time the evening was somewhat advanced; the assembling number was observed to lean over and whisper in the ear of Dr. Dobbs, who, in some little confusion, brought his remarks to a close; greatly to the regret of the morning paper informs us of the editing and the expected audience. The Independent.

QUESTIONS ANSWERED.

HOLIDAY.—Is New Year's a legal holiday? Ans.—Yes.

MOUNT BRIDGES.—If a ram enters the premises of A, who does not know and cannot find it, and it is found in the right step for him to take? Ans.—He could turn it on the road or take it to pound.

C. B.—I hired on a farm for one year, expiring on Christmas Eve, or Christmas morning. During that time I lost two days, being as Christmas and Sunday are holidays, would those two days fill the place of my lost time, or would I have to work on Monday and Tuesday? Ans.—If your employer has a right to and insists upon the lost time being made, you must put it in, irrespective of the holidays.

HURON.—A wrote to B that he had a first-class grain grinder to sell for \$100. B bought it for his use, and he used it for one year at 6 per cent. The grinder turns out to be of no use, as it grinds too fast and will not make good work to grind faster than 600 pounds per hour for ten hours at a dressing. Can B return grinder to A and demand his money? Ans.—Upon the facts he must keep the grinder and pay his note, but he may have a claim for damages if the grinder is not first-class. Consult a lawyer.

CHESLEY.—We are farmers, living on 60 acres of an improved farm, and have sixty-five acres of our land is taken into the corporation as farm property. Can the house be assessed as a village property? Ans.—Yes.

2. Our son built a house on the farm to live in, and owns the farm. Can either of the houses be assessed as a village property? Ans.—Yes.

3. Can we appeal to have all our land assessed in the township? Ans.—No, but the land can be assessed as garden or farm land, under sections 21 and 23 of the assessment act. Appeal to the county judge for the village, and, if necessary, from that court to the county judge. Consult a lawyer.

NEW METHOD OF INDUCING SLEEP.

In the Journal of the American Medical Association, Dr. J. B. Learned describes the following method, which he used in many cases. For many years he suffered from insomnia following a fall from his car. He tried many methods of treatment, such as cold, hot water and cold water, internal and external, friction, over-exercising and under-exercising, gymnastics, deep inspirations and numberless mental occupations. At last the following method proved a success. The principle is to induce muscular fatigue by exercises carried on in bed. Lying on his back, the patient first reaches for the feet and head-board at the same time. He then raises his head half an inch; at the same time he breathes slowly and deeply about eight inspirations to the minute, which are counted. After about twenty inspirations, the head begins to feel heavy, is dropped. The right foot is then raised (the reaching for the boards and the foot being continued), and similarly dropped when fatigued. The left foot goes through the same process. The muscles which are used in reaching for the head and foot-boards are then relaxed, and the body is elevated so that it rests on the head and heels. He then turns on the right side and reaches for the head and foot-boards again, and raises first the head and then the foot as before. The same process is gone through on the other side. Thus eight positions have been assumed, and the mind is relaxed. The sleep, if sleep has not been induced, the same cycle is gone over again.

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The Crisis in the Far East.

Will Britain and Japan Co-operate in the Pacific?

The Scramble for Possession of Chinese Territory.

(New York Sun.)

According to a telegram from London, Great Britain and Japan have informally agreed to co-operate in the far east, and the British and Japanese warships are to meet at a preconcerted rendezvous. This agreement may put an entirely new face on the Chinese situation. It does not necessarily follow that the partition of China will not go on, but this, at least, is certain, that there will be five instead of three partitioners.

From a military as well as naval point of view, Great Britain and Japan are stronger on the eastern coast of Asia than Russia, France and Germany combined. This will not be the case when the Trans-Siberian Railway is completed, but for the moment it is undeniable that the combined superior to any that the czar could array against him under present circumstances. He could count on such maritime ascendancy, for all the warships that Russia, Germany and France now have, or are likely to have, in the Pacific, would be unable to cope with the Japanese and British fleets. This was as patent on the date of the treaty of Shimonooski as it is today, and the British foreign office must now regret that it did not earn the fervent gratitude of the Japanese by encouraging the mikado to repel the Russian challenge, and thereby, which Russia, Germany and France insisted. Had the treaty stood in its original form we should not hear now talk of partitioning China; there would be no Germans at Kiao Chou Bay, and no Russians at Port Arthur, and the Japanese would now be in possession of Korea, of the Liau Tung Peninsula, and of the Manchuria, and with the two naval fortresses of Port Arthur and Kiao Chou Bay, and the fleets should act together. With such advantages of position, the two co-partitioners would be able to dominate the Pacific, and would have been quickly recognized as the protectors of the Middle Kingdom.

It was, indeed, a precious opportunity, which England missed in April, 1905, and it would never have occurred had Germany and Russia deferred the execution of their designs upon China until after the Trans-Siberian Railway was finished. Luckily for England's future interests in the Pacific, the German Kaiser could not restrain his impatience, and seized Kiao Chou Bay, thus compelling the Russians to occupy Port Arthur, lest the Japanese should take it. There is a report that the Russians are preparing at Port Arthur temporary quarters for 100,000 soldiers, but they could not collect these even at the most difficult, should they have the control of the sea, as they are certain to do, if England and Japan assume a hostile attitude. It would be far harder to march troops from the present terminus of the Trans-Siberian Railway, or from Vladivostok than it was to march troops to the Crimea, and this undertaking brought the Russian Empire to its knees.

What Japan would like to secure through England's co-operation is sufficiently clear. She would like to see resanctioned the treaty of Shimonooski in its original form, for her point of view with exasperation the spectacle of Korea and of the Liau Tung Peninsula dominated by the Russians, who are reaping where they have not sown. But Russia would fight desperately to secure an ice-free port in the Pacific, and even English rabble opinion would no longer sanction an attempt to frustrate that reasonable wish. Some way, therefore, must be found of reconciling the conflicting interests of Russia and Japan, and it seems hard to devise one which will not involve a further dismemberment of the Chinese coastland. The war is revealed upon the map, let Korea be occupied by the Japanese, who might, in the course of time, restore it to its ancient position; but if he himself retains Port Arthur, he cannot with any show of decency refuse to support the German claim to a similar concession. France, however, as well as Germany, backed Russia in demanding revision of the Shimonooski treaty. It follows that if Germany must now have compensation for the loss of Korea, France is also entitled to reward.

On the whole, it looks as if China could not escape further devastation for England and Japan could not, without a war, restore the state of things in the Pacific. The present treaty, therefore, is a treaty of peace, but one thing they can easily do. Such is their present preponderance in the Pacific, that they can, without recurring to hostilities, they can, undoubtedly, secure the return of Korea and sea to the coast to those gained, or expected, by Russia, Germany and France.

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