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Theories and Facts

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“Notwithstanding that, during the three centuries following the discovery and subsequent occupation by the white race, there is a record of degradation through the disintegrating processes of unwonted influences * * * it may be safely prophesied that the Red Man shall at length, in the surviving remnant of his people, obtain his place in the front march of progressive humanity.”—Ellen R. Emerson.

CHAPTER NINETEEN

THEORIES AND FACTS

WHEN the conquerors and explorers entered this newly rediscovered world in the 16th century, they found themselves face to face with strange types of culture, for which they could not account. And I do not know but that the mystery is as deep now as it was then. Except for the solution offered in the Book of Mormon, we would be forced to exclaim with Schoolcraft: "The Indian, an enigma at first, is a much greater enigma the more his history and character are examined."

The Theory of the Lost Tribes. One of the earliest opinions advanced was that the Indians were the descendants of the so-called "lost" ten tribes of Israel. Among those who are quoted as having advocated this view are Las Casas, Montesinos, Sahagun, Boturini, and Garcia, whose testimony is of the greatest importance.

Las Casas, an intimate friend of Columbus, spent the greater part of his life among the natives of America,¹ studying their institutions. Prof. Fiske, in his *The Discovery of America*, pays a most glowing tribute to his knowledge and judgment. Speaking of the origin of the Indians from a Hebrew source, he is quoted as having said: *Loquela tua manifestum te fecit*—"Thy speech bewrayeth thee."

¹The last position he held was that of Bishop of Chiapas, which he accepted in 1544 and left in 1547.

Fernando Montesinos is one of the early writers on Peruvian history, but he is not considered an authority, except as far as he copies other writers, especially Blas Valera, which he is said to do frequently. He records the theory that Ophir, a "grandson of Noah" settled "Hamerica," as he spells the name, 340 years after the deluge, and that "Peru," the name, is derived from "Ophir."

According to Montesinos, the first settlers to arrive in the neighborhood of Cuzco were four brothers and four sisters. The oldest brother climbed a hill and from there proclaimed that he took possession of the land for himself and in the name of his brothers and their wives. Montesinos' chronological tables have been critically examined and amended by Philip Ainsworth Means in his edition of *Memorias Antiquas*, London, 1920.

Sabagun, a member of the brotherhood of St. Francis, came to Mexico in 1529. For years he gathered all the information he could obtain in the new country. He would submit questions to a number of well-informed Indians, and they would paint their answers in their hieroglyphic writing. These answers were then submitted to others for interpretation, without the questions. When a final revision was made, he embodied the result in his great work, *A Universal History of New Spain*, a transcript of which Lord Kingsborough preserved in his monumental work.

Boturini, the Italian traveler, in 1736 fell under the suspicion of the Spanish government and was sent to Madrid, a prisoner, after years of research

in the new world. In Spain he was declared innocent and set free, but his priceless collections of antiquities and manuscripts had been scattered, and the greater part was lost. However, enough has since been recovered, to show the value of his labors and of his opinion on the origin of the prehistoric Americans.

Garcia is the most voluminous of the early writers on the subject. He deals very largely with the laws, customs, ceremonies, sacrifices, and early history of the people. He states that the Spaniards generally who reside in the "Indies" believe that the Indians are the descendants of the ten tribes, and that this opinion is founded on their disposition, nature and customs.

Among the later writers on the subject may be mentioned a Rev. Thorowgood, who wrote a work on "Jews in America," London, 1650; William Penn, who expressed his views in a letter, dated 1683; James Adair, who spent forty years among the North American Indians, and published his observations in London, 1775; and, above all, Lord Kingsborough, who, in 1831-48, published his *Mexican Antiquities*, in nine magnificent volumes, at a cost of 30,000 pounds.

Schoolcraft. The great archeological work of Henry R. Schoolcraft, published by authority of Congress, may be mentioned in this connection, as an indirect source of information on this subject; for in the fourth volume,² he inserts a "Memoir on the Inflections of the Chippewa Tongue," by Rev. Thomas Hurlburt, in which that author says:

²Philadelphia, 1854, p. 387.

“The idea that our Indians were the descendants of the Jews, I always considered merely a poetic one, and fit only for works of fiction. But in spite of my prejudices to the contrary, parts have developed themselves, and shown a resemblance between the Hebrew and Indian languages in general which I cannot find between the Indian and any other language. I have no inferences, but let the facts speak for themselves.”

On another page of the same volume,³ we find this, from the pen of one Rev. William Hamilton, on the Iowa language:

“The principles of the language correspond more with the ancient than with the modern class of languages; with the Hebrew, so far as my knowledge of it extends, more than with any other, particularly in the conjugation of verbs, which is done by the help of pronouns, or fragments of pronouns. They also have some modes of expression which, I believe, are peculiar to the people of the East. Anything great is said to be like God (see Job 1:16), ‘the fire of God’ meaning a ‘great fire,’ and similar expressions.”

Schoolcraft himself did not claim to have found among the Indians any striking evidence of kinship with the Hebrews, but he makes this observation:⁴

“One of the most striking traits of resemblance in the sound, orthography, and definition of words of the aboriginal languages to the Hebrew is that of the verb denoting existence.”

In speaking of the verb denoting existence, Mr. Schoolcraft refers to the Hebrew *hajah*, to be, to exist. The “h,” he says, is not always pronounced in Indian speech, the combination of the two long vowels “I” and “A” as in “I-au” more perfectly

³Vol. 4, p. 397.

⁴Vol. 3, p. 61.

representing the sound; but the aspirant, he adds, is often distinctly heard from Indian lips.

A summary of the reasons why so many of the early students of prehistoric Americans believed they had found the remnant of the ten tribes may be attempted here:⁵

- (1) The affinity of languages, as already pointed out.
- (2) The belief of the Indians in the symbolical purification of water—the “water of regeneration.”
- (3) The practice of circumcision. The earliest Spanish writers on America, such as Peter Martyr, Gomara, Bernal Diaz, Garcia, and Torquemada, all have declared that that rite was practiced by various American nations.
- (4) The expectation of the coming of a Messiah. But for that fact, neither Cortez nor Pizarro could have made themselves masters of the natives.
- (5) The use of Hebrew words such as *hallel*, for instance, in connection with religious celebrations.
- (6) The resemblance of many Indian ceremonies to those of the Hebrews.
- (7) The similarity between Indian and Hebrew moral laws.
- (8) Traditions proving that both the Mexicans and the Peruvians had knowledge of the story of the Pentateuch, relating to the creation, the flood, the tower, etc. The Mexicans had a tradition regarding a book called *Teo-amoxtli*, the “divine book.”
- (9) The traditions of the Mexicans concerning the migrations of their ancestors.
- (10) The frequency of sacrifices.
- (11) Finally, the acceptance by learned men, such as Las Casas, and of learned Hebrews, even, such as Rabbi Ben Israel and Montesinos, of the view that the Indians are of Hebrew descent.

Christianity in Prehistoric America. So weighty

⁵*History of America Before Columbus*, Lippincott Co., 1900, pp. 204-32.

did the analogies bearing upon this question appear to many, that they were not content with the theory of a Hebrew origin for the Indians, but felt convinced that Christianity had been preached in America at some time in the dim past, probably by one of the apostles of our Lord. P. de Roo, an able exponent of this opinion, refers to Las Casas, Oviedo, and many others, as authority for it, and he quotes Sahagun to the effect that Quetzalcoatl was only one of several prophets who at various times reminded the people of the teachings of St. Thomas, who, he thinks, had preached the gospel here. Sahagun is also referred to as authority for the statement that the *coatl* in *Quetzalcoatl* means "twin" or "Thomas," and not "serpent," as generally believed, and that he, therefore, was none other than the apostle of the New Testament.

This is interesting, and also important. For it proves that in the judgment of some of the ablest students of prehistoric America, some of the Indian beliefs and rites could be accounted for on no other supposition than acquaintance, in a long ago forgotten past, with the religion of our Lord.

The Satanic Theory. To be sure, others, as Torquemada, Acosta, etc., had another solution to offer. They held that Satan had, by some means managed to teach the Indians false doctrines, to prevent them from accepting the true gospel the Spaniards had to offer! D'Acosta considered it admirable in "Sathan" that he counterfeited the sacraments as well as the "idolatry and sacrifices." Herera and Ondegardo felt sure that the devil had counterfeited

the "sacrament of confession."⁶ Cortez and Bernal Diaz held similar views.

Only Two Alternatives. As far as this question is concerned, then, the early writers on America offer only this solution: Either the Indians had at some time heard and become familiar with Christianity; or, the little light, the little truth they had at the time of the discovery was given to them by Satan!

Only Few Adherents of the Hebrew Theory. Mr. Bancroft makes the remark that the advocates of the theory of Jewish descent, or, at least, those of them who have made original research, "are comparatively few." Perhaps so. But that is easily accounted for.

The early writers on America were not at liberty to record facts and give opinions for public information, unless the facts and opinions happened to be approved by the censors. And so it came to pass that important works on America were either suppressed or mutilated.⁷ And this kind of censorship was ex-

⁶Prescott, *Peru*, New York, 1898, Vol. 1, p. 97.

⁷The *Bibliotheca*, in Pinelo, a work the object of which was to illustrate the history of America by extracts from, and references to, valuable and unpublished manuscripts preserved in the most famous libraries of Spain and the public archives, especially those of Simancos, to which the author, through the interest of the duke of Medina de las Torres, obtained access, exists only in an epitome, and of the larger work, a learned writer has observed, "Not a leaf has been found." Garcia's *History of the Peruvian Monarchy* is also unknown. * * * The council of the Indies took cognizance of all writers treating on America, requiring that they should be, previous to publication, submitted to a strict censorship, with the power of recalling, even after the publication, any work they thought fit.—From Kingsborough's *Mex. Ant.*, quoted by Mrs. Simon, *The Ten Tribes*, p. 8.

exercised in America as well as in Europe. Spanish prelates, such as Zumarraga and Landa, made bonfires in the public squares, of priceless carvings, paintings, and picture writings on wood, native paper, and deer skin, and so thorough was the infernal work of destruction, that only a few fragments of the native literature of Yucatan have ever been found since,⁸ and it is probable that but for the plates of the Book of Mormon, the past of the inhabitants of the New World would be an unsolvable riddle—a sphinx wrapped in eternal silence.⁹

The Reason for Opposition. The reason for this warfare on American literary treasures is not hard to

⁸At this distance of time, when the state of the world is so different from what it was in the sixteenth century, it may not be readily conceived how easy it was for the Council of the Indies, through the power vested in it, of permitting or prohibiting the general circulation of all writing relative to America, to keep the rest of Europe in a state of darkness respecting the history of the new continent. For three centuries those who successively composed that Council exercised their function as censors with the greatest vigilance. If powerful patronage or inadvertence on their part suffered in the first instance any obnoxious work to appear in print, it was sure to be soon recalled. Thus the *History of the Indies*, by Gomara, dedicated to Charles V, and the *Conquest of Mexico*, by the same author, dedicated to Don Martin Cortez, son of the celebrated conqueror, became prohibited books soon after their publication. But there were other works against which a silent war was waged in Spain.—*Ibid.*, p. 10.

⁹There is a famous manuscript, known as the *Codex Dresdensis*, preserved between glass plates, in the Royal Library at Dresden. It was discovered by Götz in Vienna, in 1873. There is another Maya chronicle, the *Codex Prezianus*, in the Imperial Library, Paris. In Madrid there are two manuscripts, the *Codex Cortezianus*, which is supposed to have been brought to Spain by Cortez; and the *Codex Troano*, discovered in a Spanish library. The *Popul Vuh* was found by Karl Scherzer in the University library at Guatemala, where it had rested in oblivion for 150 years, since its first discovery by Francisco Ximenes, who made a translation of it. This is the "Bible" of the Quichés. It has also been translated by Brasseur de Bourbourg. The *Chilam Balam* books were found by Dr. Berendt, in Yucatan. They were partly hieroglyph and partly Spanish. See Dr. Brinton's *Library of Aboriginal American Literature*, Vol. 6, and his *Essays of an Americanist*, pp. 255-73.

discover. In the first place, the Jews were bitterly persecuted in Spain at that time. It is claimed that 600,000 of them had been expelled about the time of the discovery of America by Columbus, and that they were perishing in great numbers on their way to unknown destinations. It would never do to admit that the Indians of the New World were Jews. Might not the exiled fugitives have hastened to America and perpetrated who knows what mischief, by the aid of the Indians, if they thought these were their brethren in martyrdom? To suppress the truth concerning the Indians was, clearly, part of the general warfare on the Jewish race.

In the meantime, lately it has been claimed that Columbus was a Jew, but that he hid the fact, because of the persecution of Ferdinand and Isabella.¹⁰

Nor would it do to admit that the Indians were in any sense, or ever so remotely, Christians, as might have been contended, if it were admitted that the apostles of our Lord had preached among them. The Spanish policy was one of spoliation. When Las Casas pleaded the Indian cause before Bishop Fonseca, a member of the Council for the Indies, and told him that 7,000 children had perished in Hispaniola, the prelate exclaimed, "Look here, you droll fool, what is all this to me, and what is it to the king?"¹¹ Exactly! The Spaniards, with a few very noble, individual

¹⁰See a Lisbon Dispatch, *Deseret News*, Jan. 14, 1922, p. 7. "Associated with Columbus in the voyage were at least five Jews: Luis de Torres, interpreter; Marco, the surgeon; Bernal, the physician; Alonzo de la Calle, and Gabriel Sanchez. * * * Luis de Torres was the first man ashore. * * * He settled in Cuba."—*The International Jew*, Dearborn, Mich., 1820, p. 33.

¹¹Fiske, *The Discovery of America*, Vol. 2, p. 452.

exceptions, were in America, to rob and to enrich themselves. It was necessary, therefore, to represent the Indians as "heathens," the worshipers of Satan, and to suppress everything contrary to that assumption. Hence the censorship, and especially the effort to cover up all reliable and intelligible information regarding, for instance, Quetzalcoatl, the Mexican Messiah.

Not the Ten Tribes. But, notwithstanding all this, neither the affinity of languages, nor the similarity in customs, religious conceptions and rites, nor the traditions, etc., prove that the American Indians are the Ten Tribes, or their descendants. The theory is not broad enough. It takes in only one set of facts, and leaves many other facts unexplained. It is perfectly true that the Indian languages have many Semitic words, but it is equally true that they are not Hebrew languages.

Rafinesque, who made a special study of the subject, divided the American languages into twenty-five groups. He placed the Haytian language in one group with the Arawak, Peruvian, and Chilean languages of the South, and the Darien, Maya, Mexican, Nachez, etc., of the North. He found in that group affinities with the Libyan, Egyptian, Bask, Persian, and Sanskrit. His conclusion was that the Haytians are of Pelasgic origin, and he derives the word *pelasgic* from *Peleg*, the son of Eber. (Gen. 10:25.) Another branch of the Pelasgians, he thinks, settled the shores of the Mediterranean.¹²

¹²*American Nations*, Vol. 1, p. 217-19.

A more recent writer, T. S. Denison, comes to an almost similar conclusion.¹³ He says:

“The Mexican language is Aryan in vocabulary and in verb construction. Its post-positive system suggests Turanian (Accadian) kinship, but it is analogous to that of the Indo-Iranian dialects descended from Old Aryan. In antiquity Mexican appears to lie between Sanskrit and Greek as indicated by both vowels and consonants. Mexican mythology partakes of the Aryan, Turanian, and Semitic.”¹⁴

The Autochthonic Origin. Some of the foremost students of prehistoric America refuse to admit the Semitic or other analogies here pointed out. They regard them as mere accidental similarities. The Indians, they maintain, grew on American soil, and their culture developed here independently of any accessions from abroad. Marquis Nadaillac puts the theory in the form of a question:¹⁵

“Must we admit different centers of creation? Were the primeval Americans born on American soil? Could evolution and natural selection * * * have produced on the shores of the Atlantic and the Pacific a type of man resembling the European and the Asiatic, alike in the structure of his frame and in his intellectual development?”

Mr. Bancroft rather thinks evolution and natural selection have produced such a man. The

¹³*Primitive Aryans of America*, Chicago, 1908, p. 9.

¹⁴*Aryan* is from a Sanskrit word meaning “excellent.” It is akin to *Iran*, and, probably, *Erin*. It is the name of a prehistoric people that inhabited the region east of the Caspian sea. The Aryan language is supposed to be the source of Hindoo, Persian, Greek, Latin, Celtic, Teutonic, and Slavonic languages, known as the Indo-European group. The *Semitic* languages comprise the Hebrew, Aramœan, Assyrian, Syrian, Phonician, Arabic, Abyssinian, and Ethiopian. The Egyptian is classed as *Hamitic*.

¹⁵*Prehistoric America*, p. 15.

theory, although not proved, he says, "is, nevertheless, worthy of the gravest consideration."¹⁶

Dr. Brinton arrives at the conclusion that man came to America from western Europe, at a time when there must have been a land bridge between the two continents, of which Iceland and Greenland formed a part.¹⁷ This migration happened so far back—"into a past for which we have no time measure."

*Dr. W. H. Holmes*¹⁸ asserts that "no evidence has been found that man existed in this part of the world before or during the glacial period," and he favors Bering Strait as the possible gateway to America.

All agree that the American race, no matter what its origin was, is, if not "autochthonous," at least so modified and specialized as to be a race by itself, the *American race*. And this is, I think, indisputable. But the equally indisputable fact that both the Indian languages and other characteristic features of Indian culture show unmistakable Semitic and Aryan imprints also demands an explanation. It cannot be disposed of by laying it on a shelf and forgetting it. The Book of Mormon furnishes the explanation—the only possible explanation—and that without denying one single fact, scientifically established.

What the Book of Mormon Claims. The Book of Mormon tells us, as we have seen, that, let us say, four thousand years ago a small colony, under the leadership of the Brother of Jared, came to this hemi-

¹⁶*Native Races*, Vol. 5, p. 129.

¹⁷*The American Race*, pp. 28-32.

¹⁸*Handbook of Aboriginal American Antiquities*, Vol. 1, p. 35.

sphere from Asia, from the very region of the original home of mankind after the flood. These colonists flourished here for perhaps eighteen or nineteen centuries, during which time they branched out in every direction, built cities and established "kingdoms." This accounts for the Aryan, or Asiatic, characteristics of the Indian languages and religious ideas.

The Book of Mormon tells us that about 600, B. C., two companies of colonists from Jerusalem, one later known as Mulekites, and the other as Nephites and Lamanites, came over and settled, the first in a northern country and the second in a southern. It also tells us that, about 200, B. C., the Mulekites united with a portion of the Nephites, and the two became one people. This accounts for the strong Semitic element in the languages and the culture of the Indians.

The Book of Mormon, further, relates that the Jaredites were decimated by savage warfare, accompanied by famine and pestilence, and that they were harrassed by murdering and plundering bands of outlaws. Under these conditions their civilization, naturally, suffered, and the people degenerated.

The Book of Mormon describes, also, how the Nephites and Lamanites, through internal strife and bloodshed, suffered a similar fate. In that book we read that the Nephites were driven from place to place and, consequently, were scattered in all directions. Some of them must have amalgamated with such remnants of Jaredites as may have been found in out-of-the-way places, while the main body retreated and was, finally, crushed at Cumorah, about

385 A. D. War and bloodshed continued among the Lamanites. All records had been destroyed, or hidden, to escape destruction. The voice of prophets was not heard. The wheels of civilization were turned backwards for a long time.

Such are always the consequences of long-continued warfare. We need only look at Europe today,¹⁹ to see an illustration of the frightful rapidity of the descent of nations by the route of militarism, from the high positions of civilization to the depths below, from which the upward climb has been long and wearysome. And Europe's war lasted only four years. What would the ruin wrought have been in a hundred years?

From the Book of Mormon we also learn that our Lord himself visited this country, after his resurrection, and preached to the people, and, through his chosen apostles, established churches, and eventually, a reign of unity and peace, which lasted for about one hundred fifty years.

These facts explain the originality that is, undeniably, a characteristic of the Indian languages and culture. These grew and developed, as soon as circumstances permitted, with the battered remnants of Jaredite-Nephite-Lamanite achievements as their starting point. In that sense they are American—"autochthonous," if that term is preferred, while they retain unmistakable features of an Asiatic, both Semitic and Aryan, origin.

Book of Mormon Supported by Scientific Opin-

¹⁹This was written in 1923.

ion. Scientific opinion, it seems to me, supports this view, as I read it in the Book of Mormon. Mr. Bancroft²⁰ says:

“Brasseur de Bourbourg, although he rejects Kingsborough’s theory, thinks that some Jews may have reached America; he recognizes a Jewish type on certain ruins, and calls attention to the perfectly Jewish dress of the women at Palin on the shores of Lake Amatitlan.”

Mr. Bancroft admits the possibility of the landing of “stray ships” in America, or even the landing of adventurous spirits, and then he says:²¹

“The result of such desultory visits would be exactly what has been noticed, erroneously attributed to immigration en masse.²² * * * This, then, would account for many Old World ideas and customs that have been detected here and there in America, while at the same time the difficulty which arises from the fact that the resemblances, though striking, are yet very few²³ would be satisfactorily avoided.”

J. Catlin²⁴ says:

“I believe, with many others, that the North American Indians are a mixed people—that they have Jewish blood in their veins, though I would not assert, as some have undertaken to prove, *that they are Jews*, or that they are ‘the Ten Lost Tribes of Israel.’ ”

“The first and most striking fact among the North American Indians that refers us to the Jews, is that of their worshipping, in all parts, the Great Spirit, or Jehovah, as the Hebrews were ordered to do by Divine precept. * * * The

²⁰*Native Races*, Vol. 5, p. 95.

²¹*Native Races*, Vol. 5, p. 130.

²²Note that the Book of Mormon says nothing of an “immigration en masse at any time.

²³That they are not “very few” I hope has been shown in another chapter.

²⁴*North American Indians*, pp. 261 and 263.

North American Indians are nowhere idolaters—they appeal at once to the Great Spirit, and know of no mediator either personal or symbolical.”

J. W. Foster expresses the opinion that the Central Americans must have had, at one time, a more perfect language than those that have been preserved. He says:²⁵

“While thus, then, the Indian spoken language has all the elements of a primitive character and of a high antiquity, there must have been another language, the vehicle of more exact expression and of more refined ideas, spoken by the inhabitants of Central America, which has become irrevocably lost.”

Mr. John Fiske, who verily believes that the aboriginal American, as we know him, came from the Old World at a time when land connection existed, nevertheless has this to say:²⁶

“Whether the Indians are descended from this ancient population or not, is a question with which we have as yet no satisfactory method of dealing. It is not unlikely that these glacial men²⁷ may have perished from off the face of the earth, having been crushed and supplanted by stronger races. There may have been several successive waves of migration, of which the Indians were the latest.”

It seems to me that this conclusion is one that a student of the Book of Mormon must arrive at, as far as it deals with “successive waves of immigration.”

Concerning the question of the comparative antiquity of the Central American and South American civilizations, the opinion of the authorities differ.

²⁵*Prehistoric Races of the United States*, pp. 321-2.

²⁶*The Discovery of America*, Vol. 1, p. 15.

²⁷Of the existence of which Dr. Holmes says we have no evidence.

Mr. Philip Ainsworth Means, in his notes of Montesinos' list of Peruvian rulers, observes that the trend of modern historico-anthropological research, and our growing geographical knowledge alike make it impossible to believe that the South American cultures were of greater antiquity than those to the north of them in Central America. Everything, he says, indicates that the earliest ethnic shifts were from north to south.

Mr. John Fiske has arrived at a different view. He says that although the historic period for Peru dates no farther back than for Mexico, there are some reasons for supposing that the story of the Incas would carry us much farther into the past than anything to be found in Mexico. According to Sir Clements Markham, an extensive and consolidated empire was at one time governed from Tiahuanacu. Peruvian tradition has preserved the names of 65 rulers of the Pirua dynasty. Allowing 25 years for each, then they would cover thirteen centuries. But as there was at least 400 years of disintegration between this dynasty and the time of Manco Capac, the Pirua dynasty would have begun in the fifth century before our era. (John Fiske, *The Discovery of America*, vol. 2, p. 302-3.)

The fact is, as Mr. Fiske also observes, that the entire American continents, from the table lands of New Mexico and Arizona [and we may just as well include the Ohio and Mississippi valleys and the Rocky Mountain states], down to the fastnesses of Bolivia and the region of the Cordilleras was the field of culture of a high order, and that the South American level in some respects, notably in religious con-

cepts and practices, surpassed that of Central America, and further, that the little province of Chiriqui in Panama still gives evidence, in the numerous antique works of art there found, of its position as part of the connecting link between the northern and southern continents.

A Mixed Race. As stated, many scholars believe that the Indians are a mixed race. Rafinesque thought it highly probable that all the nearest nations of the Atlantic and Pacific coasts had either visited or colonized the Americas. He refers especially to the Phœnicians, the Etruscans, the Tartars, the Chinese, and the Polynesians. There is a story to the effect that Buddhist missionaries, in the fifth century of our era, came to Mexico by way of Kamtchatcha, and, according to newspaper reports, ancient Chinese glyphs have been found on the temple walls at San Juan Teotihuacan, near the City of Mexico, and this report, if authentic, would seem to lend support to that story. There are also reports of voyages of the Welsh and the Irish, to the American shores. Needless to say, the Book of Mormon neither affirms nor denies such reports. It confines itself entirely to the history of the Jaredites and the descendants of Mulek and Lehi. Whether other colonists did or did not appear in America at any time, scientists must find out from other sources. The word of revelation is not given on that question.

Another question discussed is whether the fossil remains found in early geological strata, both in South America and North America, do not prove the existence of man in this hemisphere way back in the

early tertiary age, and the probability that the Indian is the descendant of this early man.

That is another question with which the Book of Mormon does not deal. It confines itself to what happened to a very small portion of mankind after the building of the Tower. Nothing that scientists can find regarding man before, or even after, that event can come in conflict with what the Book of Mormon reveals concerning the descendants of the brother of Jared and Lehi, provided the men of science confine themselves to facts.

Pre-Adamites. A great many young students are uneasy because unable to reconcile the scriptures with the findings of scientists regarding the age of the human race on earth. The scriptures, it seems, allow only 6,000 years from Adam, while the scientists believe they have found evidences of man on earth many thousands, or even millions, of years further back than that. "No scientist," they tell us, "will admit for a moment that human evolution has proceeded as rapidly as the story in Genesis necessarily supports." They tell us that the Cro-Magnon man lived 25,000 years ago; that the Cro-Magnon man was preceded by the Neanderthal man; before him the Heidelberg man existed; and then the Trinil man, and the Foxhall man—all named from the localities in which their supposed remains have been unearthed. The Foxhall man, we are assured, lived in England about 500,000 years ago. Many are at a loss to find even a possible way to reconciliation between the seemingly irreconcilable statements of the sacred records and the findings of the sciences, and the

apparent contradiction is a great trial of their faith in the inspiration of the divine word.

The common argument by which it is sought to explain the discrepancy is, that the scriptures are precious manuals of religion, but not text-books on science. As books on religion, they lay down rules of conduct, and inspire faith and hope. They reveal God in Jesus Christ, but they do not pretend to state facts concerning the creation of the world.

But this reasoning is no way out of the difficulty. It takes for granted that the scriptures are partly true and partly not true, and it virtually leaves the reader free to accept what he thinks is true and reject the rest. The word of God cannot be "edited" and blue-pencilled in that way. It must either be accepted as we have received it, barring errors of transmission and translation; or it must be rejected *in toto*.

There is a better explanation. Competent Bible students have thought it probable that this world was inhabited before the days of Adam, who was the first "man," by a race which perished long before his advent. If this should prove to be the case, the remains found in the earlier geological formations may have belonged to that race, and furnish no basis for conclusions regarding a high antiquity of any part of the now living human family.²⁸

²⁸Dr. R. A. Torrey, in *Difficulties in the Bible*, p. 31, says: "There is grave reason to doubt if anything in Genesis 1, after verse 1, relates to the original creation of the universe. All the verses, after the first, seem rather to refer to a refitting of the world that had been created and afterwards plunged into chaos by the sin of some pre-Adamic race, to be the abode of the present race that inhabits it, the Adamic race."

Orson Hyde also believed that this earth had been inhabited by a race that had lived and died here before Adam came, and that it, consequently, was refitted for him, as a house may be rebuilt and refurnished when a

A Theory That May Have Merit. But how could a race be destroyed, without the destruction of the earth?

An interesting theory was advanced a few years ago by Prof. LeRoi Tobey, which, if proved, would satisfactorily explain the periodical destruction of the higher life forms upon the earth, through alternating glacial periods and seasons of intense heat. The theory is briefly stated in an article in *Smith's Magazine* for July, 1906, and seems to me to be worthy of consideration.

According to this theory, our solar system describes a circuit around the star Arcturus in 104,000 years. We are now about midway between the perihelion and aphelion in this orbit, as the nearest point to and the farthest point from the central star is called, and we are being rushed toward the perihelion at the rate of 184,000 miles an hour.

That is to say, we have just arrived at the beginning of the beautiful solar spring. Behind us is

new family is about to move in. He says: "The world was peopled before the days of Adam, as much so as it was before the days of Noah. * * * When God said, Go forth and replenish the earth, it was to replenish the inhabitants or the human species, and make it as it was before." (*Jour. of Dis.*, Vol. 2, p. 79.) This statement was made in a sermon in Salt Lake City, Oct. 6, 1854, and it received the indorsement of President Brigham Young in the following words: "We have had a splendid address from Brother Hyde, for which I am grateful."

Without discussing the merits, or demerits, of this hypothesis, let me say that the other theory, according to which man, ages and ages ago, evolved from the most advanced beasts, is contradicted both by history and archaeology. As far as history goes back, it presents to our view some highly developed civilization, in some parts of the world with lower stages in other parts, just as is the case today. And, beyond the reach of written history, the earliest human skull ever found shows no marks of inferiority. It may, for aught we know, have, as Huxley puts it, "belonged to a philosopher." Barbary and savagery are, most probably, due to degeneration.

the winter, the evidence of which is still with us in the form of melting polar ice caps and diminishing glaciers, while before us is the spring and the summer of our solar system.

Our solar spring began March 21, 1905, we are told, and it will last 18,000 of our years. Then comes the summer, also 18,000 years, beginning June 21, 19,905. During this time Arcturus will appear from the earth as a sun, larger than the moon, and artificial light will not be needed night or day. But, probably, every living higher organism will be destroyed by light and heat. The autumn will begin Sept. 23, 37,905, and this season will merge into a winter that will last 50,000 years, beginning Dec. 22, 55,905. Arcturus will then appear as a mere point in the sky. The earth's winters will grow colder and colder. The ice will again form, and in Jan., in the year 82,905 the earth will be enveloped in ice, unless, indeed, the temperature of the solar winter is modified by the sun's drawing near to some other immense star in the Milky Way.

It was, we are assured, during the winter from which our sun has just emerged—the coldest “day” of which must have been about the year 23,095, B. C.—that the earth passed through its last glacial period.²⁹

What appears to be slightly corroborative of this theory came in April, 1923, from the American consul in Bergen, Norway, in the form of a rap-

²⁹“If the close of the glacial period in the Ohio and Delaware valleys for example, should be placed at 20,000 years ago, it might in the region of the Great Lakes have been 10,000 years ago.”—Holmes, *Abor. Am. Antiquities*, Vol. 1, p. 73.

port to the Department of Commerce in Washington. The consul stated, as reported, that the Arctic Ocean had become much warmer that winter. Seals were retiring far north to the ice field much beyond their usual grounds. Ice fields were disappearing, glaciers were melting in Greenland, leaving bare ravines and moraines never seen before. The whitefish have vanished and herring and smelt have gone north to take their places. Dr. Hoel, geologist of the University of Norway, had just returned from an arctic expedition and reported that he found very little ice and that his soundings to a depth of more than two miles showed the north arm of the Gulf Stream very warm as far up as 81 degrees 21 minutes, nearly 14 degrees inside the arctic circle. An arctic fisherman, he stated, said that it has been growing warmer in the arctic since 1918.

The Value of This Theory. I am not stating this as a demonstrated proposition, but as a possible explanation of certain facts. The scientists tell us that they find remains of human beings and human handicraft in certain geological strata which date back from twenty-five to five hundred thousand years. It follows, they argue, that the present human race must be that old. The answer is, not necessarily. Those remains may, possibly, belong to a race that lived and died before the present race came to this earth. And that is a sufficient answer to the theory advanced for the purpose of discrediting a word of God.