CHAPTER IX.

BOOK OF MORMON versus AMERICAN ANTIQUITIES, CONTINUED.

The Religion of the Book of Mormon a Myth.

The presentation in the previous chapter is only *one* point. We shall find a great many other representations of the Book of Mormon equally at fault, squarely and flatly contradicted by the facts of ancient American history.

For instance, what can be more clearly stated than the *religious* condition of this country, especially Central America, for a period of over two hundred years after Christ? A *Christian* civilization prevailed all over both continents [the Book of Mormon claims].

It is not necessary here to repeat the passages in the Book of Mormon which describe such civilization (pages 491-2). It was fully presented in Chapter IV., It is only needful now to show that nothing could be wider from the truth, unless all ancient American history is a lie, and its ten thousand relics tell false tales.

It may be stated in a general way that there never has been a time upon this western hemisphere within the historic period, or within three thousand years past, when a uniform civilization of ANY KIND prevailed over both continents.

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But this will be considered hereafter. We are to learn now—

1st. That a *Christian* civilization has never existed in Central America, not even for a day.

2d. The people of Central America, as far back as their record has been traced (and that is centuries earlier than the alleged beginning of Nephite history), have always been an idolatrous people, as thoroughly heathen as any which the history of the world has described, worshipping idols the most hideous in form and feature that have ever been found upon earth, and accompanying that worship by human sacrifices as barbarous as the annals of history have recorded

a. Mr. Bancroft (Vol.2, page 205 of "Native Races of America,") tells us when sun worship and human sacrifices were first introduced at Teotihuacan* in the pre-Toltec period, that is, before Christ.

b. On page 704 of the same volume:

"The gods of the Yucatecs (the ancient Mayas of Yucatan) required far fewer human lives at the hands of their worshippers than those of the Nahuas. The pages of Yucatec history are not marred by the constant blood blots that obscure the Nahua record.

"Nevertheless, the Yucatec religion was not free from human sacrifice; and although captives taken in war were used for this purpose, yet it is said that such was their devotion that should a victim be wanting they would dedicate their children to the altar rather than let the gods be deprived of their due."

"The custom of eating the flesh of human victims who were sacrificed to the Gods was probably practiced more or less in all the Maya regions, but neither this cannibalism nor the sacrifices that

* Teotihuacan is located six leagues northeast of the City of Mexico—Banc., Vol. 3, p. 6o.

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gave rise to it were so extensively indulged in as by the Mexicans."—Banc., Vol. 2, p.725.

Of a certain humane ruler named Quetzalcoatl, who undertook various reforms in ancient Mexico, Mr. Bancroft, Vol. 5, page 261, says:

"Most prominent among his peculiar reforms, and the one that is reported to have contributed most to his downfall, was his unvarying opposition to human sacrifice. This sacrifice had prevailed from pre-Toltec times."

The ceremonies attending the two annual festivals held in honor of their two gods, the method of conducting the horrid rites, when boys between the ages of six and twelve years were sacrificed, the ceremonies attending the celebration of every great victory continued usually for fifteen days, a prisoner being sacrificed each day, together with the human sacrifices offered at each of the eighteen yearly festivals are fully described by Mr. Bancroft in Vol.2, pp.706-708.

"The sun was worshipped by the ancient Mayas, and the Indians of to-day preserve the dance as used by their forefathers among the rites of the adoration of that luminary."—"Vestiges of the Mayas," by Dr. Augustus Le Plongeon, page 51.

"The blue color had exactly the same significance in Mayab, according to Landa and Cogolludo, who tell us that even at the time of the Spanish conquest the bodies of those who were to be sacrificed to the gods were *painted blue*. The mural paintings in the funeral chamber of *Chaacmol* at Chichen confirm this assertion. There we see the figures of men and women painted *blue*, some marching to the sacrifice with their hands tied behind their backs."—*Idem*, page 52.

"We are told, and the *bas reliefs* of Chaacmol's mausoleum prove it, that the Mayas *devoured the hearts* of their fallen enemies.

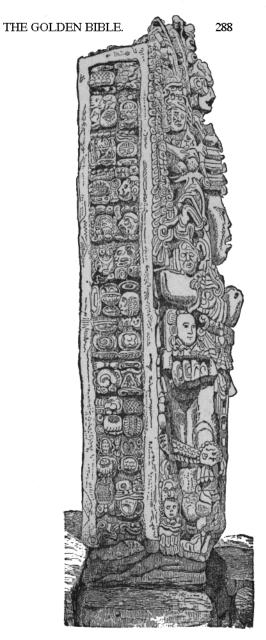
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It is said that on certain grand occasions, after offering the hearts of their victims to the idols, they abandoned the bodies to the people, who feasted upon them. But it must be noticed that these last mentioned customs seem to have been introduced in the country by the Nahualts and Aztecs, since as yet we have found nothing in the mural paintings to cause us to believe that the Mayas indulged in such barbaric repasts beyond the eating of their enemies' hearts."

-Idem, page 70.

Chaacmol was one of the most ancient as well as most noted of the Mayan princes, so that the mural paintings mentioned above carry us away back in the misty ages of the past, long before the time of Christ, proving that while the Mayas, in their earlier history, were less barbarous in some of their religious observances than the Nahuas of a later period, still they were faithful worshippers of frightful idols that required human sacrifices and a mild form of cannibalism, the eating of their sacrificed victims.

c. We present the reader with the following cut, from photographs taken by Catherwood, of one of the idols worshipped by the people of Central America from pre-Toltec times. A sad fatality, is it not, dear reader, that in the very region of country where the Book of Mormon fixes magnificent temples and sanctuaries erected by a Christian people for the worship of the true God, there should be dug up out of the ruins of old temples and palaces such relics of the real religion of these ancient peoples? All the records that have come down to us make it certain that these horrid idols instead of the Lord Jesus were worshipped throughout Central America 2000 years ago. It would indeed be a bright page in Central American history if the assertions of



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the Book of Mormon were true. But no such bright spot can be discovered either in the Nahuan or the Mayan records. For more than *three thousand* years it was one unbroken record of superstition and human slaughter. Mr. Bancroft occupies nearly one entire volume of his valuable series of ancient American history in explaining the complicated religious system of these two old peoples.—Vol. 3, pages 1-550.

But why longer delay the reader before making the sweeping charge that he has already anticipated? The entire civilization of the Book of Mormon, its whole record from beginning to end is flatly contradicted by the civilization and the history of Central America.

The following are only a few of the counts in the indictment against the historical accuracy of the book:

1.—The oldest record as found in the book of *Ether* cannot possibly be true.

a. That record tells us that a people called the Jaredites were the sole occupants of Central America and Mexico from a very early period down to about six hundred years before Christ-while genuine records give us the names of the Quinames, the Mayas, the Miztecs, the Zapotecs, the Totonacs, the Huastecs, the Olmecs, and the Xicalancas, as the people who occupied that section of country in the most ancient times.*

b. The book of Ether tells us that about six hundred

[•]See J. T. Short, page 234.

years before Christ, the Jaredites living in Central America were totally exterminated, and have had no existence since—while authentic records show that no such extermination ever occurred. The Mayas, at least, occupy the same country to-day as of yore.

c. The Book of Mormon tells that after the extermination of the Jaredites in Central America and Mexico that country remained utterly desolate, without an inhabitant for nearly six hundred years; so desolate indeed that it was named "the land *Desolation*"—whereas, according to ancient Mayan history that country has never for one hour been without a teeming population for more than three thousand years past! See testimonies on pages 291-3.

d. The Book of Mormon tells us that after laying desolate for nearly six hundred years, it was then occupied by the Nephites for a period of about four hundred years when it again changed its inhabitants in the year 384 A. D. The Nephites we are told were exterminated and the Lamanites took possession and retained it until the advent of the Spaniards three hundred years ago: in other words, a high Christian civilization in Central America suddenly collapsed and was replaced in 384 A. D. by a wild, barbarous, savage people, who held undisputed control until modern times. How very opposite to this are the established facts. Instead of changing its peoples three times, that portion of Central America occupied by the Mayas has never changed from the first, and instead of becoming, 384 A.D., a wild, barbarous, blood-thirsty people like the Indian of American history, they retained their ancient civilization and in fact reached their highest point of development

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after the Book of Mormon had consigned the whole country to barbarism and savagery!

II.—The statements of the Book of Mormon regarding the origin of the Nephites and the Lamanites and their history in general for a period of one thousand years from B.C. 600 to A.D. 400,—cannot be true, not even in a single particular. For

a. The Book of Mormon tells us that the Nephites, Lamanites and the people of Zarahemla, and this included all the people in existence upon either continent, came from the City of Jerusalem six hundred years before Christ. Whereas, the Mayas were in full possession of Central America years before *Abraham*, the father of the Jewish race, was born!

"So far as the other so-called primitive nations of New Spain are concerned, little can be said, except that they claim and have always been credited with a very ancient residence in this land, dating back far beyond the beginning of the historic period."—Bancroft, vol.5, p.205.

Of the Nahuas J. T.Short, p.240, says:

"The date of the emigration to Hue-hue Tlapalan cannot be approximated from available data, but it is evident that Ixtlilxochitl fixes it at 520 years after the flood, or 2236 after the creation—a period which must have *antedated the Christian Era by a score*

of centuries or more."

"Its method (of computing time) was to count by equal periods of years, as we count by centuries, and their chronology presents a series of periods which carries hack their history to a very remote time in the past."—Baldwin's Anc. Am., p. 204.

This same author quotes Brasseur-de-Bourbourg as saying:

"In the histories written in the Nahuatl language,

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the oldest *certain* date is 955 years before Christ. The calculation by which this is found is quoted from the latter portion of the 'Codex Chemalpopoca,' as follows: '6 times 400 years plus 113 years, previous to the year 1558 A. D.' (when the above calculation was made). This is given as the date of a division of the land by the Nahuas."

The Mayas are still older.

"The venerable civilization of the Mayas, whose forest-grown cities and crumbling temples hold entombed a history of vanished glory, no doubt belongs to the remotest period of North American antiquity. It was old when the Nahuas, then a comparatively rude people, first came in contact with it, adopted many of its features and grafted upon it new life."—J. T. Short, p. 519.

"I must speak of that language which has survived unaltered through the vicissitudes of the nations that spoke it thousands of years ago, and is yet the general tongue in Yucatan, the *Maya*. There can be no doubt that this is one of the most ancient Languages on earth. It was used by a people that lived at least 6,000 years ago, as proved by the Katuns, to record the history of their rulers, the dogmas of their religion, on the walls of their palaces or the facades of their temples."-Dr. Augustus Le Plongeon, quoted by J. T. Short, p.475.

b. The Book of Mormon tells us that Lehi and his company landed upon the western coasts of South America and gradually worked their way northward, until a few years before Christ, when they reached and occupied Central America.

Whereas the peoples who occupied Central America at the time of Christ, at least the Nahuas (Toltecs) and the Mayas did not come from South America at all. All the Toltec traditions declare that they came from the *north*—from a country they called Hue-hue-

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Tlapalan—a country which they had occupied for a period of nearly two thousand years before they migrated to Central America.

"Ixtlilxochitl shows clearly that the ancestors of the Toltecs were possessed of certain traditions which point to an Asiatic origin: that at a remote period they set out from that common home of so many peoples possessing the same traditions in search of a suitable country in which to live—that after 104 years occupied in traversing broad lands and seas, they arrived in a country called Hue-hue-Tlapalan. This event, according to his chronology, must have occurred upwards of twenty centuries before Christ."—J. T. Short, p.244. See also p.240.

The Mayas believe that their ancestors came, in the remotest ages of the past, directly from the old world by way of Florida.

"Sahagun says that, countless years ago, the first inhabitants of the country (Central America) came by sea from the direction of *Florida*, *on the north*, and landing at Panuco journeyed down the coast to Guatemala, where they established a city called Tamoachan."—J. T. Short, p.244.

"The traditions of the Mayas point to the regions of the Mediterranean sea, as their ancient home—while the Nahuas just as persistently claim to have come from the North West."—J. T. S. p. 517.

c. The Nephites carefully observed the law of Moses, and therefore perpetuated, of course, Jewish customs and the Jewish religion—had the Jewish method of recording time, divided their year into twelve months—had a week of seven days, the last day being a Sabbath of rest, (B. of M., pages 296 and 299)—a seventh year called the Sabbatic year, and after every forty-nine years a year of jubilee. &c., &c.

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Whereas the ancient inhabitants of Central America divided their year into *eighteen* months of *twenty* days each, adding *five* days at the close of each year.

"They divided the year into eighteen months of twenty days each; but as this gave the year only 360 days, *five* supplementary days were added each year, and a sixth day to every fourth year."

—Baldwin's Ancient Am., page 204.

They had another division of the year into weeks of *thirteen* days each, instead of seven—and their periods were made up of *fifty-two years* instead of forty-nine, with no trace of a Sabbath day or a year of jubilee.

"The year was divided into twenty-eight periods of thirteen days each. These periods for convenience have been called weeks."

-J. T. Short, page 440

"Another division of time was the Katun or cycle of fiftytwo years. The Katun was comprised of *four periods* of *thirteen years each*."—J. T. Short, page 438.

The following cuts exhibit the names of the ancient Maya months and their days—and, as the reader can see, are of themselves sufficient to annihilate the whole theory of the Book of Mormon as regards times and seasons.

d. The Nephites were a "white and delightsome"

people (Book of Mormon, page 24 and others). The inhabitants of Central America have always been of a *brown* or *copper color*. There are many proofs of this.

- 1. The Mayas of to-day are of that color, the true and lineal descendants of the ancient Mayas.
- 2. All their ancient pictures of men and women are painted brown or copper coIor.*

*Blue, red, yellow and green are the colors employed, though the *human figures are* painted reddish brown,"—J. T. Short.

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3. They have preserved a distinct tradition of a *white man*, once visiting their country, a man, venerable for age, with white hair and long gray beard.* The fact that he is always mentioned as the *white* man, and attracted universal attention on that account, is the clearest possible proof that the natives of the country *were not white*.



4. But we are not left to inferences, the testimony of antiquity is clear and positive.

"The Mayas, like the Nahuas, were mostly well-made, tall, strong and hardy. *Their complexion was tawny*. The women were passably good looking, some of them, it is said, quite pretty,

^{*}See J. T. Short, page 267-274, and Banc., vol.5, page 256 et seq.

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and seem to have been somewhat fairer skinned than the men."—Banc., vol.2, page 802.

"Race mixtures in certain localities have almost obliterated



aboriginal types, which are portrayed as of medium stature, regular form, and varying in color from light brown to dark coppery."—Idem, vol. 1, page 714.

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e. If the Nephites were a *white* and a *delightsome* people, and if they were pure Jews from the City of Jerusalem, observing Jewish laws and customs—then they had *full round foreheads*. No deforming of the head has ever been practiced by the Jews in any part of the world—nor by *Christians* of any age or country. This barbarous practice was instigated by a superstition so peculiarly heathenish that we cannot conceive it possible in a Christian land. And therefore when we find this ugly and hideous custom among the ancient occupants of Central America, no reasonable person will ask a better evidence that those ancient people *were not Nephites*, and could have had no relationship to either Jews or Christians.

"The most remarkable feature is the cranial type, deformed to a shocking degree, probable by artificial pressure, so generally employed by the *ancient American races*.

"In all of the reliefs the flattened cranial type is present, and no doubt represents the ideal of beauty among those ancient peoples.

"The receding forehead of most of the portraits have excited general interest, and are believed to be delineations of the priestly or aristocratic type."—J. T. Short, pp. 384, 386 and 406.

"And we know that head-flattening was almost universal among them (the Mayas)."—Banc., Vol.2, p. 802.

We ask the reader to examine the following cuts (see also cut on p.263). In every instance the deformed forehead is decidedly marked.

If the reader desires additional proof that the Book of Mormon is a myth, with no foundation in fact—he can find it by investigating this cranial malformation a little further—if, while in Central America, this practice was almost universal, at least among the leading

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classes—down in Peru, South America, nothing of the kind is found. On the contrary, we have the strongest proofs that no such custom obtained. Not only the



sculptured human forms, the various pictures of their gods and goddesses; particularly the immense number of human skulls, found well preserved in their most ancient burial places—give the sufficient evidence

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that the forehead was full and natural—thus shaking *the foundation* of *Book of Mormon history*, which is built upon the assumption that the people of South America



and Central America were one and the same people. Nothing could be farther from the truth. They differed everywhere—their mode of living, mode of religious worship, their gods, their method of reckoning time, their

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language, both written and spoken—all was different.* The most abundant proofs are found that the whole conception of the Book of Mormon, as to the relations existing between the two continents, is the silliest of myths.

SOME OTHER ITEMS.

III.—It would almost seem to be a work of superfluity to present any farther evidences that the Book of Mormon is historically a fable. There is no reasonable room left for conjecture or doubt. Facts are stubborn things, and the simple testimony of past history already presented, buries the fabrications of the Book of Mormon beyond the possibility of a resurrection.

The author, however, desires to place within the reach of all honest and earnest seekers after the truth the means for extending as far as possible their investigations

over the entire field of inquiry. And hence he asks the indulgence of the reader while he briefly calls attention to a few other items, which equally with the preceding make incredible the averments of the Book of Mormon.

A. Iron, Steel and Brass.

The Book of Mormon tells us that Iron, Steel and

* "The development of civilization in Peru, was very different from that in Mexico and Central America. In both regions the people were sun-worshippers, but their religious organizations as well as their methods of building temples were unlike. Neither of these peoples seems to have borrowed from the other."

—Bald. Anc. Am. p.246.

"They (Peruvians) had accurate measure of the solar year, but unlike the Central Americans, they divided the year into *twelve months*, and they used mechanical contrivances successfully to fix the times of the solstices and the equinoxes."—Idem., p. 253.

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Brass were in common use among the ancient Nephites as they are used to day:

"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"—P. 65 (N. Ed. 71.)

"And we multiplied exceedingly and spread upon the face of the land, and became exceeding rich in gold and in silver and in precious things, and in fine workmanship of wood, in buildings, and in machinery and also iron and copper and brass and steel, making all manner of tools of every kind to till the ground, and weapons of war; yea, the sharp-pointed arrow, and the quiver, and the dart, and the javelin, and all preparations for war."—P.137 (N. Ed. 153.)

"And it came to pass that King Noah built many elegant and spacious buildings; and he ornamented them with fine work of wood and of all manner of precious things, of gold, and of silver, and of iron, and of brass, and of ziff (?) and of copper."—P. 167 (N. Ed. 186.)

Against these fictitious words the authorities are positive and numerous. Of the ancient inhabitants of Peru Mr. Baldwin says (Anc. Am., p. 248):

"They had great skill in the art of working metals, especially gold and silver. Besides these precious metals they had copper, tin, lead and quicksilver. *Iron was unknown to them* in the time of the Incas."

Mr. Squier says (Peru, page 469):

"The Indians had neither iron nor steel."

Of the inhabitants of Central America Mr. Bancroft says (Native Races, vol.2, page 407):

"As I have already stated, none of these nations were acquainted with the use of iron in any shape."

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Of the ruins of one of the most ancient cities in Central America (Copan) the same author says (Vol.4, page 102):

"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 interfered with the details of the sculpture."

Of Yucatan proper, the home of the Mayas, he says (Vol.2, page 751):

"But the fact remains that stone implements with a few, probably of hardened copper, sufficed with native skill and patience for all purposes."

Sticks tipped with copper were used for plows (Vol. 2, page 475). Maya sculpture was executed with tools of stone. Vol.4, page 278.*

B. Ancient Coins.

One of the most amusing illustrations of our author's disposition to *beat the world* may be seen in the curious monetary scheme he devised for his remarkable people the Nephites.

"And the judge received for his wages, according to his time, a *senine* of gold for a day, or a *senum* of silver, which is equal to a senine of gold; and this is according to the law which was given. Now these are the names of the different pieces of their gold, and of their silver, according to their value a *senine* of gold, a *seon* of gold, a *shum* of gold, and a *limnah* of gold; a *senum* of silver, an *amnor* of silver, an *ezrom* of silver, and an *onti* of silver. A senum of silver was equal to a senine of gold; and

*See also same author, Vol.2, pp.409, 473-4-5, 749; Vol.4, pp. 432, 778; Vol. 5, page 97 (foot note).

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either for a measure of barley, and also for a measure of every kind of grain. Now the amount of a seon of gold was twice the value of a senine; and a shum of gold was twice the value of a seon; and a limnah of gold was the value of them all and an amnor of silver was as great as two senums and an ezrom of silver was as great as four senums; and an onti was as great as them all. Now this is the value of the lesser numbers of their reckoning: a *shiblon* is half of a senum; therefore, a shiblon for half a measure

of barley; and a *shiblum* is a half of a shiblon; and a *leah* is the half of a shiblum. Now this is their number according to their reckoning. Now an *antion* of gold is equal to three shublons." P. 239 (N. Ed. 265).

To the above queer particulars there are at least *four* objections.

a. Two very absurd statements are made. First, that these Nephites had a *fixed* standard of value for their *barley*. At all seasons of the year, and every year, whether a large or small crop, a measure of barley brought the uniform price of a senum of silver or a senine of gold!

A second still greater absurdity is the statement that *all kinds of grain* brought the same price as barley!

b. It required something of a genius, it must be confessed, to manufacture some of the names of the Book of Mormon—from good old Jacob to give us Jacobugath, from Gad, Gadiani, and from Moroni, Moronihah—names that at least have a certain syllabic jingle, if they have no meaning. It required both genius and cheek, or a certain sort of mental jugglery, to take the plain and simple letter A and by using a dot instead of a bar, make out of it an ancient Egyptian character! Or by adding a little embellishment at the top, or at the bottom of the plain figure (4), it is transmorphosed into a word of God, a promise or a threat—

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while if figure (3) or an exclamation point (!) are but tumbled over upon their backs, presto! they become a portion of *a psalm* or *a proverb!*

It was evidently this same genius, angelic or human, who furnished these names of gold and silver coins—words that are neither Hebrew nor Greek—but carry upon their very face the unfortunate suspicion that they were manufactured for the occasion by a brain that had in it more conceit than wisdom.

c. But there is a still more serious objection to one of the above assertions. It is the somewhat stubborn fact that barley was never found upon either of these western continents until imported by Europeans in modern times!

Of the ancient Peruvians Mr. Squier says, P.452:

"We must remember that many domestic animals, a number of vegetables, and *wheat* and *barley* have all been introduced *since the conquest*, and contribute to the support of the present population."

Mr. Bancroft, in "Native Races," vol.5, p.97, in a foot note, says:

"Macgregor argues that the Americans could not have been Jews, for the latter people were acquainted with the use of iron as far back as the time of Tubal Cain: they also used milk and wheaten bread, which the Americans could and would have used if they had once known of them."

These are general testimonies from competent authorities, relative to the ancient inhabitants of both continents, and are positive that neither barley or wheat*

^{*}Wheat is mentioned with barley in the Book of Mormon.

See p. 169,(N. Ed. 182). "And we began to till the ground, yea, even with all manner seeds, with seeds of *corn* and of *wheat*, and of *barley*, and with *neas*, and with *sheum*, and with seeds of all manner of fruits."

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were found in this western world until introduced by Europeans in modern times.

d. But the most marvelous part of the above account is this: The evidence happens to be very clear and satisfactory, that no gold or silver coin of any denomination whatever, ever existed in Central America in the ancient times.

"Although no regular coined money was used, yet several more or less convenient substitutes furnished a medium of circulation. Chief among these were *nibs* or grains of the Cacao, of a species somewhat different from that employed in making the favored drink, chocolate. This money, known as *patlachte*, passed current anywhere, and payments of it would be made by count up to 8000, which constituted a *xiquipilli*. In large transactions sacks containing *three xiquipilli* were used to save labor in counting. *Patolquachtli* were small pieces of cotton cloth used as money in purchase of articles of immediate necessity or of little value. Another circulating medium was *gold dust* kept in translucent quills, that the quantity might be readily seen. Copper was also cut into small pieces shaped like a T, which constituted, perhaps, *the nearest approach to coined money*."—Banc., vol.2, p. 381.

The above is descriptive of the monetary systems established among the ancient Nahuas or Toltecs, who occupied a part of Central America and Mexico when the Book of Mormon professes to have been compiled.

Among the ancient Mayas the same system prevailed. The same author, vol.2, page 736-7, says:

"The ordinary mercantile transactions were effected by exchange or barter of one commodity for another. But where this was inconvenient cacao passed current as money among all the nations. According to Cogoludo copper bells and rattles of different sizes, red shells in strings, precious stones and copper hatchets often served as money, especially in foreign trade."

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This would seem to settle the question beyond any opportunity of cavil. When we ascertain that not only has no gold or silver coin been found in ancient America, but learn precisely what they did have as *substitutes* for such coin, the evidence becomes so weighty that we cannot evade it. The suspicions aroused by the very *names* of coin in the Book of Mormon are abundantly confirmed by the facts. No such coins ever existed upon this continent. They are simply a fable, the creation of a wretchedly disordered or a wickedly perverse imagination.

C. Horses, Cattle, Sheep and Goats.

Equally decisive is the testimony against the Book of Mormon as to the existence of the above domestic animals. The Book of Mormon tells us:

"And it came to pass that we did find upon the land of promise as we journeyed in the wilderness, that there were beasts in the forests of every kind, both the cow and the ox, and the ass and the horse, and the goat and the wild goat, and all manner of wild animals, which were for the use of men."—P. 44 (N. Ed. 47.)

"And it came to pass that the people of Nephi did till the land and raise all manner of grain and of fruit and flocks of herds, and flocks of *all manner of cattle of every kind* and goats and wild goats, and also many horses."—P.135 (N. Ed. 151.)

"Now when Lamoni had heard this he caused that his servants should make ready his horses and his chariots." p.266 (N. Ed. 295.)

On the contrary the authorities are plain and unequivocal.

Of the ancient Peruvians Mr. Squier says, page 14: "No doubt the Indian population lived, as it still lives, on the

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scantiest fare, on the very minimum of food: but it had not then as now the ox, the hog, the goat and the sheep, nor yet many of the grains and fruits which contributed most to the support of dense populations."

"We must remember that *many domestic animals*, a number of vegetables, and wheat and barley have all been introduced since the conquest."—Page 452.

On page 475 he says it is an "undoubted fact that the Incas had no draft animals."

"Page 469. How they were brought together (referring to immense blocks of stone) is a thing equally wonderful, since the Indians *had neither carts nor oxen.*"

On page 91 the same author describes *woolen garments* found upon the bodies of ancient mummies—made from the wool of the *Alpaca* and the *Vicuna* animals, whose wool was used for clothing in the absence of the *sheep* and the *goat*.

Mr. Bancroft, vol.5. page 32, speaking of the origin of the Americans, says:

"There are, however, writers who find grave objections to an Asiatic origin, the principle of which are the absence of the *horse*, the paucity and the poverty of the lactiferous animals, and the consequent absence of pastoral nations in the new world."

Upon page 37 in the same volume he quotes an author as saying in reference to a certain *island* in the Pacific Ocean

discovered years ago, which some persons had guessed might be the American continent:

"The circumstance that there were *grape vines* and *horses* in the discovered country is alone sufficient to show that it was not situated on the American continent—since *both these objects were given to the new world by the Spaniards.*"

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"The references to *horses* and *oxen* are perplexing and give the narrative an air of imposture or mistake, *since both were brought to America first by the Spaniards."—J. T. Short, p.150.*

THE GEOGRAPHY OF THE BOOK OF MORMON.

We had designed a full and complete presentation of this subject in these pages. But the discussion has already assumed proportions beyond our original intention, and therefore, instead of a separate chapter, we must crowd into a few pages the results of a long and careful investigation of the geography of our book.

There was no necessity of egregious blunders upon such a subject. An ordinary school boy who had studied geography with any attention, should have been able to form a plot and locate cities and lands in a way to conform in the main to the physical conformations of the country. But our angel was evidently unhampered by geographical restraints. His geography, like his grammar, and his theology was all his own. Not one of the physical peculiarities of either of these western continents is alluded to except the existence of the large lakes and "many fountains of waters," in the northern part of the United States (the only portion of our country that our youthful prophet knew anything about.)

He has his Nephites and Lamanites occupy South America for a thousand years, and yet all its vast river courses, including its mighty and majestic Amazon are entirely overlooked—one river only is everywhere met, bearing the old world name *Sidon*—but a careful exam-

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ination of every passage in the book where it is mentioned fails to give any definite information as to its source, its size, which way it runs, or where it empties. The grandest mountains in the world and the highest table lands are as entirely ignored as is the general shape of the two continents and other physical facts. While the physical characteristics of Palestine are woven as a web into almost every page of Bible history—the Book of Mormon is unable to appeal to a single geographical fact in confirmation of its pretended histories—except the *general* one that there was a "land south" and a "land north."

We have already called attention to some very puzzling geographical statements, such as the two thousand miles that separated the Nephites from the Lamanites in the beginning of their separate history, and yet the omnipresence of the latter—the magical "waters of Sebus" that were within daily reach of the entire South American continent—the herding feat of the "poisonous serpents" who easily rounded up the cattle all over North America and drove them "pellmell" into South America, and then barricaded the isthmus so effectually that the owners could not pass to reclaim their property.

We can only in the briefest possible manner allude to a very few additional geographical blunders.

I. Only two countries or "lands " are definitely located—the "land Bountiful" and the "land Desolation." The following are a portion of the luminous descriptions, pp.273-4 (N. Ed. 303):

"The Nephites had taken possession of all the northern parts of the land, bordering on the wilderness, at the head of the river

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Sidon, from the east to the west, round about on the wilderness side; on the north, even until they came to the land which they called Bountiful And it bordered upon the land which they called Desolation; it being so far northward that it came into the land which had been peopled and had been destroyed, of whose bones we have spoken. Thus the land on the northward was called Desolation, and the land on the southward was called Bountiful Now it was only the distance of a day and half's journey for a Nephite on the line Bountiful and the land Desolation from the east to the west sea."

"And it came to pass that Hagoth, he being an exceeding curious man, therefore he went forth and built him an exceeding large ship, on the *borders* of the land Bountiful, *by* the land Desolation, and launched it forth into the west sea, by the narrow neck which led into the land northward."—P. 388 (N. Ed. 427.)

Our author evidently has in his mind two large bodies of land *very near together*, only separated by two narrow arms of the sea approaching each other from opposite directions, so that only a narrow pass (of one and a half day's journey) remains between. Thus he writes:

"I did cause my people that they should gather themselves together at the land Desolation to a city which was in the borders by the narrow pass which led into the land southward."—P. 501 (N. Ed. 553.)

It is evident also that the land Desolation means the *United States!* He uniformly associates his land Desolation with the land containing "large bodies of water" (our northern lakes), a land "covered with ruins of buildings and bones of men," and large enough to support a people "who were as numerous as the hosts of Israel." See pp. 161, 348 & 506 (N. Ed. 180, 385 and 560.)

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And this land lies so near the borders of the land Boun-

tiful in South America that the few stragglers who escaped the sword of the Lamanites around that hill Cumorah in Western New York could easily run down into South America and escape!—P. 508 (N. Ed. 561.)

Well now the facts are that the narrow neck of land dividing the two continents happens to be a very *long* neck, not less than 800 miles, and is one continuous strip of mountain ranges, rough, inaccessible and uninhabitable in a large measure; then you must travel through the entire length of Central America and Old Mexico 2,500 miles farther, before you reach the southern boundaries of the United States—Mr. Smith's land Desolation, that he evidently supposed just over the line, separated by a narrow bay from his land Beautiful!

2. It is still more difficult to locate the "land of Nephi" and the "land of Zarahemla"—although the centre of the whole Book of Mormon record.

Apostle Orson Pratt, author of the "Notes" in the N. Ed. of the Book of Mormon (p.155) tells us "the land of Nephi is *supposed* to have been in or *near* Ecuador, South America," and the "land of Zarahemla is *supposed* to have been north of the waters of the river Magdalena." He is honest enough in this case to say "*is supposed to have been*"—for the facts are, no man on earth can locate either of the two "lands" from any of the descriptions given in the Book of Mormon. In one place we are told that the land of Nephi extended directly across the continent from east to west.—Pp.346-7 (N. Ed. 383.)

"And the land of Nephi did run in a straight course from the east sea to the west."

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That is from 2000 to 3000 miles in length. And on p.273 (N. Ed. 302) we are informed still further that a "*nar-row* strip of wilderness which ran from the sea east even to the sea west," divided the land of Nephi from the land of Zarahemla—and yet on the next page we are informed

..... "and thus the land of Nephi and the land of Zarahemla were nearly surrounded by water; there being a small neck of land between the land northward and the land southward."

But there are other very perplexing statements about these two "lands." Although divided from each other by only a "narrow strip of wilderness," yet their peoples live side by side for a period of 400 years without any knowledge of each other's existence (p.139, N. Ed. 155)—then when Mosiah accidentally discovers the people of Zarahemla, and had lived among them a few years, he did not know the way back to the "land of Nephi!" or to a certain portion of it called Lehi Nephi, and sends sixteen strong men to hunt up the old home land. These men after wandering forty days through this "narrow strip of wilderness" accidentally find the people they are seeking for. This occurs about 122 years B.C.—P. 158 (N. Ed. 176.)

About one year before this, king Limhi, a vassal of the

Lamanite king, though a relative of the Nephites in Zarahelma, becomes equally anxious to find out the location of Zarahemla and learn of the welfare of his friends there; accordingly he sends out a party of *forty-three* men (p. 161, N. Ed. 180). These men, although they travel to the northward, very strangely *miss* Zara-

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hemla, pass it by, travel up into North America, discover the land *Desolation*, explore it as far as the great lakes (!) find it covered with ruined buildings, with the bones of men and of beasts, with rusty swords, brass and copper breast plates, etc., etc. They return home; but Zarahemla they cannot find!

Well, now, reader, would you believe it, that during all this time of profound ignorance of each other's location, on the part of the Nephites, the Lamanites, as usual, are omnipresent! They know all about the land and the people of Zarahemla, and are constantly going back and forth from the land of Nephi (which has now become their headquarters), with large armies to battle (p.142, N. Ed. 159). And this is not all. A large number of the Nephites, living in Zarahemla, on account of internal disturbances, "dissent away unto the Lanamites!" They know how to find the land of Nephi, but King Mosiah and his faithful ones in Zarahemla, and King Limhi and his followers in Nephi can't find each other's country!!

These are a very few of the perplexing enigmas that confront a careful student of the Book of Mormon, as to its geography—furnishing the clearest possible evidence that the book is a myth, and that its author was sadly ignorant of the simplest outlines of South American and Central American geography.

3. We will call attention to only one thing more—the unfortunate *lying* of our good apostle Orson Pratt, upon this subject, the geography of the Book of Mormon. We greatly regret the necessity of exposing a man who occupies so high and honorable a place among his own people as the late apostle Orson Pratt. But he has

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published his statements to the world, and under his own signature—they therefore belong henceforth to the public.

We ask the reader to turn back to a foot note upon page 256 and carefully reread Mr. Pratt's statements regarding the forty-four magnificent cities discovered in Central America by Messrs. Catherwood and Stephens—his words are very plain and without qualification especially these:

"A careful reader of that interesting book (Book of Mormon), can trace the relative bearings, and distances of many of these cities from each other; and if acquainted with the present geographical features of the country he can, by the descriptions given in that book, determine very nearly the precise spot of ground they once occupied magnificent cities of great extent have been discovered by Catherwood and Stephens in the interior wilds of Central America, in the very region where the ancient cities described in the Book of Mormon were said to exist. Mr.

Smith's translation describes the region of country where great and populous cities anciently existed, together with their relative bearings and approximate distances from each other. Years after, Messrs. Catherwood and Stephens discovered the ruins of forty-four of *these very cities*, and in the *very place* described."

Now, in reference to the above glaring misrepresentations; we will only make the following observations:

- 1. That all the magnificent cities mentioned in the Book of Mormon with four exceptions are located not in Central America but in South America.*
 - 2. Of the four cities mentioned by name in the "land

*On pp. 498-500 (N. Ed. 550-1) we have the "city of Angola," the "land of David," the "land of Joshua," the "land of Jashen," and the "land of Shem" mentioned—but it is impossible to decide whether in the land southward or the land northward. The probabilities are in favor of the former.

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northward," the probabilities are, as already shown, that the author had in his mind the *United States* instead of Central America.

3. However, supposing them to have been in Central America, our readers shall judge for themselves whether "a *careful* reader of the Book of Mormon, with a modern geography in his hand "could easily identify them with any one of the forty-four cities discovered by Messrs. Catherwood and Stephens in Central America.

The first city named is the "City of Desolation," and this is the description of its location :

"I did cause my people that they should gather themselves together at the land Desolation to a city which was *in the borders* by the narrow pass which led into the land southward."—P.501 (N. Ed. 553.)

The second city mentioned is Teancum:

"Now, the City Teancum lay in the borders by the sea shore; and it was also *near the City Desolation*."—P.502 (N. Ed. 555.)

Both these cities, then, are "in the borders of the sea shore" and *near* the "narrow pass which led into the land southward."

Now, since not one of these forty-four cities discovered by Messrs. Catherwood and Stephens in Central America is within eight hundred miles of said "narrow pass"—it is evident we have not yet verified Mr. Pratt's statements.

The only other cities in the "land northward" whose names are given are "Boaz" (p.504, N. Ed. 556) and "Jordan" (next page)—without one syllable to indicate where they were located, only that after a sore battle in

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the land desolation, the Nephites fled to the City "Boaz," and when driven out of Boaz, on their way to the fated hill Cumorah, they made a bold but brief stand in the "City

Jordan."

4. The simple fact is—there is no man on earth, who, with a modern geography in his hand, can locate a single one of all the magnificent cities mentioned in the Book of Mormon, whether in North or South America, and no person understood this fact better than our good apostle when he penned the above sad prevarications. But he knew another thing as well, and that is that not one of his own people would ever think of calling these statements in question—on the contrary, thousands would repeat them confidently upon his authority and many unsuspecting ones by such specious arguments be induced to accept the Book of Mormon as inspired of God!!

CONCLUSION.

Honest reader—I have written earnestly and plainly,
—have tried to write kindly. My whole soul is moved,
profoundly moved, in this matter. I believe with all my
heart, I am forced by irresistible logic to believe, that the
Book of Mormon is a fraud. And believing this, I ought to
speak earnestly and plainly.

Please permit me in closing, to repeat again the incisive words with which this discussion began,—from apostle Orson Pratt,—who with all his faults knew how to state truths in a very terse and emphatic way:

"This book must be either true or false. If true, it is one of the most important messages ever sent from God to man, affecting

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both the temporal and eternal interests of every people under heaven. 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, and will suppose themselves securely built upon the rock of truth until they are plunged, with their families, into hopeless despair.

If, after a rigid examination, it be found an imposition, it should be extensively published to the world as such. The evidence and arguments upon which the imposture was detected should be clearly and logically stated, that those who have been sincerely yet unfortunately deceived, may perceive the nature of the deception and be reclaimed, and that those who continue to publish the delusion may be exposed and silenced."

Dear reader, this "rigid examination" has been had, and "TEKEL"—weighed in the balance and found wanting—has been found written over every part of this book. It's very first claim kills it beyond recovery. God doesn't do things as we do. Perfection marks everything he undertakes. If the Book of Mormon is the work of God, there must be no mistakes, contradictions or blunders in it. In the Bible, some blunders in style or composition, or in its statements, might be excused because it has come down to us through human channels, and is translated by fallible, imperfect man. The Book of Mormon claims to have come down to us pure from its ancient source, without any possibility of mistake from transcription, and then to have been

translated by the gift and power of God. No mistakes, therefore, or contradictions or blunders of any kind are allowable. But what has been the result of our careful examination of this book?—full of blunders and mistakes and contradictions, and human imperfections from beginning to end.

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The Bible, as to its style of composition, is short, pointed, comprehensive, and often says more on one page than men would ordinarily say in ten pages, while the Book of Mormon is the very opposite, so full of repetitions, of awkwardly expressed sentences, of useless verbiage, &c., that any writer of ordinary skill can put three of its pages into one.

The angel that dictated this book has been over and over again proven to be ignorant, self-conceited, visionary; given to exaggeration; forgetting important matters of record, and making numberless mistakes.

The God who inspired the book did not know his own name, forgot to furnish light and ventilation for Jared's ark; proved himself as foolish and simple as a weak, over-indulgent parent in his treatment of his pet Nephi, and as unreasonable and cruel and spiteful as a savage in his dealings with his pet's opposers.

The contradictions of the Book of Mormon prove it to be a fraud. It contradicts itself in ways so foolish and needless as to prove that its author either had a short memory or a very little regard for the truth. It flatly contradicts the Bible in numerous instances. Its types contradict the types of the Bible. Its statements regarding the Holy Ghost and his work flatly contradict the statements of the New Testament

Its peculiar way of writing prophesies proves it to be a fraud.

Its large number of very strange and very silly miracles proves it to be a fraud.

Its willful and malicious lies prove it to be a fraud. The authors of the various books of the Bible are

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modest, never speak of themselves, usually suppress even their own names as authors. The first opening statement in the Book of Mormon contains the word "I" and "my" some sixteen times in an egotistical way.

The Bible is original, it borrowed from nothing; Book of Mormon almost wholly borrowed; a large number of its miracles and its historical incidents are borrowed from the Bible, usually worked over and embellished (?) until their beauty and simplicity are destroyed.

The Book of Mormon is modern in its conception and make-up. A large number of words and expressions are found in it wholly of modern origin, proving beyond the possibility of question that it could not have been translated from ancient plates. This was also proved by the existence of thousands of verses quoted *verbatim*, and not translated from, our English version of the Bible.

A book that has all these serious charges *proven* against it cannot be from God.

But this is only a part of the truth. We have found that

the entire ancient history of this western world is flatly against the claims of the Book of Mormon. Mr. Smith has preserved a specimen of the characters found by him, as he professes, in the hill Cumorah, and which he would have us believe were the ancient characters in common use upon this continent 1500 years ago—but a large number of the real characters in use in Central America at that time have fortunately been preserved in imperishable marble, proving Mr. Smith's characters a fraud. The Book of Mormon furnishes a

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list of the names of cities and countries and of men professedly in existence 1500 and 2000 years ago, and we have found beyond the possibility of question that not even *one* of them is correct—that no such countries, or cities, or men ever existed upon this continent—per contra, we have learned what were the actual names of countries, cities, and men found here in these ancient times. The Book of Mormon tells us of a Christian civilization existing here for centuries—the records show conclusively that only a heathen people were ever found here, a people who worshipped idols of most hideous look and that required human sacrifices.

The Book of Mormon tells us of a people occupying North America for 1500 years, and then becoming totally extinct—the records show that no such people ever occupied this country—that the people who were in Central America 2500 years ago are there today.

This Book tells us of a colony that came over from Jerusalem 600 years B.C., landed upon the western coasts of South America, gradually extended northwards until both continents were occupied by them—and that in the fourth century after Christ the civilized and Christian portion were annihilated and the barbarous and savage portion remained. We have found every one of these statements directly and positively contradicted by the facts of ancient history. The ancient peoples of Central America, particularly, did not come from Jerusalem—did not reach here 600 years B.C.—did not begin their course upon the western coasts of South America—did not become Christian, and did not in

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the fourth century A.D. become a savage, barbarous people.

This Book tells us of the existence upon this western world of iron, steel and brass, of wheat and barley, of oxen, sheep, goats and horses, of silver and gold coins used as money—every one of which statements have been found to be wholly and entirely untrue.

Finally—the Book makes a large number of geographical statements that could not under any possible conditions or circumstances be true except upon some imaginary continent, of size and shape wholly unlike anything existing upon our world to-day, or that has ever existed since Noah's flood. The facts are, my good Mormon brother—that Book has been proven a fraud beyond the possibility of question. I cannot believe it possible for any sane mind to have carefully and conscientiously followed this investigation to its

close, and not reject the book.

And yet I am convinced, in fact I know that many of my readers have honestly and sincerely accepted this book as the word of God—you have done it because you had no opportunity of knowing or of learning the facts. My brothers, you have been deceived: deceived into the terrible sin of adding to the word of God, of placing alongside of God's blessed Book, *as its rival* the production of a wicked impostor.

I therefore beseech you by all that is sacred and holy, by all that is precious or desirable in the Christian's hope, and by all that is terrible in the loss of the soul, that you will give yourselves earnestly and prayerfully to a careful review of the whole question; examine the records of history, search the Scriptures daily to

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see whether these things are so, and give yourselves no rest until this all-important question is decided, and decided for eternity. And may the dear Lord help you to find the TRUTH.