

It is also by his myths that we are able to trace connections with the human family in other parts of the world. Yet, where the analogies are so general, there is a constant liability to mistakes. Of these foreign analogies of myth lore, the least tangible, it is believed, is that which has been suggested with the Scandinavian mythology. That mythology is of so marked and peculiar a character, that it has not been distinctly traced out of the great circle of tribes of the Indo-Germanic family. Odin, and his terrific pantheon of war-gods and social deities, could only exist in the dreary latitudes of storms and fire, which produce a Hecla and a Maelstrom. These latitudes have invariably produced nations, whose influence has been felt in an elevating power over the world; and whose tracks have everywhere been marked by the highest evidences of inductive intellect, centralizing energy, and practical wisdom and forecast. From such a source the Indian could have derived none of his vague symbolisms and mental idiosyncrasies, which have left him, as he is found to-day, without a government and without a God. Far more probable is it, in seeking for analogies to his mythology and cosmogony, to resort to the era of that primal reconstruction of the theory of a Deity, when the human philosophy in the oriental world ascribed the godship of the universe to the subtle, ineffable, and indestructible essences of fire and light, as revealed in the sun. Such were the errors of the search for divine truth, power, and a controllable Deity, which early developed themselves in the dogmas of the Assyrians, Egyptians, Persians, and wandering hordes of Northern Asia.

Authors inform us that the worship of the sun lies at the foundation of all the ancient mythologies, deeply