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American Anthropology

Disproving the

Book of Mormon.

BY
CHARLES A. SHOOK.

"The calling into question of doctrines and dogmas, wrong or inapplicable, is the intellectual right of all men, sanctioned by our great exemplar from the heavens."—*Elder S. W. L. Scott, of the Reorganized or Josephite Mormon body.*

CONTENTS:

I.	The Early Americans were Not White.....	4.
II.	" " " were Not of the Lost Tribes.....	5.
III.	" " " were "Stone Age" People.....	7.
IV.	" " " Had No Iron or Steel.....	8.
V.	" " " were only Advanced Savages....	9.
VI.	" " " were American Indians.....	11.
VII.	" " " Migrated South instead of North	12.
VIII.	" " " were Never Exterminated.....	13.
IX.	" " " Did Not Speak Hebrew.....	15.
X.	The Ancient Civilization Not Imported.....	17.
XI.	The Ancient Language Not even Like Egyptian.....	17.
XII.	The Ancient People had no "Great Spirit".....	19.
	Conclusion;	20.

THE UTAH GOSPEL MISSION,
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From Professor G. Frederick Wright, D. D., LL. D., editor *Bibliotheca Sacra*, and original investigator and writer on pre-historic man and allied subjects:

Oberlin, Ohio, March 8, 1916.

I thank you for the reading of Shook's "American Anthropology Disproving the Book of Mormon." The positions which he defends are correct, and his evidence unanswerable. My prolonged investigations concerning glacial man and the Mound Builders fully sustain all the statements made by Mr. Shook. The Mormon claims for archaeological support are made without any regard to the facts.

G. Frederick Wright.

ABOUT THE BOOK OF MORMON.

"This book must be either true or false. * * * If false, it is one of the most cunning, wicked, bold, deep-laid impositions ever palmed upon the world, calculated to deceive and ruin millions who will sincerely receive it as the word of God."—*Divine Authority of the Book of Mormon*, by *Apostle Orson Pratt*; *Introduction*, 1851.

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"For there shall arise false Christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect."—*Matt.* 24:24.

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American Anthropology

Disproving the Book of Mormon.

BY CHARLES A. SHOOK.

There are two theories upon which all of the sects of Mormonism have been agreed: that Joseph Smith, Jr., was a prophet of God, and that the Book of Mormon is an inspired and credible history of ancient America. While the entirely human character of this book has already been proved in various ways, the careful comparison in the following pages of its statements concerning the early history of man upon this continent with the facts known to science is especially interesting and convincing. Such titles as "1 Nephi," "2 Nephi," "Helaman," "Alma," "Ether" and "Mormon," which appear, are the names of books in the Book of Mormon. The figures which follow them, marked (J) and (B), are, respectively, the chapter and paragraph references to the Josephite and Brighamite editions of that book. The references are to the 1913 edition of the Josephite Book of Mormon, and to the 1888 Utah edition.

The Book of Mormon claims to be the inspired history of the ancient inhabitants of America and of God's dealings with them. It is said to have been written upon gold plates and to have been deposited in "Hill Cumorah," in Western New York, in the year 420 A. D., from whence it was taken by Joseph Smith, under the direction of the angel Moroni, on September 22, 1827, and was afterwards translated by him miraculously, through the Urim and Thummim.

According to the Book of Mormon, the first inhabitants of America were the Jaredites, who came to Central America from the Tower of Babel about five hundred years after the flood, and who continued until about 600 B. C., when they were exterminated in a civil war. The second colony was a company of Jews who came to Peru about the time of the Jaredite extermination. This colony, after its arrival, divided into two factions, the Nephites and Lamanites; the first continuing until about 400 A. D., when they were exterminated by the other faction, the Lamanites, who have continued down to our time as the American Indians.

Mormonism makes its boast that the historical claims of the Book of Mormon have been, and are being, fully substantiated by American archæological and ethnological research, as may be seen by the following quotations from Mormon authors, both Josephite and Brighamite:

The historical accounts recorded in the book are being rapidly substantiated by American archaeological research.—*Opinions of Sixty-five Leading Ministers and Bible Commentators: C. J. Hunt, (J), pp. 3, 4.*

The students of American antiquities will find upon a careful examination that no discovery has thus far been made which in a single instance contradicts the record of America's great and glorious past, as found in the Book of Mormon.—*The Book Unsealed: R. Etzenhouser, (J), p. 78.*

The Latter-day Saints base their belief in the authenticity and genuineness of the book on the following proofs: * * * The strongly corroborative evidence furnished by modern discoveries in the field of archaeological and ethnological science.—*Two Lectures; J. E. Talmage, (B), p. 22.*

It is our purpose in these pages to expose the falsity of this claim and, by the latest and most authoritative works on American archæology, to show that the Book of Mormon is a false history, untrue in its descriptions of the race, culture, arts, religions, habits and customs of the ancient inhabitants of this continent; and hence impossible to be regarded as inspired except where it quotes from the Bible.

ERROR I. THE BOOK OF MORMON TEACHES THAT THE ANCIENT INHABITANTS OF THIS CONTINENT WERE OF THE WHITE RACE; THE OLDEST SKULLS AND BONES THAT HAVE BEEN FOUND—SOME OF WHICH DATE BACK NEARLY TO THE GLACIAL PERIOD—SHOW THAT THEY WERE IDENTICAL WITH THE PRESENT AMERICAN RACE.

And he had caused the cursing to come upon them, yea even a sore cursing because of their iniquity. For behold, they had hardened their hearts against him, that they had become like unto a flint; wherefore, as they were white, and exceeding fair and delightsome, that they might not be enticing unto my people, the Lord God did cause a skin of blackness to come upon them.—*2 Nephi; 4:33-35 (J), V:21 (B).*

This is the Book of Mormon account of the origin of the Indian race, which is declared to have occurred since 600 B. C. and to have been produced by a miracle. But Indian bones and skulls have been found in deposits which date farther back than that. Dr. D. G. Brinton, one time Professor of American Archæology and Linguistics in the University of Pennsylvania, says of certain skulls found in different parts of the American continent:

All these are credited with an antiquity going back nearly to the close of the last glacial period, and are the oldest yet found on the continent. They prove to be strictly analogous to those of the Indians of the present day.—*The American Race, p. 36.*

He also gives the following conclusion of the celebrated Swiss anatomist, Dr. J. Kollman:

The variety of man in America at the close of the glacial period had the same facial form as the Indian of today; and the racial traits which distinguish him now, did also at that time.

From this, Dr. Brinton draws the following conclusion:

These very ancient remains prove that in all important craniologic indicia the earliest Americans, those who were contemporaries of the fossil horse and other long since extinct quadrupeds, possessed the same racial character as the natives of the present day, with similar skulls and a like physiognomy. We reach, therefore, the momentous conclusion that the American race throughout the whole continent, and from its earliest appearance in time, is and has been *one*, as distinct in type as any other race, and from its isolation probably the purest of all in its racial traits—*Essays of an Americanist*, p. 40.

Bancroft remarks on certain remains taken from the ancient sepulchres of Ticul, Yucatan:

The skeletons and skulls dug up at Ticul were pronounced by Dr. Morton to belong to the universal American type.—*Native Races*, Vol. 4, p. 282.

While on the mortuary remains of the mound builders, he says:

Very few skulls or bones are recovered sufficiently entire to give any idea of the Mound-builders' physique, and these few show no clearly defined differences from the modern Indian tribes.—*Native Races*, Vol. 4, p. 775.

If the ancient Americans were of the white race, absolutely no craniological or osteological proofs of it have ever been found.

ERROR II. THE BOOK OF MORMON TEACHES THAT THE AMERICAN INDIANS ARE DESCENDENTS OF THE CHILDREN OF ISRAEL; ANTHROPOLOGICAL RESEARCH HAS MADE IT NECESSARY FOR US TO REJECT THIS DERIVATION THEORY.

Wherefore, it is an abridgment of the record of the people of Nephi, and also of the Lamanites; written to the Lamanites, who are a remnant of the house of Israel.—*Book of Mormon; Preface (J), title page (B)*.

And it came to pass that my father Lehi also found upon the plates of brass a genealogy of his fathers; wherefore he knew that he was a descendent of Joseph; yea, even that Joseph, who was the son of Jacob, who was sold into Egypt.—1 *Nephi*; 1: 164-5 (*J*), V:14 (*B*).

At the time that the Book of Mormon was first published (1830), the theory of the Jewish descent of the American Indians was held by a number of prominent students. Prior to this time, it had been advocated by such writers as Beatty, Smith, Adair, Boudinot and

Priest, and after its appearance, it had at least one illustrious defender, Lord Kingsborough, whose work, "Mexican Antiquities," was published between the years 1831-48. Kingsborough, after returning to Europe, was imprisoned in Dublin jail for debt, where he died, and with him died his theory; for so fanciful are his proofs that his view has not appealed to any writer of prominence since. Here are some authoritative quotations on this point:

As for the Lost-Tribes-of-Israel theory, on which Kingsborough was wrecked, no archaeologist of to-day would be willing to give it a second thought.—*North Americans of Yesterday*; (Dellenbaugh) p. 429.

The wildest as well as the most diverse hypotheses were brought forward and defended with great display of erudition. One of the most curious was that which advanced the notion that the Americans were the descendents of the ten "lost tribes of Israel." No one, at present, would acknowledge himself a believer in this theory; but it has not proved useless, as we owe to it the publication of several most valuable works.—*The American Race*; (Brinton), p. 18.

One of these theories is (or was), that the original civilizers of Mexico and Central America were the "lost ten tribes of Israel." This extremely remarkable explanation of the mystery was devised very early, and it has been persistently defended by some persons, although nothing can be more unwarranted or more absurd. * * * This wild notion, called a theory, scarcely deserves so much attention. It is a lunatic fancy, possible only to men of a certain class, which in our time does not multiply.—*Ancient America*; (Baldwin), pp. 166, 167.

The Book of Mormon modifies this theory somewhat, however, and claims that the Nephites and Lamanites were not only descendants of some of the ten tribes, but also of the house of Judah. Lehi is said to have been a descendant of Manasseh, while Mulek, who led a colony to the Isthmus of Panama about the time that Lehi came to Peru, was a son of Zedekiah, hence of the tribe of Judah. But this theory stands no better show than the other, as will be seen by the following:

But all such theories of the origin of the American races from an Israelitish stock, or from a Cymric or a Gaelic, may be safely dismissed as the fruits of misguided enthusiasm and perverted ingenuity.—*Ancient Cities of the New World*; (Charney), Introduction by Rice.

In a letter to Rev. S. W. Traum, of Richmond, Indiana, dated June 17, 1905, W. H. Holmes, chief of the Bureau of American Ethnology, Smithsonian Institution, Washington, D. C., says:

I may say briefly that at the present time no scientific ethnologist for a moment entertains the notion that the American

Indian is descended from the Jew, or has a trace of the lost tribes in his veins, unless acquired in very recent years. The American race stands alone, the result of a long period of development, a period which might be represented by tens of thousands rather than thousands of years. If the Indian of today can be traced beyond the Western Continent, he will be found to connect most directly with the peoples of eastern Asia, as he is undoubtedly more closely allied to the Mongolian race than to any other.—*Mormonism Against Itself*, p. 107.

The analogies between the Indians and the Jews, in habit, custom and rite, which have been presented by the Mormons to prove their theory, are ridiculous fancies. They are fully exposed in my "*Cumorah Revisited*," Chapter IV. (See notice on page 2 of this booklet.

ERROR III. THE BOOK OF MORMON TEACHES THAT THE FIRST IMMIGRANTS TO THIS CONTINENT WERE CIVILIZED MEN; ANTHROPOLOGICAL RESEARCH HAS PROVED CONCLUSIVELY THAT THEY WERE OF THE STONE AGE.

According to the Book of Ether (one of the divisions of the Book of Mormon), the Jaredites were a highly civilized people, possessing the arts of writing, boat building and working in the metals; worshipping the true God, and having large flocks and herds. In harmony with this account, Apostle W. H. Kelley (Josephite) says:

In the "Book of Mormon" we are informed that upwards of twenty centuries before the birth of the Saviour (at the fall of Babel and the confusion of tongues) there came a colony out from this old Cushite civilization, under divine guidance, to the land of America. They were called Jaredites, and they brought with them the civilization, the arts, sciences, habits, customs, traditions, and language of their day and time.—*Presidency and Priesthood*, (J) pp. 257, 258.

But this is a dream that scientific men do not indulge in. American anthropology has fully demonstrated that the first Americans were mere chippers of stone and not civilized Cushites from the Tower of Babel. Israel Cooke Russell, professor of Geology in the University of Michigan, says on this point:

The generally accepted conclusion in reference to the origin of the American aborigines seems to be that man reached this continent while the peoples of the Old World were yet in a primitive condition, and at a time when the highest stage of culture was expressed by the knife and spear-point of chipped stone, and developed independently, in accord with the natural conditions with which he was surrounded.—*North America*, p. 356.

Major J. W. Powell, formerly chief of the Smith-

sonian Institution, as quoted by this author (p. 357), says:

Thus we are forced to conclude that the occupancy of America by mankind was anterior to the developement of arts, industries, institutions, languages and opinions; that the primordial occupancy of the continent antedates present geographical conditions, and points to a remote time which can be discovered only on geological and biological investigation.

Other scientific men write as follows:

At an epoch not far distant, men, probably derived from the same source, made their appearance in the New World, wandering on the shores of either ocean. Like their nomad contemporaries of the other hemisphere, they knew no shelter save that afforded by nature in her forests and rocks. Rudely shaped stones served them alike for tools and weapons and their social condition was paralleled by that known for their European contemporaries under the name of the *Stone age*.—*Prehistoric America*; (Nadaillac), *Preface*.

It seems that the Amerindian race, while originally composed of different elements, was, as a body, separated from the other peoples of the world, at a remote epoch, and by peculiar climatic and geographic influences, welded into an ethnic unity, which was unimpressed by outside influences till modern times.—*North Americans of Yesterday*; (Dellenbaugh), p. 458.

ERROR IV. The BOOK OF MORMON TEACHES THAT THE ANCIENT AMERICANS MANUFACTURED IRON AND STEEL TOOLS; SCIENTIFIC INVESTIGATION HAS PROVED CONCLUSIVELY THAT THE MANUFACTURE OF IRON AND STEEL TOOLS WAS WHOLLY UNKNOWN TO THE ANCIENT AMERICAN PEOPLES.

And they did work in all manner of ore, and they did make gold, and silver, and iron, and brass, and all manner of metals.—*Ether*; 4:71 (J), X:23 (B).

And I did teach my people to build buildings: and to work in all manner of wood, and of iron, and of copper, and of brass, and of steel, and of gold, and of silver, and of precious ores, which were in great abundance.—2 *Nephi*; 4:21 (J), V:15, (B).

In opposition to these pretended historical statements, I submit the following:

Iron, we repeat, was absolutely unknown; nowhere do we find it mentioned, and nowhere do we meet with the characteristic rust which is the undeniable proof of its presence.—*Prehistoric America*; (Nadaillac), p. 378.

The use of iron as a metal was unknown in America previous to the discovery by Columbus.—*American Archaeology*; (Thomas), p. 11.

So far no prehistoric iron has been found in the ruins of Yucatan.—*North Americans of Yesterday*; (Dellenbaugh), p. 81.

No implement of iron has been found in connection with the ancient civilizations of American. The Mound-builders, as we have seen, wrought as a stone, the rich specular ores of Missouri, into various instruments, which they ground and polished

with elaborate care, little conscious that the same material, subjected to a high heat, could be cast into any required form, and converted into much more efficient weapons.—*Prehistoric Races of the United States; (Foster), p. 333.*

That iron and steel were not used for cutting implements, is clearly proved by the fact that hard, flinty spots in the soft stone of the statues are left uncut, in some instances where they interfere with the details of the sculpture.—*Native Races of the Pacific States; (Bancroft), Vol. 4, p. 102.*

The implements of iron and steel that have been found in some of the mounds and other ancient works are proved to be of post-Columbian workmanship and so, instead of proving the high culture of the ancient Americans, they establish the recent construction of these antiquities.

ERROR V. THE BOOK OF MORMON TEACHES THAT THE ANCIENT INHABITANTS OF THE UNITED STATES WERE HIGHLY CIVILIZED; ANTHROPOLOGICAL RESEARCH HAS PROVED THAT THEY HAD REACHED ONLY THE UPPER STATUS OF SAVAGERY.

And the whole face of the land northward was covered with inhabitants; and they were exceeding industrious, and they did buy and sell, and traffic one with another, that they might get gain. And they did work in all manner of ore, and they did make gold, and silver, and iron, and brass, and all manner of metals; and they did dig it out of the earth; wherefore they did cast up mighty heaps of earth to get ore, of gold, and of silver, and of iron, and of copper. And they did work all manner of fine work. And they did have silks, and fine twined linen; and they did work all manner of cloth, that they might clothe themselves from their nakedness. And they did make all manner of tools to till the earth, both to plough, and to sow, and to reap, and to hoe, and also to thrash. And they did make all manner of tools with which they did work their beasts. And they did make all manner of weapons of war. And they did work all manner of work of exceeding curious workmanship.—*Ether; 4:70 (J), X:22-27. (B).*

The Josephite Committee on American Archæology, in their *Report* (p. 59), bound the "land northward" by the Gulf of Mexico on the south, the Great Lakes, or Hudson's Bay, on the north, the Atlantic Ocean on the east and the Pacific Ocean on the west.

But the ancient inhabitants of the "land northward," or the present United States, were uncivilized peoples, and there is not a scrap of trustworthy evidence to show that they had ever attained to such a degree of culture as described in the foregoing description of Ether. As proof of this, I submit the testimony that follows:

Nothing more than the upper status of savagery was attained by any race or tribe living within the limits of the present

State of Ohio. All statements to the contrary are misrepresentations. If we go by field testimony alone (not to omit the reports of early travelers among North American tribes), we can assign primitive man high attainments in but few things and these indicate neither civilization nor an approach toward it.—*Primitive Man in Ohio; (Moorehead), pp. 199, 200.*

Nothing trustworthy has been discovered to justify the theory that the mound builders belonged to a highly civilized race, or that they were a people who had attained a higher culture status than the Indians. It is true that works and papers on American archaeology are full of statements to the contrary, which are generally based on the theory that the mound builders belonged to a race of much higher culture than the Indians. Yet, when the facts on which this opinion is based are examined with sober, scientific care, the splendid fabric which has been built upon them by that great workman, imagination, fades from sight.—*Work in Mound Exploration; (Thomas), pp. 11, 12.*

The research of the past ten or fifteen years has put this subject in a proper light. First, the annals of the Columbian epoch have been carefully studied, and it is found that some of the mounds have been constructed in historical time, while early explorers and settlers found many actually used by tribes of North American Indians; so we know many of them were builders of mounds. Again, hundreds and thousands of these mounds have been carefully examined, and the works of art found therein have been collected and assembled in museums. At the same time, the works of art of the Indian tribes, as they were produced before modification of European culture, have been assembled in the same museums, and the classes of collections have been carefully compared. All this has been done with the greatest painstaking, and the mound builders' arts and the Indians' arts are found to be substantially identical. No fragment of evidence remains to support the figment of theory that there was an ancient race of the mound builders superior in culture to the North American Indians. * * * It is enough to say that the mound builders were the Indian tribes discovered by white men.—*Prehistoric Man in America; (Article in Forum of Jan., 1890. by Maj. J. W. Powell, Chief of the Bureau of American Ethnology). Quoted in Cherokees in Pre-Columbian Times; (Thomas), pp. 38, 39.*

For the most part the objects found in them (the mounds), from the rude knife to the carved and polished "gorget," might have been taken from the inmost recesses of a mound or picked up on the surface among the debris of a recent Indian village, and the most experienced archaeologist could not decide which was their origin.—*Prehistoric America; (Nadailac), p. 131.*

Since 1879, when the Bureau of American Ethnology, Smithsonian Institution, was organized, more exact methods of research have been applied to the solution of the problems relating to North American archaeology, with the result that many of the fanciful theories heretofore held, have been fully refuted.

ERROR VI. THE BOOK OF MORMON TEACHES THAT THE ANCIENT INHABITANTS OF THE UNITED STATES WERE RACES DISTINCT FROM THE AMERICAN INDIANS; ARCHEOLOGICAL RESEARCH HAS ESTABLISHED THAT THEY WERE ONLY TRIBES OF AMERICAN INDIANS.

According to the Book of Mormon, the first people to colonize the present territory of the United States, was a company under the Jaredite king, Omer, who was deposed from his throne by Akish and was forced to flee from the land of Moron in Central America. Omer settled at Ablom, by the seashore, which the Josephite Committee on American Archæology locate where Boston now stands. He was afterwards joined by Nimrah, son of Akish, and from this small nucleus and from Central America the Jaredites spread out until they covered the whole face of the "land northward." The Nephites followed the Jaredites and, about 44 B. C., departed out of the "land of Zarahemla" (United States of Colombia), and coming into the "land northward," travelled "to an exceeding great distance inso-much that they came to large bodies of water"—the Great Lakes—"and many rivers"—the Mississippi, etc.—"yea, and even they did spread forth into all parts of the land, into whatever parts it had not been rendered desolate, and without timber, because of the many inhabitants"—Jaredites—"who had before inherited the land."—*Helaman; 2:3 (J), III:3-11 (B)*.

These peoples, we are told, were *white* races, distinct from the tribes that afterwards inhabited this part of the New World. But the mound builders, it is now certain, were only tribes of North American Indians:

For a long time these aboriginal monuments were esteemed sufficient evidence to prove that the country had been inhabited by a peculiar race, to which the name of "Mound-Builders" was given. We now know that these works were constructed by the immediate ancestors of our American Indians, and that, indeed, in the more southern parts of the Mississippi valley, as for instance, in northern Mississippi, the people had not quite abandoned the mound-building habit when they came in contact with the whites.—*Nature and Man in America; (Shaler), p. 182.*

For a long time it was believed by a great many persons, scientific and otherwise, that these piles of earth, often called pyramids quite erroneously, could not have been made by ordinary Amerinds, but as the study of the native American proceeded and the data of what he did and does actually do began to be recorded, it was perfectly plain that it was not at all necessary to look beyond the "Indian" for the origin of the

mounds—that is, beyond the “Indian” as ... was known in the region where the mounds occur. It was found that he had erected mounds after the arrival of the whites, and if he built one or several, he might have built all.—*North Americans of Yesterday*; (Dellenbaugh), p. 343.

What, it may be asked, are we to believe was the character of the race to which for the purpose of clearness we have for the time being applied the term “Mound Builders”? The answer must be, they were no more nor less than the immediate predecessors in blood and culture of the Indians described by De Soto’s chronicler and other early explorers, the Indians who inhabited the region of the mounds at the time of their discovery by civilized men.—*Prehistoric America*; (Nadaillac), p. 130.

In view of these results, and of the additional fact that these same Indians are the only people, except the whites, who, so far as we know, have ever held the region over which these works are scattered, it is believed that we are fully justified in claiming that the mounds and inclosures of Ohio, like those in New York and the Gulf States, were the work of the red Indians of historic times, or of their immediate ancestors.—Quotation from Prof. Lucien Carr, in *Prehistoric America*, p. 132.

If the mound builders were only tribes of red Indians, will the Mormon “Church” kindly come to the front and tell us where the evidence is to be found that the present territory of the United States was formerly inhabited by civilized races who built houses of “cement,” worked the metals, and did many other things indicative of a high grade of civilization?

ERROR VII. THE BOOK OF MORMON TEACHES THAT THE TREND OF MIGRATION IN NORTH AMERICA, IN ANCIENT TIMES, WAS FROM SOUTH TO NORTH; THE TRADITIONS, LANGUAGES AND CULTURE OF THE AMERICAN TRIBES AT THE TIME OF THE DISCOVERY CLEARLY ESTABLISH THAT IT WAS IN THE OPPOSITE DIRECTION.

The Jaredites are said to have landed upon the east coast of Central America near the mouth of the river Motagua (*Report Committee on American Archaeology*, (J) pp. 69, 70). From this point they pressed *northward* until they covered the present territory of the United States. The Nephites landed on the west coast of South America not far from the thirtieth degree, south latitude (*Report*, p. 11). And from this point also spread *northward*, through Colombia, Central America and Mexico, into the United States.

But this is directly contrary to the migrational direction of the ancient races as established by science. The mound builders, Mexicans and Central Americans all entered their ancient seats from the north or north-

west. Prof. Cyrus Thomas says of the movements of the tribes of the United States in prehistoric times:

So far as linguistic and traditional evidence can be traced, it leads to the conclusion that the general movement, in prehistoric times, of the stocks in the United States, was toward the south and the southeast.—*American Archaeology*, p. 157.

On the migration of the Mayas, the ancient semi-civilized people of Central America, Brinton says:

The uniform assertion of their legends is that the ancestors of the stock came from a more northern latitude, following down the shore of the Gulf of Mexico. This is also supported by the position of the Huastecas, who may be regarded as one of their tribes left behind in the general migration, and by the tradition of the Nahuas which assigned them a northern origin.—*The American Race*, p. 154.

Of the ancient inhabitants of Mexico, Nadaillac says:

All these men, whether Toltees, Chichimecs or Aztecs, believed that their people came from the north, and migrated southward, seeking more fertile lands, more genial climates, or, perhaps, driven before a more warlike race; one wave of emigration succeeding another.—*Prehistoric America*, p. 13.

The Mayas and Nahuas, or "Toltecs," were the builders of those remarkable prehistoric cities which the Mormons identify with the cities built by the Jaredites and Nephites. Other writers speak as follows of the movements of the ancient North American peoples:

It results from the evidences in our possession that there has existed a continuous and general tendency of migration from north to south in the two Americas.—*Preadamites*; (Winchell), p. 395.

The prevailing opinion among scholars of the present day, so far as published, appears to be that the Nahuatl group originated in, or at least came from, some place north of the known localities of the tribes composing the family.—*American Archaeology*; (Thomas), p. 316.

No reasonable doubt exists but that the Athapascas, Algonkins, Iroquois, Chahita-Muskokis and Nahuas all migrated from the north or west to the regions they occupied.—*Myths of the New World*; (Brinton), p. 47.

ERROR VIII. THE BOOK OF MORMON TEACHES THAT THE ANCIENT CIVILIZED PEOPLES OF THIS CONTINENT WERE EXTERMINATED RACES; AMERICAN ANTHROPOLOGY HAS PROVED BEYOND THE POSSIBILITY OF A DOUBT THAT THE PEOPLES WHO BUILT THE ANCIENT CITIES, MOUNDS AND CLIFF-HOUSES OF AMERICA WERE THE VERY TRIBES WHO WERE FOUND HERE BY THE FIRST WHITE SETTLERS, OR THEIR DIRECT ANCESTORS IN BOTH BLOOD AND CULTURE.

About 600 B. C., the Book of Mormon tells us, the Jaredites were all exterminated at "Hill Ramah" (the same as the Nephite "Cumorah") in western New York,

with the exception of two men, Coriantumr, one of their generals, and their prophet, Ether. One thousand years afterwards, on the same field, the Nephites met a similar fate and all perished with the exception of a few who "dissented" to the Lamanites. Of the Jaredites, Apostle Kelley says:

Before, or about the time of, the arrival of the two colonies of Jews [Nephites and Mulekites, C. A. S.] to the continent, the old Jaredite nation had attained its highest ascendancy, deteriorated and became extinct.—*Presidency and Priesthood*, p. 287, (J).

Of the two peoples, he says:

The ancient nations are extinct * * * they were conquered, overcome and destroyed by a wild, ferocious and savage race of people, who spared neither old nor young, male nor female.—*Ibid*, p. 292.

But the romantic end that has been attributed to the Jaredites and Nephites is all a myth. While it is true that there may have been wars and pestilences that have broken up tribes, and disintegrating influences which have weakened and overthrown powers, there is to be found not one bit of evidence that great, powerful and widespread *races*, such as the Jaredites and Nephites are described to have been, have ever been exterminated. In other words, the facts that have been gathered in the field of anthropological research demonstrate that the Central American mound builders and cliff dwellers are not "extinct," "vanished" or "exterminated" races; for, although they have passed through numberless governmental and social changes, they *still exist* in the various native American tribes of today.

I have already shown by reliable testimony that the mound builders were only tribes of American Indians; I shall now show, by the following quotations from standard scientific works, that the cliff dwellers, likewise, were only tribes of the race now living:

There is no warrant whatever for the old assumption that the "cliff dwellers" were a separate race; and the cliff dwellings must be regarded as only a phase of pueblo architecture.—*16th Annual Report. Bureau American Ethnology*; (Mindeleff), p. 191.

The kinship of the cliff dwellers and Pueblos was long ago recognized by ethnologists, both from resemblances of skulls, the character of architecture and archæological objects found in each class of dwellings.—*17th Report, Bureau American Ethnology*; (Fewkes), p. 532.

I would emphatically say there is nothing in any of the remains of the pueblos, or the cliff houses, or any other antiquities in that portion of our continent, which compels us to seek other constructors for them than the ancestors of the various tribes

which were found on the spot by the Spaniards in the sixteenth century, and by the armies of the United States in the middle of the nineteenth. This opinion is in accordance with history, with the traditions of the tribes themselves, and with the condition of culture in which they were found.—*The American Race; (Brinton), p. 115.*

Directing our attention now to still another region, we find in the Southwest a vast deal that is absorbingly interesting. Fortunately, the people were, many of them, still there when the first Spaniards came into the country in 1540, so that we have data to prevent the attributing the works found there to some mysterious race. It has been attempted in the case of the "Cliff-dwellers," but the investigations of competent ethnologists have effectually settled that matter, and checked the romantic tendency except in the case of a few who will not learn.—*North Americans of Yesterday; (Dellenbaugh), p. 176.*

As proof that the builders of the ancient cities of Central America were the same races that inhabited that part of the country at the coming of the whites, I submit the following:

I deem the grounds sufficient, therefore, for accepting this Central American civilization of the past as a fact, referring it not to an extinct ancient race, but to the direct ancestors of the people still occupying the country with the Spaniards, and applying to it the name Maya as that of the language which has claims as strong as any to be considered the mother tongue of the linguistic family mentioned.—*Native Races; (Baneroft), Vol. 2, p. 117.*

All of them were the work of the same people, or of nations of the same race, dating from a high antiquity, and in blood and language precisely the same race * * * that was found in occupation of the country by the Spaniards, and who still constitute the great bulk of the population.—*Palacio Carta; (Squire), pp. 9, 10.*

The sculptures and temples of Central America are the work of the ancestors of the present Indians.—*Researches; (Taylor), p. 189.*

At the time of the conquest the stately structures of Copan, Palenque, T'Ho and many other cities were deserted and covered with an apparently primitive forest; but others not inferior to them, Uxmal, Chichen Itza, Peten, etc., were the centers of dense population, proving that the builders of both were identical.—*The American Race; (Brinton), p. 155.*

ERROR IX. THE BOOK OF MORMON TEACHES THAT THE ANCIENT AMERICANS ORIGINALLY SPOKE THE HEBREW LANGUAGE; PHILOLOGICAL RESEARCH HAS PROVED BEYOND A DOUBT THAT THEY DID NOT, AND THAT THERE IS NO AFFINITY WHATEVER BETWEEN THE TONGUES OF THE AMERICAN TRIBES AND THE HEBREW OR ANY OTHER INFLECTED OLD WORLD TONGUE.

And if our plates had been sufficiently large, we should have written in the Hebrew; but the Hebrew hath been altered by us also; and if we could have written in the Hebrew, behold ye

would have had no imperfection in our record.—*Mormon*, 4:99 (J), IX:33 (B).

In support of this assertion, the Mormons cite the statements of Adair, Boudinot and Priest, among the early writers, in which it is declared that the American tongues present unmistakable affinities to the Hebrew. But, under later and more careful investigations, this illusion has been dispelled and it is now known that there are positively no marked resemblances between the two languages.

The researches of the few philologists who have given American languages their study have brought to light the following facts: First, that a relationship exists among all the tongues of the northern and southern continents; and that while certain characteristics are found in common throughout all the languages of America, these languages are as a whole sufficiently peculiar to be distinguishable from the speech of all the other races of the world.—*Native Races*; (Bancroft), Vol. 3, p. 553.

The language of the American Indian throws no light upon his origin, except that that origin was so far remote that all attempts by this clue, to establish a common center of human creation, are utterly futile.—*Prehistoric Races*; (Foster), p. 318.

It has been asked if our Indians were not the wrecks of more civilized nations. Their language refutes the hypothesis; every one of its forms is a witness that their ancestors were, like themselves, not yet disenthralled from nature.—*History of the United States*; (Bancroft), Vol. 3, p. 265.

No theories of derivation from the Old World have stood the test of grammatical construction. All traces of the fugitive tribes of Israel, supposed to be found here, are again lost.—Quotation from Hayden, in *Prehistoric Races*, p. 319.

As the American languages have no affinity with the Teutonic or Semitic stocks, it is evident that the source or sources from which they came far antedate the birth of the oldest people of which history takes cognizance. Man must therefore have set foot on American soil before the sprouting of the linguistic twig which, after millenniums, produced the cuneiform inscriptions of ancient Persia and Assyria.—*North America*; (Russell), p. 360.

No authentic trace of any Old-World language thus far has been found on this continent. *North Americans of Yesterday*; (Dellenbaugh), p. 428.

Instead of the Hebrew, the Basque of France comes the nearest to the American tongues in its structure. The *Encyclopedia Britannica* says of the Indian languages:

They come nearest in structure to the Basque, which is the only incorporating language of the Old World.

Says Dellenbaugh:

While the Basque more nearly resembles the Amerind languages than does any other Old World tongue, it stops short of the incorporating power of that of the Amerinds.—*North Americans of Yesterday*, p. 32.

The lists of Hebro-Indian comparisons that are found in a number of Mormon works are without any value whatever, as, in a number of instances, it has been found that both the Hebrew and Indian words have been *changed* to make their resemblance more apparent! (See my *Cumorah Revisited*, Chapter IX, for a full exposure of this trick.)

ERROR X. THE BOOK OF MORMON TEACHES THAT ANCIENT AMERICAN CIVILIZATION WAS EXOTIC; ARCHEOLOGICAL INVESTIGATION HAS ESTABLISHED THAT IT WAS PURELY INDIGENOUS AND OWED NOTHING TO THE OLD WORLD.

Of the Jaredites, Apostle Kelley says:

They brought with them the civilization, the arts, sciences, habits, customs, traditions and languages of their day and time.—*Presidency and Priesthood*, p. 258.

In opposition to this assertion, I submit the following convincing and irrefutable testimonies from leading scientific men:

The more we study them (the American monuments) the more we find it necessary to believe that the civilization they represent was originated in America, and probably in the region where they are found. It did not come from the Old World; it was the work of some remarkably gifted branch of the race found on the southern part of this continent when it was discovered in 1492. Undoubtedly it was very old. Its original beginning may have been as old as Egypt, or even farther back in the past than the ages to which Atlantis must be referred; and it may have been later than the beginning of Egypt. Who can certainly tell its age? Whether earlier or later, it was original.—*Ancient America*; (Baldwin), p. 184.

We seek then in vain for any analogies in art which would connect the civilization of this country with that of the Old World. That art was not derived from a remote source; it was the outgrowth of a people domesticated to the soil.—*Prehistoric America*; (Foster), p. 330.

The most competent observers are agreed that American art bears the indisputable stamp of its indigenous growth. Those analogies and identities which have been brought forward to prove its Asiatic or European or Polynesian origin, whether in myth, folk-lore or technical details, belong wholly and only to the uniform development of human culture under similar conditions. This is their true anthropological interpretation, and we need no other.—*Myths of the New World*; (Brinton), pp. 33, 34.

ERROR XI. THE BOOK OF MORMON TEACHES THAT THE NEPHITES UNDERSTOOD THE WRITTEN LANGUAGE OF EGYPT; A CAREFUL COMPARISON OF THE GRAPHIC SYSTEMS OF AMERICA AND EGYPT REVEALS THE FACT THAT THE GRAPHIC SYSTEMS OF THE TWO COUNTRIES ARE NOT EVEN SIMILAR.

I make a record in the language of my father, which consists of the learning of the Jews and the language of the Egyptians.—1 *Nephi*; 1:1 (J), 1:2 (B).

And now behold, we have written this record according to our knowledge in the characters, which are called among us the reformed Egyptian, being handed down and altered by us, according to our manner of speech.—*Mormon*; 4:98 (J), IX:32 (B).

As confirmatory of this, the Mormons have asserted that Prof. LePlongeon discovered the "Ancient Maya Hieratic Alphabet" and that a great number of its characters resemble those of the Egyptian. Now, it is true that Prof. LePlongeon did produce an alphabet from the Maya hieroglyphics, closely resembling the Egyptian, which he claimed was the "key" that unlocked the mysteries of ancient Maya writing. But, has this alphabet demonstrated its correctness and value? It most emphatically has not; and, after having been before the scientific world for thirty or more years, it is now absolutely rejected by scholars, as have also been the alphabets of Landa, De Rosny, Cresson and Rouchefoucauld. If the reader wishes to carry this inquiry further, I suggest that he read Brinton's "*A Primer of Mayan Hieroglyphics*" and "*Essays of an Americanist*," also consulting the Bulletins and Reports of the Bureau of Ethnology, Smithsonian Institution.

Scholars are now pretty generally agreed that ancient American writing was indigenous in its origin and development and owed nothing, whatever, to any influence from the other hemisphere. This will be seen from the following quotations:

The American hieroglyphics contain no element to prove their foreign origin, and there is no reason to look upon them as other than the result of original native development.—*Native Races*; (Bancroft), Vol. 2, p. 551.

Notwithstanding the oft-repeated assertion that a resemblance between Egyptian and Maya hieroglyphics exists, no one of the Egyptologists, so successful in their chosen field, has been able to decipher the Maya writing.—*North Americans of Antiquity*; (Short), p. 418.

So far as now (1900 A. D.) understood, there is no relationship between any kind of Amerindian writing and that of other races. Like everything else pertaining to the Amerind people, the development appears to have been purely indigenous.—*North Americans of Yesterday*; (Dellenbaugh), p. 80.

Prof. Cyrus Thomas, one of the most accomplished students of Maya writing who has ever lived, says of the characters of that system:

The more I study these characters the stronger becomes the conviction that they have grown out of a pictographic system similar to that common among the Indians of North America.—Quoted in the *Discovery of America*; (Fiske), Vol. 1, p. 132.

ERROR XII. THE BOOK OF MORMON TEACHES THAT THE LAMANITES (THE AMERICAN INDIANS) ORIGINALLY BELIEVED IN THE EXISTENCE OF A "GREAT SPIRIT;" RESEARCH HAS CONCLUSIVELY PROVED THAT THIS DEITY WAS WHOLLY AN INVENTION OF THE WHITE MISSIONARY AFTER THE DISCOVERY BY COLUMBUS.

And then Ammon said, Believest thou that there is a Great Spirit? And he said, Yea. And Ammon said, This is God. And Ammon said unto him again, Believest thou that this Great Spirit, who is God, created all things which are in heaven and in the earth? And he said, Yea, I believe that he created all things which are in the earth; but I do not know the heavens.—*Alma*; 12:103-107 (J), XVIII:26-29 (B).

But the *original* words for "God" in all the American tongues do not express the idea of personality, but simply and only, the idea of the supernatural in general, the mysterious, the incomprehensible, the unknown; and have been variously translated, "god," "spirit," "heaven," "medicine," "hell" and the like. When the missionary appeared upon the scene, he found that this word, or these words, were not definite enough to express the idea of the Divine Personality, so he invented the term, "Great Spirit." As proof that the "Great Spirit" was not originally the god of the red man, I submit the following:

Of monotheism, either as displayed in the one personal, definite God of the Semitic races, or in the pantheistic sense of the Brahmins, there was not a single instance on the American continent.—*Myths of the New World*; (Brinton), p. 69.

In no Indian language could the early missionaries find a word to express the idea of God. *Manitou* and *Oki* meant anything endowed with supernatural powers, from a snake skin or a greasy Indian conjurer up to Manabozho and Jouskeha.—*The Jesuits in North America*; (Parkman), p. 79.

The "Great Spirit," so popularly and poetically known as the god of the red man, and the "Happy Hunting-ground," generally reported to be the Indian's idea of a future state, are both of them but their ready conception of the white man's God and Heaven. This is evident from a careful study of their past as gleaned from the numerous myths of their prehistoric existence.—*2nd Report Bureau American Ethnology*; (Erminie A. Smith), pp. 52, 53.

Nations with civilized institutions, art with palaces, monotheism as the worship of the Great Spirit, all vanish from the priscan condition of North America in the light of anthropologic research. Tribes with the social institutions of kinship, art with its highest architectural development exhibited in the structure of communal dwellings, and polytheism in the worship of mythic animals and nature-gods, remain.—*1st Report Bureau American Ethnology*; (Powell), p. 69.

They had no understanding of a single "Great Spirit" till the Europeans, often unconsciously, informed them of their own belief.—*North Americans of Yesterday*; (Dellenbaugh), p. 375.

Instead of a "Great Spirit," the Indians originally worshiped spirits, the heavenly bodies, the sea, any awe-inspiring work of nature, and deified animals and men. For a further consideration of this subject, see my *Cumorah Revisited* (Chapter VIII) and Brinton's *Myths of the New World*.

CONCLUSION.

Reader, the leaders of the Latter-day Saints have been wont to boast that American anthropology is certainly and surely proving their claims. But, unless themselves deluded, they have simply played upon the ignorance of the general public about such matters. Scientific investigation tells an entirely different story about the ancient American races from that found inscribed upon the pages of the Book of Mormon. There is no agreement between the two. The Book of Mormon is based upon theories in vogue in 1830 and has but little in common with the facts known in 1916. Much of the Mormon "evidence" comes from the works of men who wrote nearly a hundred years ago, and whose theories were never generally accepted. Some of it comes from the works of men who wrote forty or fifty years ago, who then stood high in the scientific world, and whose theories were then plausible, viewed in the light of the data then obtainable, but which have since been refuted by deeper archæological investigation. But still more of it comes from "yellow journalism" and similar sources. It is astonishing with what ease Mormonism swallows any story that smacks of mystery, no matter how preposterous the story may be or how much of scientific condemnation there may be against it. For years it has flaunted before the public the notorious archæological frauds, the "Kinderhook Plates" and the "Newark Tablets," as proof that the ancient Americans had an hieroglyphical system of writing; yet both of these frauds were fully exposed fifty, or more, years ago. From the facts that are given in the foregoing pages, it will be readily seen how utterly at variance the Book of Mormon and American archæology are. Across its claim of historical credibility and divine inspiration must be written the word "TEKEL," "thou art weighed in the balances and art found wanting."

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