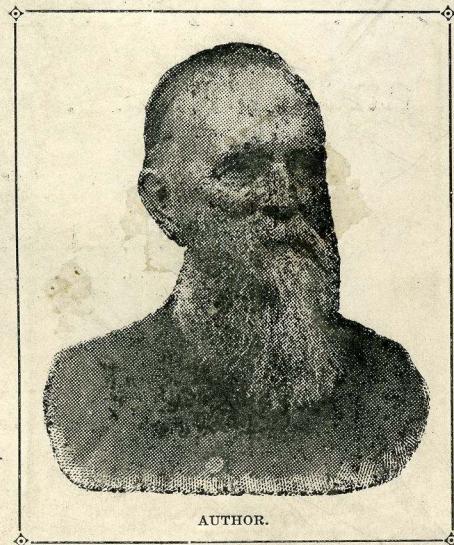


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WHO WERE THE
MOUND-BUILDERS ?



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THE MOUND BUILDERS.

Who were they? Whence did they spring? Rev. Jose Jorebar (Pronounced Yo-say Yo're bad). It is the author's *nom de plume* used to avoid the frequent use of I) thinks many of their relics point strongly to a famous nation of antiquity, Perhaps I cannot do better than to give you briefly the steps, by which he was led to this conclusion.

From his earliest recollection he listened to his father's descriptions of the earth—works at Marietta, Ohio. Liber, the father, attributed them to the early French explorers, and supposed them to be forts. This theory did not long satisfy the son, who delighted in the study of military affairs, both ancient and modern. From the description these works could never have served the purposes of a fortification. From reading and conversation he soon learned of other similar earthworks some larger; others smaller, as at Lebanon, Circleville and Newark, Ohio, and thence southward through both Mexico, Central and South America. He also learned of cemeteries hundreds of acres in extent, as that opposite Vanceburg, Ky., evidently the burial places of the common people, and of burial mounds of great width and height, as that at Moundsville, W. Va. evidently the last abode of several distinguished persons, as monarchs, generals, and quite frequently of giants.

These, and other similar facts early led Jose to conclude 1st. *That America had once been densely populated with a prehistoric race far more energetic and preservening than the lazy Indians, and that among them were found a few giants.*

In his twenty-third year he visited his uncle Jas. Guarda, Esq., of West Zanesville, Ohio, and found him principal of the city school. A lady assistant showed Jose a talbet of magnesian limestone, elliptical in shape, three inches long, three-fourths of an inch thick, plane on one side, and highly polished, but with the bust of a young woman, in demi relief; on the other. Both the features and the workmanship were perfect. With an expression of delight he asked "Where did you get it?" "The other morning, after a freshed, one of my little pupils picked it up among the smooth stones of a brook, as he came in from the country," said she. "Do you think it is the work of some aborigine of this country?" "Well, if by aborigine you mean Indian, I say no. For the red man is no artist has neither the taste nor the patience for the like of this.

But if by aborigine you mean a much older and more advanced race, I say yes mam." Multitudes of specimens of their work led him to conclude, 2nd, *That among prehistoric Americans were many individuals of artistic taste and skill.*

On July 7th, 1860, Jose was returning from College with his diploma, and again spent a night with his uncle at Zanesville. In the morning the Squire walked to the station with him, and there introduced him to several of the learned men of the city going on an excursion to Newark, Ohio to see a great curiosity dug out of a burial mound near there a few days before. It was said to be, "a stone talbet with images and hieroglyphics on it," and was supposed to be a masonic implement.

Seven years later, as a member of the old Synod of Columbus he visited Newark, and saw and handled that talbet. It was of magnesian limestone, about $1\frac{1}{4}$ inches thick, a rightangled triangle in shape, and highly polished. Set it on its base, with the perpendicular facing you, and you have, in demi-relief, the bust of an ancient warrior of very stern countenance, with breast plate and helmet. This demi-relief is the prevailing style of sculpture that accompanies these burial mounds from India through Phoenicia and her colonies in northern Africa, western Europe, the Brittis Isles and in America from the Great Lakes to Patagonia. As an exception to this rule see the stone image in the Smith Sonian Institution at Washington, D. C. with a sun-dish in its lap, from Lake Nicaragua. To Jose's amazement, on the brow brand of that helmet was inscribed in the plainest of unvoweled Hebrew the compound word.



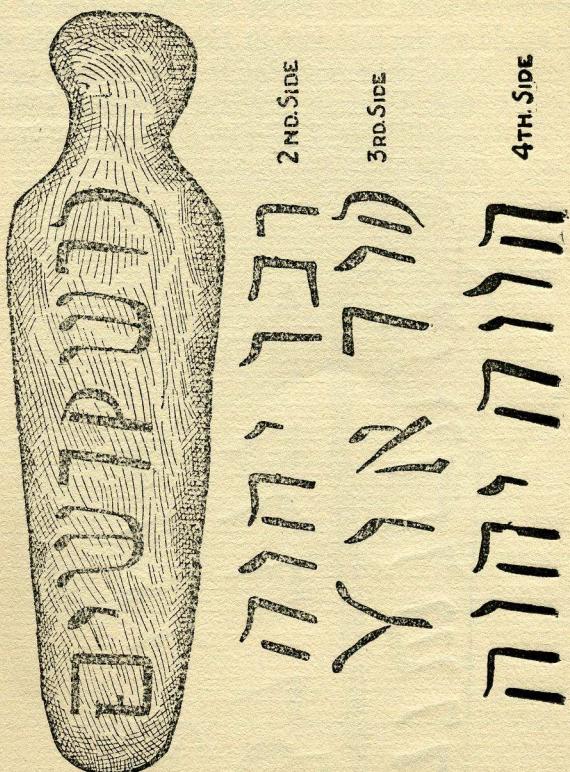
Turn the talbet so that the perpendicular becomes the base, and the base faces you, and you have another similar bust, but without

the inscription. Turn the talbet so the perpendicular faces to the left and you have along the hypotenuse, which is about eight inches long, the image of a panther with a human head and face, also in dem-relief. On the side of this image is a literal inscription in what he now believes to be alphabetical Phoenician. Here then were Mound Builders in possession of the Hebrew language, and either the Phoenician or some cognate language, worshiping Jehovah under his Hebrew name, along with some ravenous beast.

He concluded therefore:

3rd. *That the prehistoric Americans were either the ten tribes of Israel lost for their idolatry, or more likely some of their idolations neighbors. (See note A. Appendix.)*

The finding of this talbet stirred up considerable interests in American Archaeology, and led to further search for relics. Mr. David Wywick, an engineer, tending a stationary engine in the neighborhood, found in what seemed to have been the foundation of a wooden building, at some remote date, a masonic pointer or key stone with four very perfect inscriptions in Hebrew. The material is fine hone stone of a bluish gray color. In shape, it is a four-sided, truncated cone 5½ inches long, with a round knob at the larger end for a handle. The following cut will give a correct idea of each of its four sides.



The translations are in their order.

Holy of holies.

The word of Jehovah.

The wicked world.

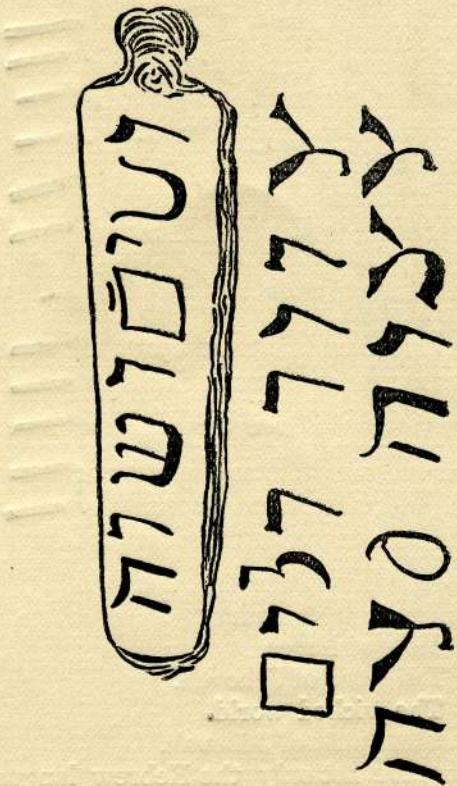
The Spirit of Jehovah.

Here we seem to have not only the Hebrew language and the

name of Jehovah twice, but a reference to the inner veil of either the tabernacle, or Solomon's temple, on an implement of Free Masonry of well known use, from the earliest stage of that order to the present.

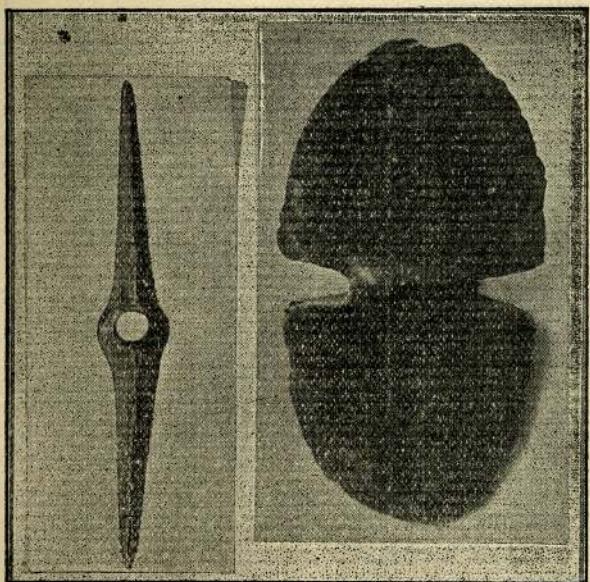
For the cut, with its inscriptions, measurement and history, Jose acknowledges himself indebted to Benson Lossing's Pictorial Field-Book of the War of 1812, Art. on Licking county. (See App. note B.)

In October 1895 Jose received from its owner Jas. C. Wright, of Fredonia, Ohio, the following drawing of another, but smaller implement of the same kind, with three mottos. Most of the letters are of a style as old as the first two in the fourth motto above. In his accompanying letter he says of the stone, "It was found on the fair ground at Newark, Ohio, in grading the race track 12 or 13 years ago." That was 1882 or 1883—twenty-two or twenty-three years later than the preceding specimens.



Translated: *Their dreadful (sacred) things hath he deposited. Take thou up the implements. The crowd will rush.* (See note J.) From these two implements and their inscriptions Jose concludes.

4th. *That the Mound Builders were either Hebrews or Phoenicians—that among them were Free Masons, of whom the Hebrew was the sacred language, and its older style of character was preferred.* As a further confirmation of the belief that they had masonry, it ought to be stated that a double-bitted ax of beautiful design and finish $3\frac{1}{2} \times 6\frac{1}{4}$ inches, with an eye three-eighths of an inch, drilled through the head—another well known implement of masonry in the same early stage—is now (1906) in Jose's possession.



This ax, as you will see from the accompanying cuts, is too frail for anything but ceremonial uses. Its material is Huron Slate. It was raked up among forest leaves, by Calvin Squires of Braxton Co., W. Va., in 1880 and presented by him to the present owner in 1881. It was found near a temple of the sun inclosing one acre, and a mate to it had previously been plowed up inside the temple. Another very similar ax had been found near Circleville, Ohio, and figured in the Cincinnati Inquirer, in 1879, under the ridiculous name of "A Butterfly Stone." Of its ornaments you shall hear presently. Both the Phoenicians and the Mound Builders were

smelters of copper. (Compare I Kings VII. 13-46, with Lublock's Prehistoric Times P. 250 and Foster's Prehistoric Races P. 259.)

The Maltis Cross a well known implement of masonry is found from the Great Lakes to Patagonia. See Allen, Vol. I. page 610.

That Free Masonry, in its earliest stage was simply buildery, and the Free Masons a vast building firm, there can be now no doubt. Whether it was at first wholly Phoenician, and the Hebrews merely admitted to partnership, at the building of Solomon's temple, or whether the firm was then and there first organized, I cannot say. One thing is certain, viz that the Hebrews and many other nations of western Asia employed them largely in building their temples and palaces, as their bevels, pannels and private marks testify. Wherever clearly marked Phoenician work is found, it is therefore admitted to be the work of this great building firm. Hence the ax, as well as the trowel, the compass, the square and the pick, has ever been one of the symbol of Free—Masonry. (See Masonic Dictionary, Art. Knights of the Golden Ax.) Hence ceremonial axes are found in all the colonies of the Phoenicians named above. Several have been found in North America.

In 1882 Jose learned to his satisfaction that when they were building the C. & O. R'y west of the Great Kanawha River the hands dug up, in an old land-slide, a copper saw casehardened till the hardest file could hardly scratch it.

In July 1883 at the meeting of the West Virginia Editorial Association at Weston, the then editor of the Republican paper at Moundsville told Jose that he had lately dug out of a drift heap of timber under 54 feet of seemingly native clay, near the great mound, a copper punch, with its head clearly battered by use, but its point perfect and casehardened as above. It had a round eye through it, as if to receive a wooden handle and was therefore designed for working hot metal.

At the Smithsonian Institute, Washington, D. C. may be seen today, as Jose saw them in April 1888, in the show case with the skeleton of the Licking county, Ohio giant, three casehardened copper skinners, (axes the department calls them.) The largest is not more than 2x5x7 inches, without eye, or groove, or other arrangement to hold a handle, and beveled short, on both sides, to a blunt edge. Evidently they were held in the hand, by the rounder end, and the blunt edge forced between the flesh and the ripped hide in skinning animals, as the similarly shaped stone implements. (See note J.)

But why multiply illustrations. All, who are familiar with Mound Builder relics know the fact that prehistoric Americans had the art of casehardening copper. History tell us this art was invented by the Egyptians and borrowed by Phoenicians. But from many of the foregoing facts Jose infers.

5th. *That the Mound Builders were not Egyptians, and therefore likely were Phoenicians.*

About the time the Cincinnati Inquirer published the cut of "the butterfly stone" it also published a cut of another talbet perfectly covered with engraving, designed, no doubt, as patterns for larger ornamental work on stone. This also was found in a burial mound near Circleville, Ohio.

The same year The Rocky Mountain Presbyterian, of Denver, Colorado, published a photograph of the sacrificial stone from the summit of the pyrmoidal temple of the sun in Mexico City. This is the same stone, on which were slaughtered, at sunrise next morning, in sight and hearing of their fellow soldiers, the five captured from Cortes in his first unsuccessful assault upon the city. It is now in the museum of that city.

The next year (1880) The Century Magazine published photographs of ornamented buildings still standing in old Petra, Arabia, known to be the work of the Phoenicians at a very early date.

In July 1895 The Review of Reviews published, on pages 56, and 57, photographs of ornamented buildings in Yucatan, taken from Dr. Le Plangeon's Explorations.

Taking these four sets of ornamental carvings and comparing them each with the others, he found that perfect identity of style and figure runs through them all. Again he compared these four sets with cuts in Mr. Walcott Redding's work—"Antiquities of the Orient Unveiled"—as Nos. 4, 9, 12 and 13 on page 120, and the first three on page 139, all known to be Phoenician, and found the identity. The same Maltis crosses, arrow and spear heads, triangles, vessels, animal and human forms, faces and costumes run through all. This identity forced him to conclude.

6th. *That the Pueblos, Aztecs, Toltec Mayax and Mound Builders were one and the same race, and all of Phoenician origin.*

When Bishop Marvin of the M. E. Church South was visiting Jerusalem a few years ago, the learned Rabbi of that city, in showing him the massive substructures of the temple remarked, "Here are the very stones hewed by King Hiram's men for Solomon." "How do you know?" asked the Bishop. "By the rebate, or bevel,

on the outer end, or edge, which is known to be the Phoenician mark the world over," replied the Rabbi. One tier is laid with the bevel up and the next with bevel down, so as to form a horizontal grove. Sometimes these grooves are turned in a perpendicular direction also forming pannels with the horizontals. (See M. Walcott Redding's "Antiquities of the Orient Unveiled," pages 103, 111, 118.) Compare with LePolangeus photographs of palace in Palanque given in Review of Reviews for July 1895, page 57 and 59, and Allens History of Civilization Vol. I pp 554, 627, 639.

In the year 1880, at Loydsville P. O., Braxton Co., W. Va.. a bank of clay 12 feet high, mixed with waterworn boulders, was washed away by a freshet in a small creek. Among these boulders was found a block of porous red slate, (a substance unknown in that region) with six hewn and one broken face. The marks of the workman's chisel or pick were as plain as if made that day. The tool was precisely two inches wide. This stone had been hewed to the try square, and on one end had the bevel described above. The next year it was presented to Jose, and remained in his possession until he left that state five years later.

Then comparing the photographs from Petra referred to above, and the cuts last mentioned with his stone, and with Dr. Le Plangeon's photographs of Mayax walls on pages 57 and 59 of Review of Reviews of July 1895, he discovered the same beveled and panneled work in all. Hence ne infers that the workmen belonged to one and tho same race.

To distinguish between this and the Hebrew pannel remember that the latter is made by cutting a square edged groove around the face of the stone near but not at the edges of the face. (See Redding's Antiquities, pages 84 and 85.)

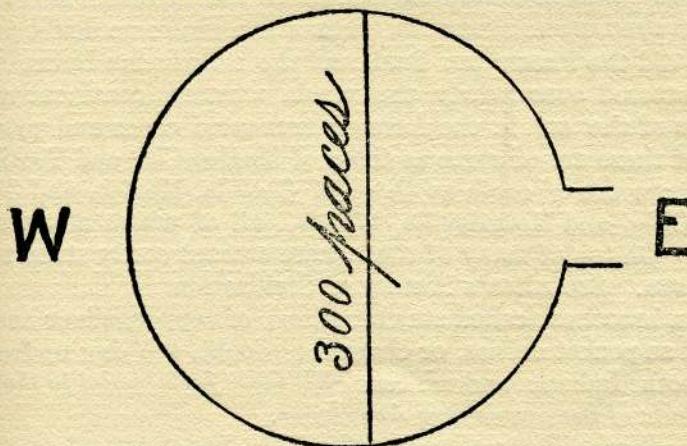
Traces of the same also appear in Dr. Le Plangeons photograph near the upper left hand corner, page 59, Review of Reviews of the above date. This looks as if the Mayax might have possessed a knowledge of that also, which would be very natural to a people sprung from the neighbors and friends of the Hebrews. Hence he concludes.

7th. That in their architecture the Mound Builders were Phoenicians.

The immense size and weight of the stones found in many of their buildings, some of them still occupied, from Lake Superior to Chili, points in the same direction. (Compare Spanish Capitals of

America, pages 412-13, with Redding's Antiquities, pages 83, 135, 143, 175.) See also Allen's History of Civilization pp 549, 570-71 and 573-74. As already stated the Newark triangular tablet bore three images, two of them of Jehovah as a warrior of very stern mein, and one of a ravenous beast. The Mound Builders then were idolaters.

From the Atlantic to the Pacific, and from the great lakes to Patagonia are found earthworks supposed to be Indian forts. As remarked before, few of these fulfill a single condition of a fort. Take as a fair sample of all that in which the fair ground at Newark is built. This figure represents its contour. In places the bank



is still eight feet high, and slopes very gently outward. The trench is still six feet deep and inside instead of out side the bank. Both trench and bank extend outwards about three rods, as indicated at E. leaving an open gateway between the trenches three rods wide. The diameter of the inclosure from trench to trench is three hundred paces. Every foot of the area inside is commanded by higher ground within bow-shot to the N. W. Hence it is better fitted for a slaughter pen than a fort for defense.

Visits to others, and inquiries concerning many more of all forms—elliptical, circular, octagonal, rectangular, and sometimes combining two of these forms—satisfied Jose that the leading characteristics of this are found in nearly all. The sunrise gate of this form, and of a width proportionate to the area of the inclosure, southern exposure, if possible on a level hillock trench inside, bank

steep inside and gently sloping outside, are common to all but one of scores heard from. That one in the Elk Valley, W. Va. has a trench outside as well as inside.

The one at Newark is peculiar only in this. Instead of the usual altar mound of earth, or rarely stone, in the centre with charcoal and charred bones upon it, this has the clay figure of a man prostrate upon his back, with the arms spread a little, the head to the east. The figure is sixty-six feet long. By the holders of the fort theory this was supposed to be the ruins of a magazine.

places
Three years later (in 1870) in view of all these well ascertained facts Jose propounded the now accepted theory that, "*All these in closures are temples of the sun,*" whom this figure no doubt personifies, as did the Phoenician Baal, and the Babylonian Belus.

Scattered over nearly the whole western continent are also temples of the sun in the form of truncated cones and pyramids. Some of these are of stone as those of Mexico City and Teotihuacan. and others are of earth as those of Cholula, Mexico. and Miamisburg, Ohio, and Moundsville, W. Va., all of which also served as tombs. On top of many of these were erected costly stone temples to the sun. See Allen's History of Civilization.

Sun brooches (called star brooches) of copper, silver and gold, carried as pocket deities, or charms, no doubt, are dug up frequently by both Indians and whites. *All these facts point to the sun as chief deity of the prehistoric Americans.*

The Circleville ax already referred to, has engraved on one face of one of the bits, a tiger standing over a serpent, and on the corresponding face of the other bit a rampant alligator, to which a woman is pouring out a drink offering into a basin.

There is near Newark, Ohio, an alligator mound and a serpent mound, each of huge dimensions. Adams county, Ohio, has a serpent mound 300 feet long, with an egg shaped boulder 3x6 feet in its mouth. All these point to the worship of ravenous beasts and reptiles.

It is a well known fact that the Phoenicians built mounds and pyramidal temples—"high places"—to the sun god, Baal, and worshipped all these just mentioned as deities (See Redding's Antiquities, page 247, and Ignatius Donnelly's Atlantis, page 336; also Review of Reviews for July 1895, page 56.)

To all these the Egyptians would have added cattle worship,

and would not have been familiar with Free Masonry and the Hebrew language and religion. Hence Jose infers.

8th. *The religion of the Mound Builders was clearly Phoenician rather than Egyptian.*

On one of the other faces of the Circleville ax, referred to above, was engraved a large square divided into twenty-four small squares, each of which contained a letter of the Phoenician alphabet.

This, with several of the above facts led Jose in 1880 to make the following offer. "If any individual or society will furnish the funds, I will first qualify myself for the task, and then go down and ascertain whether the language of the Pueblos, Yumas, Mayax, on any of the Central America peoples, is Phoenician or an offshoot therefrom." Ignatius Donnelly saved him that trouble. In his new Atlantis, Chapter VII, he proves the essential identity of the Mayax and Phoenician, or rather that the Phoenician letters are but the Mayax letters simplified. Jose insists that the Mayax is the older, sacred and more ornate form of the Phoenician, imported by priests and preserved in inscriptions, sacred records and the like in America, but simplified in Asia to meet the demands of the common and more commercial people.

If the Mayax is Phoenician names in the two, especially names of natural objects, cities, etc., ought to correspond. Wherever English emigrants settle they have their London, Liverpool, and Manchester; and German emigrants have their Berlin, Dresden and Hamburg. This is just what we find in America where the Mayax names are preserved. Donnelly in his Atlantis, page 178, gives the names of five cities in ancient Phoenicia and five cities of essentially the same names in Central America. We have no lists of Phoenician and Mayax words for comparison. But the Hebrew is a son of the Phoenician as the Cheopennec is the son of the Mayax. Donnelly gives in his Atlantis, page 234, lists of words that are essentially identical, from these tongues. Hence Jose infers that the mother tongues—Phoenician and Mayax—are one and the same.

Dr. Le Plangeon found an intimate resemblance between "the hieratic, or priests alphabet, the grammatical forms and the syntax" of the Mayax and the Egyptian. And it is a well known fact that the latter is a twin brother of the Phoenician language.

In the Chaldee, Hebrew and Syriaic "Maya" means water, and the Yucatanese call themselves Mayax—"waters" i. e. dwellers by the water. From all these facts Jose infers.

9th. *That the Mayax and the ancient Phoenician are one and the same language.*

It is a well known fact that the Phoenicians navigated the seas at a very early date. They founded Carthage in northern Africa 870 B. C. No student of ancient history needs to be told that when Solomon was building the temple, 1012 years B. C. Tartessus, at the mouth of the Guadelquivir in Spain, carried on a heavy trade with Tyre, its mother. This is the Tarshish of Ezek. XXVII, 12th and Jon. I:3rd, &c. Its trade with England in tin and lead mentioned by the prophet no doubt, accounts for the inscriptions on the rocks, the burial mounds and trinkets found in them, identical with those found in America. (See Wm. Smith's Bible Dictionary, Art. Tarshish, and Donnelly's Atlantis, pages 139, 341.)

It is well known that from Tyre to Tartessus they sailed by the stars without touching land, before the invention of the mainers compass. Going via Ireland, Iceland, Greenland to Labrador there is no voyage between countries longer than that. One of the old legends that is said to have encouraged the Norsemen to undertake western exulsations. was to the effect that navigators, originally from India, had reported a fertile country with a tropical climate, and rich in minerals, lying in that direction. This exactly describes the Phoenicians, who are Mongols, and said to be from India at a very remote age.

The Mound Builders were characteristically Mongols. Compare any Mound Builders skull, with its angular eye sockets and prependicular rear side, with the skull of an Indian or Caucasian, with its oval eye sockets and projecting rear side, to your own satisfaction.

Hence Jose concludes.

10th. *That the Pueblos, Yumas, Mayax, Aztecs, Toltecs and Incas were all essentially of the same Mound Builder stock, and of Phoenician origin.*

He has great respect for Ignatius Donnelly's erudition, and admires the mass of facts he has collected, but respectfully rejects his conclusions. Prehistoric Americans cannot have come from Atlantis, because Moses, the Hebrew language, religion and temple, and Free Masonry, of all which they had a knowledge, had not come into existence when he says Atlantis sank.

By the same facts he is forced to reject Dr Le Plongeon's theory of the Yucatanese cradle of the human family and of eastern civilization.

On the other hand he thinks the Phoenician origin of the Mound Builders sufficiently accounts for the identities pointed out by both Donnelly and Le Plongeon, and the further identities traced by himself in this chapter, viz identities in physiology, costumes, usages, architecture, ornamentation, implements, arts, sciences, language, traditions and religion and Free Masonry.

The west from which Dr. Le Plongeon says certain things are reported to have come in ships to Egypt and India was likely Phoenicia or one of her colonies, as Carthage, Tartessus, or even your Yucatan, Doctor. And in those traditions from India Jose thinks he detects a slight scent of King Hirams commers via Eziongeber and that other Tartessus, likely a namesake of the above. (See Herald and Presbyter of September 8th, 1897.) The rumor, now confirmed by more explicit statement from Mexico, makes it certain that Chinese inscriptions two thousand years old have been discovered in the State of Sonoro, and have been deciphered by Chinese experts, who say that they indicate the arrival about that time of Chinese exploring parties.

The Phoenicians were well acquainted with India and Africa. Then why would they not import the knowledge of the animals of those countries, as elephants, camels, leopards and lions, as well as bearded men and negros, none of which originally belonged to America. Why could they not import a few of the last named as found sculptured in Central America; or even a few besided, auburn-haired Caucasians, as found among the Mandans and Cave Dweller? Why would they not naturally import a few highly improved grains, vegetables and fruits, as the banana, instanced by Donnelly, or even improve them here and export them to Africa? As these certainly traded with Egypt and had the art of embalming their own dead they would naturally import that art into their American colonies. (See Spanish Capitals of America p. 414.)

This theory, too, sufficiently accounts for the legends of the flood found all over the western continent; of their ancestors coming across the Atlantic in boats; and for the annual worship of a make-believe ship by a few tribes.

Whether the story of Atlantis be myth or history, the existence

of such a continent does not seem necessary in accounting for the undeniable correspondencies pointed out on the two hemispheres, to say nothing of the insurmountable obstacles in the way of that theory, mentioned above.

Jose takes no stock in Donnelly's implied skepticism in calling the Mosaic account of the flood "*a legend.*" Nor does he give him any credit for his mock reverence, when afterwards he bespeaks great respect for this "legend" because, forsooth, it is so old, ignoring its inspiration entirely.

Nor is Dr Le Plangeon's theory any better. Why could not the Phoenicians import the religious rites, the ceremonies, the images and legends of Egypt and India into America as easily as the Mayax could export them? Since; as shown above, the Mayax were Phoenicians it is quite natural for their records to speak of the mutual commerce as their own.

He also virtually denies the inspiration of the Mosaic account of the flood, and of the murder of Abel. He thinks there was a woman in the latter—that in the second generation of men there was a very great and wealthy empire on earth, with a written, alphabetical and idiomatic language—that there could not have been more than one fratricide through jealousy among the royal families of earth at, or about, the same time, and with similar names in twin languages!! Dr. Le Plangeon, great and successful explorer as you really are, don't you think, with your skepticism, florid imagination, and faculty of jumping at conclusions, you would make a better higher critic? Jose humbly suggests that you and your fellow explorer, Mr. Joseph P. Goodman form a partnership and embark in that business.

Tyre planted Carthage as a colony 869 B. C. Tartessus and her American colonies may have been planted much earlier. Solomon dedicated the temple 1006 B. C. and the commerce of Tyre with Tartessus was old and extensive then—how old we do not know. (See II Chron. IX: 20, 21.) Nor do we know when her trans-Atlantic trade began; but likely it was over 300 years ago. That date would find them in possession of all that we find in their works here in America, except Free Masonry, and the later form of the Hebrew letters, found mixed with the older forms in most of the inscriptions yet found. Those two could have been introduced any time before the destruction of Tyre by Alexander the Great 330-332 B. C. and for a hundred years more they could have come over from Tartessus

or Carthage. That would give them an occupancy of 2000 years before 1492 A. D. when, "Columbus crossed the ocean blue"—long enough to fill the land and do all that Europeans found done, and let it get to looking old.

Then to sum up the whole matter as briefly as possible.

The Prehistoric Americans were Phoenicians; because.

1st. They had a knowledge of Jehovah; of the Hebrew language and religion; of Moses; and of Free Masonry; and yet worshipped idols.

2nd. They had the language, the arts, the sciences, and the religion of that nation.

3rd. They had the legends, the costumes, the implements, and the physiological peculiarities of the Phoenicians.

4th. Their style of building, both plain and ornamental, and their "high places," of both earth and stone for sun, or Baal worship—turncated mounds and pyramids—are the same as the Phoenician.

5th. Their knowledge of many animals and races of men not indigenous to America, and their belief in their own trans-Atlantic origin point to the Phoenicians.

6th. Their pottery and discoidal stone bases were the same.
(See Allen, Vol. I pp 234-404-5, and Atlantis, pp 290-1-3-6.)

Appendix.

NOTE A.—A number of Hebraists had seen that tablet before, and at least one of them had that very morning made a fac-simile of the inscriptions. Jose could never imagine why none of them ever read it, unless they were afraid to believe their own eyes. The lack of vowel points—a modern invention—surely ought not to have prevented them.

This is the second batch of Hebrew, left by the Mound Builders, that came to his knowledge. The first was found by Rev. Marcus Whitman, the pioneer missionary of the Presbyterian Church to Oregon. It was a brief account of the flood written on a piece of finely dressed skin, and kept in a tight stone box dug out of a mound, and used by a tribe of northwestern Indians as a charm to drive away disease.

There was a rumor that the man who dug down the mound near Newark had confessed that he made the triangular slab

and hid it where the two young men found it in the fresh dirt of the mound. But he was neither an artist nor an educated man, in fact but little above a shrude clod-hopper. Hence this story is absurd. If it is said he hired it done, how many artists well versed in very ancient Hebrew had the little vilage of Newark in 1860. If it had such men how comes it that for seven years these letters were supposed to be undecipherable hieroglyphics ? An ignorance of what they were could only have gained credence for either of the above theories. For had any one translated the name when the stone was first found it would have brought a large sum. Jose suspects its present owners are as ignorant of its meaning as were its finders. He told no one but the brother who made the fac-smile referred to above, viz: Rev. J. C. Gillam, of Wayne county, Ohio.

The material and workmanship are "of a piece" with the three axes and two other talbets described above.

Note B. Tnis is the third batch of Hebrew that came to his knowledge from prehistoric Americans. The first and second letters of the third motto were of too old a type for B. Lossing's translator, and hence this motto is now given to the world for the first time. Also by some mistake the first word of the fourth motto he renders "word" instead of spirit.

The fourth batch was found a little later in another region. It was an abbreviated form of the ten commandments, in archaic characters on a talbet of magnesian limestone, in an oval box of the same materlal, with an almost airtight lid. Over the inscription there is, in demi-relief, the bust of a man with the Hebrew letters



= MOSES

near and to the left of the head, in true Phoenician style. (See B. Lossing's work quoted above, same section.)

The fifth batch is on a stone talbet found in a mound in Michigan, as reported in the papers of that region in the spring of 1895.

Note C. This is the sixth batch of Mound Builder Hebrew brought to his knowledge. So far as he knows the genuineness of none but the secnd has ever been doubted.

Note D. Jose is not a Mason and therefore has to depend for information on Masonic matters upon the most learned members of t hat order he can find.

The use of these pointer stones or key-stones is this. The stone.

is this. The stone, with or without mottos, was buried. by the Master Mason condecting the ceremonies, just inside the N. E. angle of the foundation. Its point indicated where to look for other deposits, such as we put into the corner stone of a church, court-house, or school building. If it pointed downward, dig deeper, if towards another corner of the building, dig inside that angle of the foundation.

Note E. Because the sleeve of the warrior, pictured on one of the bits of the Circleville ax, seems to be neatly fitted into the coat, some of the antiquarians pronounce the ax a forgery. Viewed in the light of the above facts that difficulty varnishes. A people artistic enough to do the ornamental work on Solomon's temple, and on many American ruins and relics, could surely fit in a coat sleeve.

Note F. Rev. John Menaul, M. D. of N. M., tells us that old men of the Moquis, in the northwestern part of that state, say that within their memory an epidemic of typhoid dysentery, (as he judges from their descriptiod of it,) nearly exterminated their nation, and drove a mere remnant of them from their pueblos, still standing in the Rio Grande Valley. Hence the name Moquis (Death) Pueblos, given them by their neighbors.

Their filthy habits and crowded life, in illy ventillated pueblos, certainly would invite such epidemics. Laguna, e. g. is but 300x300 feet, and three stories high, with a large open court in the middle for washing and cooking. Yet into this one building are crowded 1500 people, when all are at home. Jose thinks some similar pestilence has either depopulated the eastern and northern states, or driven away the prehistoric inhabitants. The burnt foundation stones of their wooden pueblos are often met with, but seldom recognized, partly on account of the rapid disintegration of the stones after burning, and partly because Europeans are unaccustomed to see buildings cover such large areas as in Fayette county. W. Va.

Note G. Jose solemnly affirms that the facts presented in this chapter are not the fruits of research on his part. but have come to his notice providentially, and mostly unsought, one by one during a period of fifty years. Hence he feels called of Providence to present them to the public in what seems to him to be their *true* relation and significance.

Note H. In view of the work done by Donnelly, Le Plangeon, Goodman and Jose Joreba, the writer hereby calls upon all Heilraists,

and other learned and intelligent men, to carefully scrutinize every thing having the appearance of ancient litteral inscriptions, make a fac-smile of it, and try to get it translated, or at least identified with some known language. Likely many like those described above have been thrown aside as undecipherable hieroglyphics. Since I begun to write this chapter the mail brought me a fragment of a stone talbet found in Washington county, Ohio, on which are neatly inscribed the Mayax (Phoenician) letters for A. M. NN. Ch. and S. as given in Donnelly's Atlantis, page 219. See also Virgil A. Lewis' History of W. Va., pp 15, 16, for more of the same kind of letters on a stone talbet. May the other letters of this talbet not be from the same alphabet only modified a little by Carthaginian and Tartessian usage? How it came to be here this pamphlet sufficient explains.

Note I. In the year 1815 Joseph Merick, Esq, dug out of a burial mound a human skeleton and with it a Jewish philaetary, whereon were written in very antique Hebrew these three passages of Scripture, Dent. VII:4-9, and XI:18-21 and Ex. XIII:11-16. This was on Indian Hill, Pittsfield, Mass., and is the most northeasterly mound of which we have heard. (See "View of The Hewbrew" by Ethan Smith.) While this burial may have been a Hebrew, as Mr. Smith thinks, is it not more likely he was a Phoenician proselyte to Judaism? For the Jews seldom buried such trinkets with their dead.

This is the 7th batch of Hebrew found in mounds in America, so far as Jose knows.

Note J. Dr. W. K. Morehead found in a mound near Chilacot-hie, Ohio, no less than 66 of these axes, the largest weighing 38 lbs.

J. F. Snyder, of Virginia, Ill., found 10 axes not all of one kind but of three makes.

See Antiquarism of September and October 1897.

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