

he brought with him. After a long stay on earth he disappeared in another fog, and they saw him no more.

Some of their legends give the order in which men, animals, and all things came into being. They say, "We black men had the same origin as you white. All came from out of the earth—we, the blacks, first, and after that the whites. But we did not bring much with us—only a few cattle, a little corn, spears, picks, fire to cook with, potter's clay, and just wisdom enough to help ourselves when we are hungry, and to know the time of digging, so as not to die of famine. And yet we thought we had all things, were wise, and that there was nothing which we did not know. But when the white men made their appearance wearing fine clothes, able to perform wonders, driving big teams, and bringing with them every kind of goods in great abundance, we saw how verily we black people came forth without a single thing, utterly destitute because we came first and in a hurry, while the white people waited for all things, and delayed that they might scrape out the last bit of wisdom. And then as to the order in which men and things made their first appearance, we used to hear it said by our fathers, they too having heard it from others, that the first to come into being was a man, next a woman, then a cow, then a dog, then all the little animals, then elephants—all in pairs—then corn." This part of the untutored African's story reminds us of some of Milton's words :

"The earth obeyed, and straight,
Opening her fertile womb, teemed at a birth
Innumerable living creatures, perfect forms,
Limbed and full grown."

And so the sacred Scriptures, where we are told that God said : "Let the earth bring forth the living creature after his kind, cattle, and creeping things, and beast of the earth after his kind ; and it was so." Nor is it otherwise than natural, and in a sense correct "to refer the origin of all things secondarily to the earth ; since from this it is that the elements of the material organism of all living things are derived."

In our day we hear not a little about the development of one species from another, as of man from the ape ; but the Zulus have a legend which makes the transmutation go the other way, so that man is not an elevated ape, but the ape a degenerated man. The story is, that the chieftain of a certain idle tribe, too lazy to grow their own food, told his people to pack up, take their picks and all, and follow him far away into the wilderness. So they took their effects—picks, pick-handles, and other things—binding these handles, withal, upon their backs. And so it was that in some way—we know not just how—these handles became caudal appendages ; hair made its appearance on their bodies ; their foreheads became overhanging ; and so they became apes, went to the precipices, and had their abode among the rocks. A Mussulman legend is to the same effect. It says that on one of Soliman's trips from Jerusalem to Mareb he passed through a valley inhabited by apes which dressed and lived like men, at which he