

upon the Indian of the western coast, will be impressed that a Chinaman is before him; he who looks upon a Chinaman, either east or west, will see an Indian. There is the same high cheek bone, straight, black and coarse hair and the impassive face of each to bear testimony.

The picture here presented is a faithful representation of a terra cotta image found in an excavation made by the author of this paper, in the great pyramid of Cholula, Mexico. The image was found in a condition that would prevent any attempt at fraud; it was found in an excavation or trench made in a lower terrace of the great pyramid and in close connection with small objects of pottery. It is the face of a Chinaman. The theory is that these images were made to represent the people who participated in building the pyramid. Whatever there may be in this, the fact remains that the image was found in the situation described.

Mexico a Land of Mystery.

Mexico is a land of mystery; the Aztecs, who came to the valley about six hundred years ago were themselves intruders, the successors of a race that had flourished and fell many years before the advent of the latter. The Aztecs were not the builders of the great pyramids at Teotihuacan and at Cholula. They came to the valley where the Toltecs (so called) had flourished, appropriated the idols and sculpture of the vanished people, made sacrificial stones of the historical records of their predecessors and built lowly teocallis in imitation of the great structure in the ancient City of the Gods, Teotihuacan.

Nearly one thousand years prior to this, Quetzalcoatl had introduced the gentle religion of the Buddhists. We have no means of knowing who had been in the country before, but it seems there were no human sacrifices, so far as is known, until after the Aztecs had taken possession of Anahuac.

No less a historian and scientist than the great Humboldt, bears testimony to the Quetzalcoatl myth, if myth it be, and to the facts that give it a solid foundation in American mythology. It is to be said that tradition in nearly every instance has a foundation of truth no matter how improbable may be the relation. The story of Quetzalcoatl appears in many places. Humboldt says of him, that he was without doubt, the most mysterious being of all the Mexican mythology. Hwui Shan, the reputed leader of the party of five Buddhist priests, claims to have been associated with him. He was a high priest, a legislator and a man of great wisdom. The cult of Quetzalcoatl is well preserved among all the nations and tribes that were allied to the Aztecs and Toltecs. To this day the Quetzalcoatl myth is preserved in a belief among the Pueblo Indians, who are cousins to the

Aztecs—that he, Montezuma, is to come as he did once before in Mexico, to redeem his people. The names of Montezuma and Quetzalcoatl are here intermingled and confused; there is, however, little doubt that the Quetzalcoatl cult is introduced in the name of Montezuma.

There are images of Quetzalcoatl in Mexico that nearly resemble the image of Buddha, as he is represented in China and India. There are mounds in China, Japan and India that closely resemble the mounds and pyramids of Mexico. There are decorations in the buried cities of Mexico, which, when uncovered, display wonderful resemblance to Chinese and Japanese fresco work. The figures as well as the colors are suggestive of the Orient.

It is not incredible that there has been contact between ancient India, Japan and China with America. The route of the Chinese explorer, Hwui Shan, along the coast lines of Asia, across the North Pacific ocean, from one Aleutian island to the other, each almost in sight of the other, and thence to the Alaskan border, sheds light on the great problem. It is certain that the tribes of Siberia crossed Bering strait and it is not improbable that enterprising explorers of that day proceeded southward to the temperate climes that invited their approach.

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WE WONDER.

It would be interesting to know what the late George William Curtis thinks of the modern Harper's Weekly, supposing that Journal of Civilization to circulate where Mr. Curtis is at present. Even as we view with alarm the display of feminine undergarments in some of our contemporaries, so do we contemplate with amazement the exhibit of other worldly matters contained in the Weekly; and we are sometimes constrained to wonder, Is this the Civilization which we represent among the nations of the earth? In the current number of that publication we reckon up no less than ten advertisements of spirituous liquors of various kinds, besides solicitations in behalf of playing cards, cigars, beautiful busts, improved syringes, and other wares which were esteemed monstrous naughty by Mr. Curtis, Dr. Holland and many of their contemporaries.

Then there is a picture, given without comment, of which the moral is by no means clear to us. It represents an insurance agent being tossed in a blanket by the boys in a lumber camp. The idea appears eminently feasible, but are we to understand that the editor recommends so radical a course? Is the Weekly becoming incendiary? Or is this too an advertisement, planned in the interest of the accident insurance companies, designed to secure for them an increased patronage on the part of fire and life insurance agents?

THE NEGRO AND THE SUFFRAGE.

The Abbeyville (S. C.) Ethiopian, edited by Rev E. W. Williams, a negro, speaking of the social problem says:

"Prominent colored citizens of New York held a great mass-meeting at Cooper Union October 3, and said that negro disfranchisement was the paramount issue. They passed resolutions protesting against the disfranchising of negroes in Southern States; calling on congress to reduce the representation of such states in proportion to votes cast; asking congress to pass laws for the enforcement of the Thirteenth, Fourteenth and Fifteenth amendments to the Constitution, and a force bill if necessary, protesting against lynching; asking the president to use military force to prevent lynching.

"We think that we have lived long enough to know that great mass-meetings held by colored citizens of New York, however prominent they may be, to protest against the disfranchisement of the colored people of the south, mean absolutely nothing but trouble for the negroes of the south.

"That true life and existence which we covet, and which all good people desire that the negro should have, will not and cannot come to him by any legislative enactment or by any constitutional amendments.

"We would, therefore, say to the colored people of the country, that their best interests are not to be found in the sentiments set forth in the New York meeting reported above. We will never live to see the day when congress will pass laws for the enforcement of the Thirteenth, Fourteenth and Fifteenth amendments, neither will there be a force bill to prevent lynching passed by congress.

"Our advice to the colored people of the country is to take no stock in such delusive sentiments; to do so would be fatal to our own best interests; our destiny as citizens of this great commonwealth is in our hands; we may shape it as we will without any special intervention of congress. We have had congressional enactments in our behalf, and they are now and ever will be dead letters, so far as any intervention of congress is concerned. This is sufficient to teach us that our success cannot come to us through such abnormal measures.

"The greatest blow the negro has ever received, and one from whose damaging effects he will never recover, was given him by congressional enactments. It was the unconditional imposition of the right of franchise, for which he was in no way qualified. No government has ever done a defenseless people a greater injury.

"We do not consider that those states that have passed amendments to their constitutions abridging the privilege of some of the citizens in the exercise of the right of franchise, have done the negro half so great an evil as was done him by the National Government when it imposed this right upon him."