

CHAPTER VIII.

The Native Religions of America—The Native Idea of God—The Trinity—Quetzalcoatl—The Devil—The Cross—The Priesthood—Rites and Ceremonies—Cosmogony—Eschatology—Mythology—The Ancient Religions as Revealed in the Remains.

The ancient Americans were religious peoples. This is proved by the great number of their magnificent temples, sculptured altars and hideous idols found throughout the country. It is estimated that at the time of the Conquest there were in Anahuac alone forty thousand temples and places of worship, of which no less than two thousand were in the City of Mexico; while Pizarro found in Cuzco, the capital of Peru, between three and four hundred, chief of which was the temple of the sun, which was so lavishly ornamented with the precious metal that it was given the name of the "Place of Gold." In addition to these centers of primitive worship we have scores of others, prominent among them being Pachacamac and the Island of Titicaca in Peru, Palenque in Chiapas and Cholula and Teotihuacan in Mexico.

Throughout the entire continent the native races held certain fundamental religious beliefs in common. All American tribes, with probably not an exception, held as sacred the number 4, which answered to the four cardinal points from whence come the fertilizing showers; a belief in, and a fear of, unseen spirits seems to have pervaded universally the native mind, while the notion of the former appearance of culture heroes, and the cultural improvement attending their appearance, was found not only among the more civilized tribes, but also among

many who are not classed as civilized. But, on the other hand, as we trace the religious conceptions and practices of the red race further, we find them differing to an astonishing degree, so that, instead of one system, we find them presenting many systems differing in their deities, in the organization of their priesthoods, in their conceptions of the after life, and in their rites and ceremonies.

The lowest form of theism in America was fetichism; the highest, that form of polytheism known as henotheism, which is defined as "the worship of the nature powers as personified, but making some one of these powers the chief object of worship and ascribing to it a personal character, but also personifying other nature powers and making them subordinate."¹ Between these wide extremes lay a broad field of various grades and diversified forms of religious thought.

Says Nadaillac: "So far as we can judge at the present day, religious ideas were met with amongst all the American races, but with the most striking contrasts. Some tribes had not got beyond fetichism, the most degraded and primitive form of worship. Idolatry, which prevailed amongst the nations of Central America, was a higher form; the savage adored the waves of the sea, the trees of the forest, the waters of the spring, the stars of the firmament, the stones beneath his feet; he invested with supernatural power the first object to strike his eyes or impress his imagination. The idolater is superior to the fetich worshiper; he adores the god of the sun, of the sea, of the forest, of the spring; he often clothes this god, before whom he trembles, with a human form, and attributes to him the passions of his own heart.

¹ "Myths and Symbols," p. 4.

Monotheism, from a purely philosophical point of view, is a great advance. It has been said that the Aztecs adored an invisible god, Teotl, the supreme master, but this fact is disputed, and everything goes to prove on the contrary that polytheism existed amongst them, and a very inferior polytheism, too, to that, for instance, which history records among the Egyptians or the Greeks. The number of secondary divinities was very considerable; every tribe, every family, every profession had its patrons, and thought to do honor to its gods by severe fasts, prolonged chastity, baths—purifications, and often also cruel mortifications.”—*Prehistoric America*, pp. 291, 292.

Aboriginal American worship may be divided into five stages or classes,¹ which are:

1. *Spirit worship*, the worship of invisible spirits, which appears most prominently among the fishing tribes of the far north, the Tinneh and the Aleuts. This form of religion is called *shamanism*.

2. *Fetich worship*, the worship of stones, trees, mountains, etc. It appears extensively among the tribes of the southwest.

3. *Animal worship*, the worship of beasts, birds and reptiles, such as the dog, coyote, eagle and rattlesnake. Animal worship was chiefly the religion of the hunting tribes of North America.

4. *Sky worship*, the worship of the heavenly bodies and the elements and phenomena which in the savage mind are intimately associated with the sky. This form, which appears in all parts of the New World, includes the worship of the sun, moon, stars, thunder, lightning, wind, the clouds and rain.

¹ Rev. S. D. Peet differs slightly from this classification. See “Myths and Symbols,” Chapter XIII.

5. *Hero worship*, the worship of heroes and deified men, found in its highest form of development among the Aztecs, Mayas and other advanced tribes.

It is believed that this classification is broad enough to include all the varied forms of worship of the native races of this continent. These forms seldom, if ever, appear alone in any one tribe, but are associated together, although one form may appear with greater prominence than the rest.

On the origin of the American religious systems various opinions have been expressed, but these may be grouped together in two general theories. One is that they are, either in whole or in part, of exotic origin; the other is that they are of indigenous origin and development. By those who hold to their exotic origin the supposed belief of the Indian in a “Great Spirit” and a “Happy Hunting-ground,” his use of the symbolism of the cross, his belief in a flood or floods, and a hundred other points of resemblance to the beliefs and practices of the Old World nations, are held up as proof of his Asiatic, European or African origin. But this theory no longer holds the assent of the larger body of American anthropologists. To most of the later students the American religions, like everything else pertaining to the ancient culture of this continent, were of indigenous origin and development, the points of resemblance proving, not common origin, but common nature and like environment. On the similarity of the myths of America to those of the Old World, Dellenbaugh writes as follows: “There is in some respects so great a similarity between the myths of the New World and those of the Old that it was at first assumed that there must have been early communication with Europe, but more careful analysis has shown that this is but another evidence of

what may be called the parallelism of human development. Even where the similarity is greatest there is nothing to prove that the myths did not originate independently, and they are merely the results of similar thoughts, in similar stages of ignorance, about the sun, the sky and natural forces."—*North Americans of Yesterday*, p. 396.

There are four lines of evidence by which a conclusion on the character of the ancient American religions may be arrived at:

1. By *history*—by the accounts that have been given of native worship by the Europeans who first came in contact with it. History, however, can only give us the beliefs and rites of the American tribes since 1492, yet from them we can draw some reasonable inferences as to the character of the religions of pre-Columbian times.

2. By *mythology*—by the myths and traditions that have been handed down from generation to generation. This, however, is not so certain, as it is impossible always to tell just what is historical and what is purely mythical.

3. By *etymology*—by the meaning of their terms for god, heaven, spirit, etc. Such terms are intimately interwoven into man's religious fabric, and the ideas that they conveyed to the historic tribes will be a clue which will throw a ray of light on the beliefs and practices of their ancestors.

4. By *archæology*—by those relics which they have left, such as temples, altars, idols, burial-places, etc. This is the most certain of all the ways of determining what the ancient Americans believed and practiced. The structure of their temples, the carvings on their statuary, the forms of their altars and the designs painted on their

temple walls are certain indices of their religious opinions.

The Book of Mormon teaches that the first Americans, the Jaredites, were monotheists; that, after their destruction, they were followed, about 600 B. C., by a colony from Jerusalem which kept the law of Moses; that this colony, soon after its arrival, divided into two factions, the Nephites and Lamanites, the first continuing in the faith of their fathers, the second apostatizing therefrom; that, at the advent of Christ, the Nephites became Christians, and continued as such nearly down to their overthrow in 385 A. D.; while the Lamanites, with the exception of during a short period, continued a sinful and vain people. This, in brief, is the outline of the religious history of the ancient Americans as given in the Book of Mormon.

Mormons tell us that the Indian's belief in the "Great Spirit," his traditions of culture heroes—who in some points resembled Jesus Christ—his knowledge of the Trinity, his fear of the spirit of evil, his belief in the immortality of the soul, a resurrection of the dead, future rewards and punishments, and a "Happy Hunting-ground," and his practice of baptism, with many other beliefs and ceremonies, fully substantiate the claim of the Book of Mormon that Judaism and Christianity were the religions of the civilized peoples in ancient times. But I do not hesitate to say that neither in the archæological remains, nor in the myths and traditions, nor in the religious terms, nor in the beliefs and practices of the historic tribes, is there any evidence that the ancient Americans were Jews and Christians.

THE NATIVE IDEA OF GOD.

The popular conception of the deity of the red man is that of a personality to whom all the tribes gave the appellation of "Great Spirit." Novelists and poets have used this term until the great majority of the people are wholly ignorant of its erroneousess. Even Catlin, whose interesting book on Indian life we all read with delight, says: "The first and most striking fact amongst the North American Indians that refers us to the Jews is that of their worshiping, in all parts, the Great Spirit, or Jehovah, as the Hebrews were ordered to do by divine precept, instead of a plurality of gods, as the ancient pagans and heathens did, and the idols of their own formation." Of course the Mormons have profited by the popular belief, and refer to it as another proof that the Indians are descendants of the children of Israel, as claimed in the Book of Mormon.¹ Says Elder Stebbins: "Their worship of Jehovah, calling him Yohewah, is itself a good assurance of their Hebrew origin."—*Lectures*, p. 244.

But nothing can be further from the truth than this assertion, as all students of the native American religions know, for the Indian, using this term in its broadest sense as covering the tribes of both North and South America, knew absolutely nothing of the "Great Spirit" or the "Happy Hunting-ground" until he came under the preaching of the white missionary. Instead, he wor-

¹The "Book of Mormon" tells us that the ancient Americans believed in this mythical being. "And then Ammon said, Believest thou that there is a Great Spirit? And he said, Yea. And Ammon said, This is God. And Ammon said unto him again, Believest thou that this Great Spirit, who is God, created all things which are in heaven and in the earth? And he said, Yea, I believe that he created all things which are in the earth; but I do not know the heavens" (Alma 12:14). This is only another of those marks by which the human origin of the book is betrayed.

shipped the wind, the earth, the sea, the waterfall, the sun, the volcano and deified animals and men.

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

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

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

Says Mooney: "In religion the Kiowa are polytheists and animists, deifying all the powers of nature and praying to each in turn, according to the occasion. Their native system has no Great Spirit, no heaven, no hell, although they are now familiar with these ideas from contact with the whites; their other world is a shadowy counterpart of this."—*Seventeenth Report Bureau American Ethnology*, p. 237.

Says Cushing of the Zunis: "That very little distinction is made between these orders of life, or that they are at least closely related, seems to be indicated by the absence from the entire language of any general term

for God."—*Second Report Bureau American Ethnology*, p. 11.

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

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

The words for God in the American tongues originally conveyed no idea of personality and unity, but simply the mysterious, the incomprehensible, the wonderful and the unknown, and were often rendered into English by the vulgar term "medicine." Brinton, in speaking of these words, says: "A word is usually found in their languages analogous to none in any European tongue, a word comprehending all manifestations of the unseen world, yet conveying no sense of personal unity. It has been rendered spirit, demon, God, devil, mystery, magic, but commonly and rather absurdly by the English and French 'medicine.' In the Algonkin dialects this word is *manito* and *oki*, in Iroquois *otkon*, in the Hidatsa *hopa*; the Dakota has *wakan*, the Aztec *teotl*, the Quichua *huaca*, and the Maya *ku*."—*Myths*, p. 62. A few years ago a young Pottawatamie informed me that their word *manito* might with equal propriety be applied to Jehovah or a rattlesnake, and when requested to give its exact meaning he replied with a wave of the hand: "It means

simply the wonderful, the mysterious, anything you can not understand." This word, as were also the others mentioned, was applied to the serpent that softly glided through the grass, to the conjurer who performed some trick the secret of which was not understood, to the noise in the forest the cause of which was unknown, to the power of the waterfall, to the cardinal points of the compass from whence come the showers, and, after the advent of the Europeans, to the white man's God, his spirit and his devil. Whatever the Indian could not understand was *manito*, *wakan* or *otkon*.

Among nearly all the American tribes the gods were mythic animals and men and the elements and phenomena of nature.

The dog, for instance, was the chief deity in the province of Huanca in Peru, and when the Inca Pachacutec carried his arms into that country he found its image installed in the temple as the supreme object of worship. Likewise in North America the coyote was worshiped by the Shoshones, who called it their ancestor, and the Nahuas paid it such high honor that they erected for it a temple of its own, with a large congregation of priests set apart to its service, carved its image in stone and gave it an elaborate funeral when dead.¹ Michabo, or the Great Hare, was worshiped by the Algonkin tribes as their common ancestor. Brinton says of him: "From the remotest wilds of the northwest to the coast of the Atlantic, from the southern boundaries of Carolina to the cheerless swamps of Hudson Bay, the Algonkins were never tired of gathering around the winter fire and repeating the story of Manibozho or Michabo, the Great Hare. With entire unanimity their various branches, the

¹"Myths," pp. 160, 161.

Powhatans of Virginia, the Lenni Lenape of the Delaware, the warlike hordes of New England, the Ottawas of the far north, and the western tribes perhaps without exception, spoke of 'this chimerical beast,' as one of the old missionaries calls it, as their common ancestor. The totem or clan which bore his name was looked up to with peculiar respect."—*Myths*, p. 193.

The serpent was the object of worship and respect among the Quiches. Their wind god Hurakan was otherwise called the Strong Serpent, who controlled the power of the storm. Such names as Quetzalcoatl, Gucumatz and Kukulcan signify "Bird Serpent," and these gods were deities of the wind or air in Mexico, Guatemala and Yucatan. In North America the rattlesnake was looked upon with special reverence by the Algonkins, Iroquois, Creeks, Cherokees and, in fact, most other tribes. It also appears extensively in the symbolisms of the Mound Builders.¹

The bird was worshiped in all parts of America. In the northern continent the Algonkins attributed to it the making of the winds and claimed that the clouds were but the spreading of its wings, while in both Mexico and Peru there were colleges of augurs whose duty it was to divine the future by watching the course and interpreting songs of birds. The eagle was paid special honor by the Creeks, Cherokees, Dakotas, Natchez, Arkansas and Zuni. The owl was the god of the dead with the Nahuas, Quiches, Mayas, Peruvians, Araucanians and Algonkins. And the dove was held in high repute by the Hurons, Mandans and Mexicans, who believed that it was inhabited by the souls of the dead.²

On the animal worship of the Indian tribes Powell

¹ "Myths," p. 130.

² "Myths," p. 129.

says: "Many of the Indians of North America, and many of South America, and many of the tribes of Africa, are found to be zootheists. Their supreme gods are animals—tigers, bears, wolves, serpents, birds."—*First Report Bureau American Ethnology*, p. 33.

Says Dellenbaugh: "The religion of most of the Amerinds was zootheism—that is, their gods were deified men and animals."—*North Americans of Yesterday*, p. 375.

The Indians also worshiped the elements and phenomena of nature. The ancient Creeks worshiped the wind under the name of *isakita immissi*, "The Master of Breath." Since the advent of the missionary among them this term is applied to the true God. Parallel with this is the Choctaw *hushtoli*, "The Storm Wind," and the Cherokee *oonawleh ungg*, "The Eldest of the Winds." The Eskimo still pray to *sillam innua*, "Owner of the Winds," as the highest existence, and Brinton says of the four demigods that so frequently appear in the mythology of Central America, Mexico and Peru: "The ancient heroes and demigods, who, four in number, figure in all these antique traditions, were not men of flesh and blood, but the invisible currents of air who brought the fertilizing showers."—*Myths*, p. 97.

The sun was originally worshiped in all parts of America. Bancroft says: "Brasseur de Bourbourg, Tylor, Squier and Schoolcraft agree in considering sun-worship the most radical religious idea of all civilized American religions."—*Native Races*, Vol. III., p. 110.

Mr. Lucian Carr says that "everywhere in the valley east of the Mississippi the Indian was a sun-worshiper."—*Report Smithsonian Institution* (1891), p. 536.

Mrs. Erminnie A. Smith says of the Iroquois: "The pagan Indians worship the sun, moon, stars, thunder,

and other spirits rather vaguely defined."—*Second Report Bureau American Ethnology*, p. 112.

Mooney says of the Kiowa: "The greatest of the Kiowa gods is the sun."—*Seventeenth Report Bureau American Ethnology*, p. 237.

The Hurons claimed that their chiefs descended from the sun, and that the sacred pipe was presented by that luminary to the western Pawnees and was by them transmitted to the other tribes. The Mandans and Minnatarees had a similar tradition. The Iroquois also worshiped the sun, as did also the Natchez, who erected temples and offered sacrifices in its honor. Of other tribes who held this luminary in special veneration are the Delawares, Osages, Sioux, Araucanians, Peruvians and Creeks.¹

The semi-civilized tribes, who were more advanced in their theistic ideas, had large pantheons. In addition to a worship of the sun, moon, stars and thunder, the Peruvians invoked Papatconopa to insure a good harvest of sweet potatoes; Caullama, the protector of flocks; Chichic, the god of landed property, and Lacarvilca, the god of irrigation. The more ignorant also worshiped the condor, puma, owl and serpent and such products of the earth as maize and potatoes. By some even the dead were invoked as the protectors of the family. They offered flowers, incense and such animals as tapirs and serpents to their gods, and on special occasions a child or a virgin was slain before the image of the sun.²

The Mexicans also are to be specially noticed on account of the size of their pantheon. Some have thought that their supreme god was Teotl, the "Supreme Creator and Lord of the Universe," but, on the contrary, Brinton

¹ "American Antiquities," pp. 352, 353.

² "Prehistoric America," pp. 436, 437.

and others hold that this term, like *manito* and *wakan*, was only an expression for the mysterious and supernatural and did not convey the idea of personality. But, be this as it may, below Teotl were other orders or gods, and this refutes the claim that they were monotheistic in their worship. "Rightly does Wuttke contend," says J. G. Muller, "against any conception of this deity as a monotheistic one, the polytheism of the people being considered—for polytheism and monotheism will not be yoked together; even if a logical concordance were found, the inner spirits of the principles of the two would still be opposed to each other."—*Native Races*, Vol. III., p. 183.

Prescott says: "The Aztecs recognized the existence of a supreme Creator and Lord of the universe. But the idea of unity—of a being, with whom volition is action, who has no need of inferior ministers to execute his purposes—was too simple, or too vast, for their understandings; and they sought relief, as usual, in a plurality of deities, who presided over the elements, the changes of the seasons, and the various occupations of man. Of these there were thirteen principal deities, and more than two hundred inferior; to each of whom some special day, or appropriate festival, was consecrated."—*Conquest of Mexico*, Vol. I., p. 57.

Gallatin says: "Their mythology, as far as we know it, presents a great number of unconnected gods, without apparent system or unity of design. It exhibits no evidence of metaphysical research or imaginative powers. Viewed only as a development of the intellectual faculties of man, it is in every respect vastly inferior to the religious systems of Egypt, India, Greece or Scandinavia. If imported, it must have been from some barbarous country, and brought directly from such country to Mexico, since no traces of a similar worship are found in the

more northern parts of America."—*Native Races*, Vol. III., p. 186.

And, recollect, the Mexican system was the most highly developed of any on the American continent; yet, in the face of all this, we are coolly met with the assertion that the Indian, "in all parts," was a worshiper of the Great Spirit of Jehovah.

Viscomte de Bussiere says: "The population of Central America, although they had preserved the vague notion of a superior eternal God and creator, known by the name of Teotl, had an Olympus as numerous as that of the Greeks and the Romans."—*Native Races*, Vol. III., p. 187.

Next to Teotl, the principal god of the Aztecs, if a god at all, comes Tezcatlipoca, "Shining Mirror," who was regarded as the creator of heaven and earth and the rewarder of the just and punisher of evil-doers. The god of the dead was Mictlanhuatl, "Rational Owl," with whom was associated the goddess Mictlancihuatl. Ometeuchtli, "Twice Lord," and Omecihuatl, "Twice Woman," were divinities who watched over the world from an enchanted city in the heavens. The sun and moon were deified under the names Tonathiu and Meztli. Quetzalcoatl, "Feathered Serpent," was their god of the air. The Aztec Neptune was Tlaloc, and their terrible god of war was Huitzilopochtli, or Mexitli, whose altars so often ran with Spanish blood at the time of the Conquest. These are only a few of the more important of the Mexican divinities.

The chief divinities of the Mayas were Hunab Ku, "The Only God," the Supreme Being, the Creator, the Invisible One; Ixazaluoh, his spouse, goddess of weaving; Itzamna, "Dew of the Morning," the personification of the East or Rising Sun; Kukulkan, the Mayan Quet-

zalcoatl, the personification of the West or Setting Sun; Kin Ich, their divinity of Noontide; Ix Kan Leom, "The Spider Web," goddess of medicine and childbirth; the Bacabs, her four sons, gods of the four cardinal points; Yum Chac, god of rain; Yum Kaak, god of harvest; Cum Ahau, "Lord of the Vase;" Zuhuy Kak, "Virgin Fire," patroness of infants; Zuhuy Dzip, "Virgin of Dressed Animals," their goddess of hunting; Ix Tabai, another hunting goddess and goddess of those who hanged themselves, etc.¹ "The Mayas," says Bancroft, "were not behind their neighbors in the number of their lesser and special divinities, so that there was scarcely an animal or imaginary creature which they did not represent by sacred images."—*Native Races*, Vol. III., p. 463.

I am sure that the above-given facts are sufficient to convince the reader that his long-cherished conception of the Indian's deity as the "Great Spirit" is groundless, and also that they are sufficient to convince him that the theistic conceptions of the American Indian were of the crudest type, closely connecting him with the forms, elements and phenomena of that nature with which he was familiar.

On the whole continent there are only two instances where the worship of an immaterial god was instituted: among the Quichuas of Peru and the Nahuas of Tezcucó. These, Brinton says, "as the highest conquests of American natural religions deserve special mention." A careful study of the circumstances connected with the institution of this form of worship in these countries shows that it was not a belief handed down from generation to generation from ages long past, nor yet a development out of the old religions, but a truth unconsciously stumbled on

¹ "Mayan Primer," p. 37.

to by two men who found these religions inadequate to satisfy the longings of the human heart and the reasonings of the human mind.

The monotheistic worship of Peru was instituted by the Inca Yupanqui, who in 1440, before a grand religious council held at the dedication of the Temple of the Sun, is said to have made the following address: "Many say that the sun is the maker of all things. But he who makes should abide by what he has made. Now, many things happen when the sun is absent; therefore he can not be the universal creator. And that he is alive at all is doubtful, for his trips do not tire him. Were he a living thing, he would grow weary like ourselves; were he free, he would visit other parts of the heavens. He is like a tethered beast who makes a daily round under the eye of a master; he is like an arrow, which must go whither it is sent, not whither it wishes. I tell you that he, our Father and Master the Sun, must have a lord and master more powerful than himself, who constrains him to his daily circuit without pause or rest."—*Myths*, p. 72.

The other instance of the introduction of monotheistic ideas into the native religion was in Tezcucó. Nezahuatl, the lord of that country, had long besought his gods to give him a son to inherit his throne, but to no avail. At last in despair he is said to have exclaimed: "Verily, these gods that I am adoring, what are they but idols of stone without speech or feeling? They could not have made the beauty of the heaven, the sun, the moon and the stars which adorn it, and which light the earth with its countless streams, its fountains and waters, its trees and plants, and its various inhabitants. There must be some god, invisible and unknown, who is the universal creator. He alone can console me in my affliction and take away my sorrow."—*Myths*, p. 73.

In both of these countries temples are said to have been erected to this unknown god and his worship instituted, but not to the exclusion of the worship of the other gods, for in both sections the old deities continued to receive the same adoration as before, and when the Spaniards entered Peru they not only found temples to these deities, but they also found the temple of the new god polluted by a hideous image set up within it, before which the votaries paid their devotions, and by hideous paintings on the walls.

There is not a particle of evidence to show that the American race ever held to the belief in a single Great Spirit analogous to the God of the Jewish and Christian religions, all reports to the contrary being misrepresentations. On the contrary, their gods were spirits, deified animals and men and the forms, elements and phenomena of nature, and, if we may judge by their myths, carvings and paintings, they never had any other.

THE MAYAN TRINITY.

It is contended by Lord Kingsborough that the Mayas worshiped a Trinity composed of Father, Son and Holy Ghost. He gets his information from Torquemada, De Salcar and other early Spanish writers. His quotation from De Salcar is as follows: "The chiefs and men of rank in the province of Chiapa were acquainted with the doctrine of the most holy Trinity. They called the Father Icona, the Son Bacab, and the Holy Ghost Estruach; and certainly these names resemble the Hebrew, especially Estruach that of the Holy Ghost does, for Ruach in Hebrew is the Holy Ghost."—*Book of Mormon Lectures*, pp. 238, 239. He claims that, according to this tradition, Bacab was born of a virgin, Chibirias, and was afterwards put to death by Eopuco, who scourged him,

put a crown of thorns upon his head and crucified him by tying him to a cross. He claims further that the tradition states that after being dead three days he came to life and ascended to the Father, following which Estruach came and filled the earth with whatever it stood in need of.

This tradition is readily accepted by the Mormons, who give it wide publicity in their works as confirming their belief that the ancient Americans were worshipers of the true God. Dr. James E. Talmadge, in his "Two Lectures on the Book of Mormon," p. 36, says: "Many traditions and some records, telling of the predestined Christ and his atoning death, were current among the native races of this continent long prior to the advent of Christian discoverers in recent centuries. Indeed, when the Spaniards first invaded Mexico, their Catholic priests found a native knowledge of Christ and the Godhead, so closely corresponding with the doctrines of orthodox Christianity, that they, in their inability to account for the same, invented the theory that Satan had planted among the natives of the country an imitation gospel for the purpose of deluding the people." Following this he gives the foregoing tradition of the Trinity. Mr. Stebbins also devotes several pages of his "Book of Mormon Lectures" to this and similar traditions.

But that such a myth ever existed in the traditional lore of the natives is positively impossible. This was discovered long ago by the students of American traditions, and these stories were given up as spurious. This account, then, was either invented by the natives themselves in order to make their beliefs appear to conform to the Christian, or else it was invented by the Catholic priests. In speaking of it, Short says: "In fact, the story is the Apostles' Creed without the 'Credo,' and is prob-

ably as much the work of the credulous and imaginative Spanish Fathers as of the designing natives. The story ought to be repudiated without question."—*North Americans of Antiquity*, p. 231.

And Bancroft disposes of it in these words: "The inquiries instituted by Las Casas revealed the existence of a trinity, the first person of which was Izona, the Great Father; the second was the son of the Great Father, Bacab, born of the virgin Chibirias, scourged and crucified, he descended into the realms of the dead, rose again the third day, and ascended into heaven; the third person of the trinity was Echuah, or Ekchuah, the Holy Ghost. Now, to accuse the reverend Fathers of deliberately concocting this and other statements of a similar character is to accuse them of acts of charlatan-ism which no religious zeal could justify. On the other hand, that this mysterious trinity, this Maya Christ myth, had any real existence in the original belief of the natives, is so improbable as to be almost impossible. It may be, however, that the natives, when questioned concerning their religion, endeavored to make it conform as nearly as possible to that of their conquerors, hoping by this means to gain the good will of their masters, and to lull suspicions of lurking idolatry. Bacab, stated above to mean the Son of the Great Father, was in reality the name of four spirits who supported the firmament; while Echuah, or the Holy Ghost, was the patron god of merchants and travelers."—*Native Races*, Vol. III., pp. 462, 463.

The names of the four Bacabs, as given by Brinton, are: Hobnil, Canzicnal, Zaczini and Hozan ek. They stood, respectively, for the cardinal points, south, east, north and west; for the days, Kan, Muluc, Ix and Cauac; for the elements, air, fire, water and earth; and

were represented by the colors, yellow, red, white and black.¹ Their mother was not Chibirias, but Ix Kan Leom, "The Spider Web," the goddess of medicine and childbirth. On Ek Chua, "The Black Companion," Brinton remarks: "God of the cacao planters and the merchants, as these used the cacao beans as a medium of exchange."—*Mayan Primer*, p. 42. So this fanciful theory of an Indian trinity falls to the ground, and the Book of Mormon loses one more of its choice "collateral evidences."

WAS QUETZALCOATL JESUS CHRIST?

Another very absurd theory is that which identifies our Lord with Quetzalcoatl, the Aztec god of the air. Kingsborough is the most prominent advocate of this opinion. He claims that in a certain piece of ancient sculpture work, discovered in Mexico by Mons. Dupaix, this god is represented as wearing a crown of thorns, that in a bust now preserved in the British Museum he holds in his hand a fan and a sickle, and that in the Borgian manuscript he is represented, pictographically, as dying upon a cross between two reviling thieves. Putting these evidences together, he decides that the Americans knew of the crucifixion of our Lord upon the cross of Calvary.

On the supposed representation of the crucifixion of Quetzalcoatl, as given in the Borgian manuscript, he says: "In the fourth page of the Borgian manuscript, he seems to be crucified between two persons, who are in the act of reviling him; who hold, as it would appear, halters in their hands, the symbols, perhaps, of some crime for which they were themselves going to suffer."

¹ "Mayan Primer," p. 41.

—*Quoted in Book of Mormon Lectures*, p. 239. He says further that in the seventy-second, seventy-third and seventy-fifth pages, as well as in the fourth page, of this manuscript, are paintings "which actually represent Quetzalcoatl crucified and nailed to the cross."

The Mormons have eagerly seized these quotations, with others from the same author, and give them wide publicity as proving that the ancient Americans knew of the crucifixion of Christ. "When we read of these evidences," writes Elder Stebbins, "we see the very character and work of Jesus Christ, and also his suffering, presented to us."—*Lectures*, p. 241. And on the bust of Quetzalcoatl, in which that god is holding a fan and a sickle, he says: "We can see the meaning of the fan and the sickle, for it is written of Christ, 'Whose fan is in his hand;' and when he shall come again he shall come with the sickle, as shown in Rev. 14: 14-19."—*Lectures*, p. 240. The Brighamites, also, have not spoken in uncertain terms on the identity of the Lord with this Mexican deity. Says Elder John Taylor: "The story of the life of the Mexican divinity, Quetzalcoatl, closely resembles that of the Saviour; so closely, indeed, that we can come to no other conclusion than that Quetzalcoatl and Christ are the same being."—*Mediation and Atonement*, p. 201.

But this belief rests, not upon acknowledged facts, but upon certain inferences drawn from the statuary and paintings of the country, and that, too, by Lord Kingsborough, a writer half crazed and fanatical. No archæologist of reputation holds to this theory at the present time, for upon a comparison of it with the evidences upon which it is based its ridiculousness is made apparent at once. While Mormon writers make good use of his statements, they are very careful that the public shall not

see the figures from the *Codex Borgianus*, which Kingsborough claims are representations of Quetzalcoatl crucified. In 1888 a prominent Josephite elder went to the Cincinnati Exposition, where a set of Kingsborough was on exhibition, and copied a number of extracts from it relative to the character, work and death of this god. These extracts were published the following year in the Josephite magazine, *Autumn Leaves*, and afterwards in "Book of Mormon Lectures," "Divinity of the Book of Mormon Proven by Archæology," and other Mormon works. But why did this elder, after he had put himself to so much trouble to see a set of Kingsborough's "Mexican Antiquities," not sketch, or have sketched, the figures which the latter claims represent the crucifixion scene of Quetzalcoatl? The reason is obvious. He knew full well that a glance at these pictographs would forever destroy the force of Kingsborough's claim with every unbiased reader and the Book of Mormon would lose some highly valued evidence.

Although Kingsborough's work is very rare and expensive, being long out of print, I have succeeded in locating three sets: one in Cambridge, Mass.; another in the library of the State Historical Society of Wisconsin, at Madison, and still another in the library of the Field's Museum, Chicago. Through the kindness of the librarian of the last-mentioned institution, I was permitted to sketch the figures on pages 4 and 75 of the "Borgian Codex." The pictograph on page 4 (Fig. 12) of this manuscript is the one which Kingsborough declares represents Quetzalcoatl crucified "between two persons who are in the act of reviling him; and who hold, as it would appear, halts in their hands, the symbols, perhaps, of some crime for which they were themselves going to suffer;" while the one from page 75 (Fig. 13) is

also said to represent a crucifixion scene. The pictographs on pages 72 and 73 I was unable to sketch, because of their complexity, but they no more suggest a crucifixion scene than they do the surrender of General Lee at Appomattox. Those that I have been so fortunate as to obtain comprise only one-fourth of the pages from which they are taken, there being three other

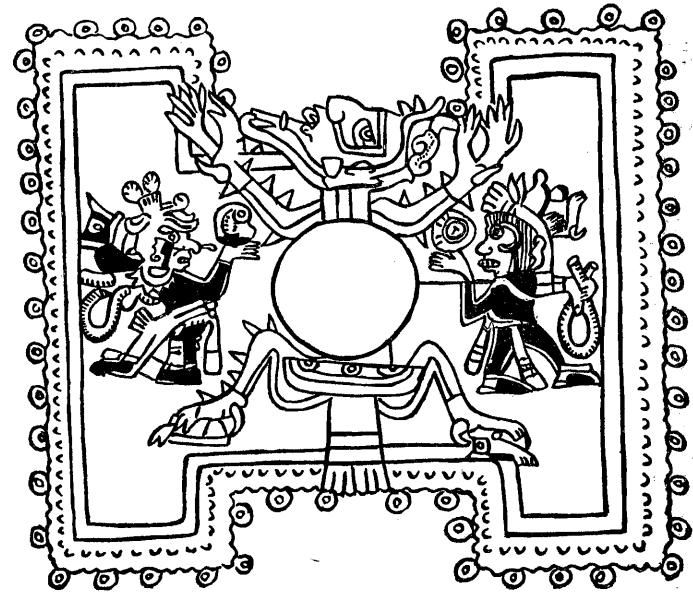


FIGURE 12. "QUETZALCOATL CRUCIFIED." Page 4, Borgian Codex.

groups on each page, the whole arranged in the form of a quadrilateral. I ask the reader to examine carefully the drawings given, and then to decide for himself how much of truth there is in the claim that they represent a crucifixion scene.

Outside of Kingsborough, no archæologist of promi-

nence has ever been able to see the identity between our Lord and Quetzalcoatl. Clavigero thinks that the latter was a real person, who, after his departure from Cholula, was apotheosized and made a god; Tylor identifies him with the sun; De Bourbourg holds that he was the



FIGURE 13. "QUETZALCOATL CRUCIFIED." Page 75, Borgian Codex.

symbol of an ancient religion; and Brinton contends that he was only the personification of the dawn.¹ On the utter absence of such a character as Christ in the mythologies and religions of America, Rev. S. D. Peet says: "The most striking analogy between the religious sys-

¹ Bancroft, III: 260-267.

tems of America and those which existed in the far East, consists in the fact that there was a constant progress, and the conception of Divinity grew higher as civilization advanced; and yet, strange to say, no such character ever appeared on the continent of America, as that which was embodied in the person of Jesus Christ."—*Myths and Symbols of Aboriginal Religions* (Introduction).

That the reader may decide for himself whether or not there is anything in the character and life of Quetzalcoatl to identify him with Jesus Christ, I here give the commonly received tradition of him:

"The god of the air, among all the nations of Anahuac, was called Quetzalcoatl; that is to say, 'serpent decked with feathers.' It was related that he had been a high priest of Tollan, and that he was a man with a white skin, a high stature, a broad forehead, large eyes, long, black hair and a bushy beard. For propriety's sake, he always wore ample garments; he was so rich that he possessed palaces of silver and fine stones. Industrious, he had invented the arts of smelting metals and of working stone. The laws which he had given men proved his knowledge, and his austere life his wisdom. When he wished to promulgate a law, he sent a hero whose voice could be heard a hundred leagues away, to proclaim it from the summit of Tzatzitepetl (mountain of clamors).

"In the time of Quetzalcoatl, maize attained such enormous dimensions that a single ear was all a man could carry. Gourds measured not less than four feet, and it was no longer necessary to dye cotton, because all colors were produced by nature. The other products of the earth naturally attained dimensions similar to those of Indian corn; singing-birds and birds of brilliant plumage abounded. All men were then rich. In a word, the

Aztecs believed that the reign of Quetzalcoatl had been the golden age of the country they inhabited.

"Like the Saturn of the Greeks, with whom we may compare him, the god of Toltec origin abandoned his country. When its prosperity was at its height, Tezcatlipoca, for some unknown reason, appeared to him in the form of an old man, and revealed to him that the will of the gods ordained that he should betake himself to the kingdom of Tlapallan. At the same time he offered him a beverage by means of which Quetzalcoatl believed he might acquire immortality. But he had scarcely swallowed the draught when he was seized with such an irresistible desire to repair to Tlapallan that he immediately set out, escorted by a number of his followers, singing hymns. Near the village of Cuauhtitlan, Quetzalcoatl threw a number of stones against a tree, which adhered to the trunk. Near Tlanepantla he placed his hand on a rock, which preserved the impression of it—an imprint which the Mexicans showed to the Spaniards after the Conquest.

"Finally, when Quetzalcoatl reached Cholula, the inhabitants of that city conferred the supreme power on him. The integrity of his life, the gentleness of his manners, his repugnance to every species of cruelty, won the hearts of the Cholulans. From him they learned how to smelt metals—an art which afterwards rendered them celebrated. For a long time they obeyed the laws he gave them. To Quetzalcoatl they attribute the rites of their religion and their knowledge of the division of time.

"After a sojourn of twenty years at Cholula, Quetzalcoatl resolved to continue his journey towards the imaginary city of Tlapallan, taking with him four young nobles. Having arrived in the province of Oatzacoalco,

he discharged his followers, and charged them to tell the Cholulans that he would shortly return to them. The Cholulans confided the government of their city to the mandatories of their benefactor in memory of the friendship he had for them. Gradually the report of the death of Quetzalcoatl spread; he was then proclaimed god by the Toltecs of Cholula, and afterwards declared protector of their city, in the center of which they raised in his honor a high mountain, which they crowned with a temple. From Cholula the worship of Quetzalcoatl, venerated as the god of the air, extended over the whole country."—*Briart's Aztecs*, pp. 119-122.

In this account nothing is said of the crucifixion of Quetzalcoatl, and the inference is that he died a natural death. I think that the reader will readily see that the theory that Quetzalcoatl was Jesus Christ is founded wholly upon Kingsborough's inferences drawn from the paintings and carvings of the country, and not upon any authentic tradition.

THE INDIAN DEVIL.

The Book of Mormon, like the Bible, teaches the existence of a devil, the "Prince of Darkness," a being morally antithetical to God. It declares that a belief in the existence of this being was held by the ancient races of the continent, and Mormons insist that it was still entertained among the natives at the time of their first contact with Europeans.

But this opinion is untrue. No such being as the devil of the Christian religion appears in the mythologies of America. Those gods called "devils" by the early missionaries and travelers were, in fact, only their gods of the underworld—Plutos, not devils. The most competent students of the native religions tell us that the

American tribes did not divide their gods into morally antithetical classes; that is, according to their goodness and badness. The Indian's conception of good and evil differed vastly from ours. To him those gods who sent the sunshine and the rain, gave him good crops and stocked the forests with game and the streams with fish were good; those who sent the frost to kill the corn, disease to destroy the people and calamity in general were bad. To him the manifestations of deity were physical, not moral, manifestations.

Says Parkman: "In the primitive Indian's conception of a God the idea of moral good has no part. His deity does not dispense justice for this world or the next, but leaves mankind under the power of subordinate spirits, who fill and control the universe. Nor is the good and evil of these inferior beings a moral good and evil. The good spirit is the spirit that gives good luck, and ministers to the necessities and desires of mankind; the evil spirit is simply a malicious agent of disease, death and mischance."—*The Jesuits in North America*, p. 78.

On this point Brinton, speaking comprehensively of all the tribes, says: "The various deities of the Indians, it may safely be said in conclusion, present no stronger antithesis in this respect than those of ancient Greece and Rome. Some gods favored man and others hurt him; some, like the forces they embodied, were beneficent to him, others injurious. But no ethical contrast, beyond what this would imply, existed to the native mind."—*Myths of the New World*, p. 82.

Father Bruyas, in translating the word "devil" into Iroquois, had to use the word *otkon*, their word for the supernatural, which he elsewhere used as the equivalent of our word "spirit." Father Rogel, in 1570, told some of the tribes of Georgia that the deity they wor-

shipped was a demon, which made them so indignant that they left him to preach to the winds after explaining that, instead of a wicked being, he was the god who sent all good things. It has been declared that the Algonkins of New England worshiped a good deity called Kiehtan, and an evil one, Hobbamock, "who," says Winslow, "as farre as we can conceive, is the Devill." The former is simply the word for "great," with a final n, and is thought to be an abbreviation of Kittanitowit, the great manito, invented by the whites, and "not the appellation of any personified deity." And the latter, instead of being the "Devill," is, according to Winslow's own statement, "the kindly god who cured diseases, aided them in the chase, and appeared to them in dreams as their protector," and is said by Dr. Jarvis to be "the oke or tutelary deity which each Indian worships." The deity Juripari, of certain tribes in Brazil, said to be their evil spirit, turns out to be only their name for the supernatural in general. The deity Aka-kanet, of the Araucanians, declared to be their "father of evil," is, instead, the benign power throned in the Pleiades, who sends fruit and flowers and is addressed by them as "grandfather." Cupay of the Peruvians was not "the shadowy embodiment of evil," as Prescott claims, but was their god of the dead, analogous to Pluto of the Greek and Mictlantecutli of the Mexican mythology. Loskiel, a Moravian missionary among the Lenape, says that "the idea of a devil, a prince of darkness, they first received in later times through the Europeans." Dr. Matthews says of the Hidatsa: "The Hidatsa believe neither in a hell nor a devil." Rev. G. H. Pond says of the Dakotas: "I have never been able to discover from the Dakotas themselves the least degree of evidence that they divide the gods into classes of good and evil, and am persuaded that those persons who repre-

sent them as doing so do it inconsiderately, and because it is so natural to subscribe to a long-cherished popular opinion."¹ Gatchet says of the Creeks: "The idea that the Creeks knew anything of the devil of the Christian religion is a pure invention of the missionaries."² The Iroquois deity Hinu, which Morgan³ says was their "Evil Spirit," was, in fact, only their "beneficent Thunder God," whose mission was "only to promote the welfare of that favored people, though isolated personal offenses might demand from him a just retribution."⁴

The lack of any moral differentiation between the American deities is only another of those marks by which the American religions are classed with the inferior religions of the world. It disproves the claim that their ancestors were Jews and Christians.

THE AMERICAN CROSS.

The veneration of the cross among the nations of the New World is held up as further proof that the Americans knew of the crucifixion of Jesus Christ. "Another evidence in favor of the Book of Mormon," says Apostle Blair, "is seen in the fact that it teaches, in Alma 16: 26, and in Ether 1: 11, and elsewhere, that the ancient inhabitants of America knew concerning the crucifixion of Christ, both by revelation and by history, and were therefore acquainted with the cross as a religious symbol; and in the further fact that the antiquities of America disclose that the cross was so used by the ancients."—*Joseph the Seer*, p. 163.

That the cross appears among the symbolisms of

¹ "Myths," pp. 75-79.

² "Migration Legend of the Creeks," Vol. I., p. 216.

³ "Ancient Society," p. 117.

⁴ "Second Rept. Bu. Am. Ethno.," p. 52.

America is not denied, but that it has here the same significance that it has among Christian nations is most seriously objected to. Marquette found a large cross set up in an Indian village on Green Bay, a symbol of the Mide society. On a skeleton discovered in a mound near Zollicoffer Hill, Tennessee, was found a peculiarly shaped copper ornament surmounted with a cross, and crosses have been taken from a mound near Chillicothe, Ohio, and from one in the Cumberland Valley; but the fact that some of the mounds in all of these sections have been erected within post-Columbian times makes the antiquity of these relics uncertain. But of the antiquity of the symbol of the cross at Cuzco, on the Cozumel Island, Yucatan, in the bas-reliefs of Palenque and in the Codices of Central America and Mexico, there can be no doubt. The question before us is, Does the existence of the cross among the antiquities of America prove that the ancient Americans knew of Christ's crucifixion?

In the first place, the cross, even as used by Oriental nations, is not exclusively a Christian emblem, and so the American cross, if brought from the Old World at all, may have been brought from some heathen country and at a time before the crucifixion of our Lord. The cross appears on the oldest monuments of Egypt as the symbol of eternal life. It was a religious emblem among the Phœnicians, whose goddess, Astarte, was commonly figured bearing a Latin cross. One of the old Assyrian kings is represented on a monument at Nineveh as wearing around his neck the four sacred symbols, the crescent, the star or sun, the trident and the cross. While in China it stood as the symbol of conception long before the beginning of the Christian era.

But there is no need of looking to the Old World for the derivation of the American cross. It is a simple

figure, easily made, on account of which it is not to be wondered at that it appears in the symbolisms of the ancient nations of this continent along with the circle, square and other simple figures. But there is, however, one indisputable fact connected with its use on this continent: it conveyed to the native mind no such significance as it conveys to ours, but stood universally as the symbol of the four cardinal points, or of the four winds that bring the fertilizing showers. On its significance among the tribes of Yucatan one of the old chroniclers says: "Those of Yucatan prayed to the cross as the god of rains when they needed water." And Las Casas tells us that the natives of Chiapas erected altars in the form of the cross near their principal springs. When the Muyscas sacrificed to the goddess of waters they extended strings across some sacred lake, at right angles and in the direction of the four cardinal points, and at the point of intersection made their offerings of precious stones and precious oils. In time of drought the Lenape conjurer went to some secluded place, drew a cross on the ground, with its arms pointing toward the four cardinal points, and, after placing a piece of tobacco or some other offering on the point of intersection, cried aloud to the spirits of rain for relief. The Blackfeet honored their wind-god by arranging boulders on the prairies in the form of a cross. And the Creeks, on the occasion of their *puskita*, honored the four winds by making a cross of four logs extending in the four cardinal directions, and making new fire by friction at the point where they came together.

On the significance of the Mexican cross Brinton says: "It represented the god of rains and of health, and this was everywhere its simple meaning."—*Myths of the New World*, p. 114.

Bancroft remarks: "With the Mexicans the cross was a symbol of rain, the fertilizing element, or, rather, of the four winds, the bearers of rain."—*Native Races*, Vol. III., p. 469.

And, in speaking of the cross in the *Walam Olum* and other American records, Peet says: "In these various records the circle was the symbol of the sun, the cross was the symbol of the winds, the square was the symbol of the four quarters of the sky, and the crescent the symbol of the moon."—*Myths and Symbols*, p. 186.

This is its true meaning in ancient American symbolism; we need look for no other.

THE AMERICAN PRIESTHOODS.

Latter-day Saints declare that there are certain features observed in the priesthoods of America which strongly suggest the Jewish. Says Elder Phillips: "High priests were a Jewish institution, and were also had in America according to the Book of Mormon; this Bancroft confirms; also Donnelly says: 'The priesthood was thoroughly organized in Mexico and Peru. They were prophets as well as priests.'"—*Book of Mormon Verified*, p. 23. No Mormon will insist, however, that the American priesthoods, at the time of the Discovery, were exactly like the Jewish, but only that they bore certain marks by which the former existence of Judaism and Christianity may be proved. Their theory is that in the apostasy of the Lamanites some of the beliefs and institutions of Judaism and Christianity were retained and have come down to us in a more or less mutilated condition mingled with heathen superstitions.

But the mere fact that both peoples had priests proves nothing as to their relationship, for the same may be said for all nations, kindreds, tongues and peoples. The fact

is, however, that the American priestly systems partook more of the nature of the priestly systems of Africa and Polynesia than they did of those of the Jews and Christians. This will be observed as we pass on.

In the first place, as distinguishing the American priesthoods from the Hebrew, we find the priests of our native tribes officiating at the altars of heathen gods. Those of Mexico attended upon the worship of Tezcatlipoca, Quetzalcoatl, Centeotl, Huitzilopochtli and Tlaloc, gods with few of the attributes of Jehovah, to whom they offered sacrifices and said prayers. In Yucatan they served such gods as Kukulkan, Zamna and Kin Ich, while in Peru they officiated at the altars of the sun, moon and other deities. It is estimated that the whole number of idolatrous priests in Mexico was close to one million, five thousand of whom officiated in the great temple of the capital.

In the second place, the American priesthoods differed widely from the Hebrew and Christian in structure. Among the Algonkins there were three orders of priests, the *wabeno*, *mide* and *jossakeed*. The last no white man could enter. At the head of the Aztec hierarchical system stood the Teotecuhtli, "divine lord," who superintended the secular affairs, and the Hueiteopixqui, "high priest," who had charge of all religious matters. Next below these was the Mexicatlteohuatzin, a sort of vicar-general, appointed to look after the public worship, the priesthood and the schools throughout the kingdom. He was assisted by two coadjutors, the Huitzuahuactehuatzin and the Tepantehuatzin. Below these stood the Topiltzin, the chief sacrificer, and his five assistants: the Tlalquimiloltecuhtli, keeper of relics and ornaments; the Ometochtli, composer of hymns; the Tlapixcatzin, musical director; the Epcoaquacuiltzin, master of ceremonies;

and a number of other dignitaries of less degree. The priesthoods of Yucatan and Peru were equally as complex.

In the third place, the American priests offered human sacrifices and sometimes ate human flesh, practices that connect them with the lowest forms of religion. Historians differ as to the number of human sacrifices offered in Mexico every year. A safe estimate is twenty thousand. These victims were mostly prisoners of war, but in some instances parents offered their children, even, that their gods might not fail of being served. It is asserted that certain Central American nations waged war for the ostensible purpose of obtaining sacrifices for their altars, and this assertion seems well founded. Just when the practice of offering human sacrifices was introduced no one can tell, but it is certain that it dates from pre-Toltec times, although it is said that the Toltecs under Quetzalcoatl broke away from it.

In the fourth place, the American priests were necromancers, clairvoyants, mesmerists and adepts in occultism. These, again, are marks, not of either Judaism or Christianity, but of paganism. A number of these practices are described in "Myths of the New World," by Brinton.

There is nothing whatever to show that the priestly idea in the native American religions came from the Jewish or Christian. On the contrary, the American priesthoods were, in organization and practice, connected with the lower religious systems of the world.

rites and ceremonies.

When the Spanish priests first came to Mexico they found certain rites, ceremonies and institutions which strongly reminded them of certain of the rites, ceremo-

nies and institutions of the Jews and Christians. Among these were baptism, auricular confession, the celebration of the eucharist, circumcision, the laying on of hands and penance, and from the descriptions that they have left one would suppose that the ancient Americans were very good Roman Catholics. The missionaries accounted for these similarities either upon the supposition that the gospel had been preached here by St. Thomas in the first century, or that these similarities to the Jewish and Christian religions were the inventions of the devil for the purpose of deception.

In speaking of these supposed analogies to the Christian faith, Prescott says: "We should have charity for the missionaries who first landed in this world of wonders; where, while man and nature wore so strange an aspect, they were astonished by occasional glimpses of rites and ceremonies which reminded them of a pure faith. In their amazement, they did not reflect whether these things were not the natural expression of the religious feeling common to all nations who have reached even a moderate civilization. They did not inquire whether the same things were not practiced by other idolatrous people. They could not suppress their wonder as they beheld the cross, the sacred emblem of their own faith, raised as an object of worship in the temples of Anahuac. They met with it in various places; and the image of a cross may be seen at this day, sculptured in bas-relief, on the walls of one of the buildings of Palenque, while a figure bearing some resemblance to that of a child is held up to it, as if in adoration.

"Their surprise was heightened when they witnessed a religious rite which reminded them of the Christian communion. On these occasions an image of the tutelary deity of the Aztecs was made of the flour of maize,

mixed with blood, and, after consecration by the priests, was distributed among the people, who, as they ate it, 'showed signs of humiliation and sorrow, declaring it was the flesh of the deity.' How could the Roman Catholic fail to recognize the awful ceremony of the eucharist?

"With the same feelings they witnessed another ceremony, that of the Aztec baptism, in which, after a solemn invocation, the head and lips of the infant were touched with water, and a name was given to it; while the goddess Cioacoatl, who presided over childbirth, was implored 'that the sin, which was given to us before the beginning of the world, might not visit the child, but that, cleansed by these waters, it might live and be born anew.'

"It is true, these several rites were attended with many peculiarities, very unlike those in any Christian church. But the fathers fastened their eyes exclusively on the points of resemblance. They were not aware that the cross was the symbol of worship, of the highest antiquity, in Egypt and Syria; and that rites, resembling those of communion and baptism, were practiced by pagan nations, on whom the light of Christianity had never shone. In their amazement, they not only magnified what they saw, but were perpetually cheated by the illusions of their own heated imaginations. In this they were admirably assisted by their Mexican converts, proud to establish—and half believing it themselves—a correspondence between their own faith and that of their conquerors."—*Conquest of Mexico*, Vol. III., pp. 383-387.

The Latter-day Saints¹ have been as quick to see these analogies to the Jewish and Christian faiths as

¹ "Divinity of the Book of Mormon," pp. 49, 50. "Book of Mormon Verified," p. 20.

have the old Catholic missionaries, and they hold them up as conclusive proof that the Book of Mormon is true in its teachings on the religions of the ancient Americans. But, as Prescott says, they are not aware "that the cross was the symbol of worship, of the highest antiquity, in Egypt and Syria; and that rites, resembling those of communion and baptism, were practiced by pagan nations on whom the light of Christianity had never shone," and they magnify these resemblances, being "perpetually cheated by the illusions of their own heated imaginations." When the matter is carefully looked into, these rites lose much of their similarity to the Jewish and Christian.

Let us first take up a number of cases in which the application of water ceremonially played an important part for the purpose of ascertaining whether they do or do not suggest the former practice of Christian baptism on this continent.

On certain occasions the Tupi priests of Brazil assembled the people together, filled large jars with water, and, after repeating some magical words over them, sprinkled the congregation with palm branches.¹ The Maya priests sprinkled both their idols and the votaries with water which either had to be morning dew or that which flowed from a well of which no woman had ever tasted.² A Natchez chief, when persuaded against his will not to offer himself on the pyre of his ruler, took water and washed his hands, as did Pilate of old, to signify that he would not bear the moral responsibility for not dying. The ancient Peruvians, after confessing their sins, bathed in the river, repeating the formula: "O thou River, receive the sins I have this day confessed unto the Sun,

¹ "Myths," p. 147.

² "Myths," pp. 147, 148.

carry them down to the sea, and let them never more appear." The Navajo, who carries a dead body to its burial, holds himself unclean until he has washed himself in water specifically prepared by certain ceremonies. As the reader has noticed, repeated bathings were essential to a proper observance of the busk of the Creeks. In Peru the child was immersed by the priest in water which afterwards was buried in the ground. The Cherokees believe that the rite must be performed when the child is three days old, or else it will die, but the origin of this belief and practice is very doubtful. Among the Zapotecs the child, as soon as it was born, was immersed in a near-by river by its parents, who invoked the inhabitants of the water to extend their protection to it. In the marriage ceremony of the Nahuas the wedded pair had water poured over them by the officiating priest while they were seated upon green reed mats. The Mayas believed that ablutions washed away sins, and children were baptized between the ages of three and twelve years, the parents fasting for three days before the ceremony. And among the Cherokees ceremonial purification by water was essential as a preliminary to every undertaking. It preceded their game of ball, their green-corn dance, their search for a wife, etc.¹

Of the so-called ordinance of baptism among the Aztecs, Briart writes: "Usually, the midwife washed the new-born, and said to him: 'Receive this water, for thy mother is the goddess Chalchiutlicue. This bath wipes out the stains that come from thy fathers, cleanses thy heart, and gives thee a new life.' Then, addressing herself to the goddess, she asked her to grant her prayer. Next, taking the water in her right hand, and breathing

¹ "Myths," pp. 150, 151.

on it, she moistened the mouth, the head and the breast of the child with it, and bathed him, saying: 'May the invisible god descend upon this water, may he wipe out all thy sins, may he guard thee against evil fortune! Gracious creature, the gods Ometeuctli and Omecihuatl have created thee in the highest heaven, to send thee to this earth; but know thou that life is sad, painful, and full of misery and evil, and that thou canst eat only by working. May God help thee in the many troubles that await thee!' After this discourse she congratulated the father, the mother and the relatives. The bath over, they consulted the soothsayers in regard to the good or bad fortune in store for the child. The sign that marked the day of his birth was noted, and also the one that ruled during the period of the last thirteen years. If the child was born at midnight, they compared the preceding day and the day following. These observations completed, the soothsayers foretold the future lot of the new-born. If the day was considered ill-omened, the second bath of the child was postponed for five days. The second bath was more important than the first; the relatives, the friends and a number of children were invited to be present. If the father was rich, he gave a banquet and presented a garment to each guest. If he was a soldier, he made a little dress, a miniature bow and four little arrows for the new-born; if a laborer or artisan, some little tools like those used in his own trade. The same was done in the case of girls, for whom little spindles were made. A number of lights were ignited, and the midwife carried the child about the court of the dwelling, placed it on a heap of leaves, near a basin, and repeated the words already quoted. Rubbing all his limbs, she added: 'Where art thou, evil fortune? Leave the body of this child.' She then raised him above her head, offered him to the

gods, and prayed them to grant him all the virtues. She then invoked the goddess of the waters, next the sun and the earth. 'Thou, O Sun, father of all living,' she said, 'and thou, O Earth, our mother, accept this child, protect it as though it were thine own son! If he must be a soldier, may he die in battle, defending the honor of the gods, so that he may be able to enjoy in heaven the pleasures reserved for the brave who sacrifice in such a good cause.'—*The Aztecs*, pp. 196-198. Following these ceremonies the child was given a name, and, if a boy, the tiny implements of warfare were buried in a field where it was supposed he might in the future fight; while, if a girl, the spindle was buried in the dwelling underneath the stone for pounding maize.

The Maya rite, which was quite similar, was called *zihil*, which signifies "to be born again." It was considered essential to a pure life and a protection against misfortune and evil spirits. It was administered to children of both sexes at any time between the ages of three and twelve years. The parents desiring their children baptized notified the priest, who published notices throughout the town of the day upon which the ceremony was to be performed. This done, the fathers selected five of the most influential men of the community to act as assistants, and for three days before fasted and refrained from sexual intercourse. When the time arrived the guests gathered in the home of one of the parents where the ceremony was to be performed. In the courtyard fresh leaves were strewn, upon which the boys were arranged in a row in charge of godfathers and the girls in charge of godmothers. After the purification of the house, with the object of casting out the demons, which was done by the children throwing, one by one, a handful of cornmeal and incense upon a brazier, the priest,

clothed in the robes of his office, proceeded to perform the ceremony. This consisted in blessing the children and purifying them with hyssop, at the same time offering up prayers in their behalf, following which one of the five assistants, dipping a bone in water, moistened their foreheads, their features, their fingers and their toes, after which the priest cut from their hair a certain bead which had been attached in childhood, gave them flowers to smell and performed other simple rites. A grand banquet, called *emku*, "the descent of god," was then held, which was followed by a strict fast for the nine succeeding days.¹

It requires a wide stretch of the imagination to see in any of these native ceremonies a suggestion of the former practice of Christian baptism on this continent. Christian baptism consists in a simple immersion of a believer in water in the name of the Father and of the Son and of the Holy Spirit, and to this all Latter-day Saints without exception agree. But, in some of these ceremonies, water was applied by sprinkling and pouring; in others the rite was performed at intervals, sometimes repeatedly; in others the candidate, if such he may be called, baptized himself; and in still others it was performed in honor of heathen gods and goddesses and was connected with superstitions of the grossest kind. I am willing to let the reader decide for himself whether or not the practice of applying water to the person ceremonially by the American Indians is suggestive of the rite of Christian baptism.

As strong objections may be made to the claim that certain rites found in America were but the ordinance of Christian communion in a perverted form. In Nica-

¹ Bancroft, II: 684.

ragua, during certain observances, the worshipers "sprinkled maize with the blood from their privy parts, and it was distributed and eaten as blessed bread."—*Native Races*, Vol. II., p. 710. At the feast celebrated in honor of their first captain, Vichilopuchitl, the Mexicans "made a cake of the meal of bledos, which is called *tzoali*, and, having made it, they spoke over it in their manner, and broke it into pieces. These the high priest put into certain very clean vessels, and with a thorn of maguey, which resembles a thick needle, he took up with the utmost reverence single morsels, and put them into the mouth of each individual, in the manner of a communion."—*Ibid*, Vol. III., p. 323. Among this same people, at the feast of their god of banquets and guests, Ome Acatl, a similar rite was performed. Dough was taken and kneaded by the principal men into the form of a bone, called the bone of Ome Acatl. After spending the night in gluttony and drunkenness, this bone was divided, at the break of day, and each one ate that which fell to his lot. Again, among the same people at the feast of Huitzilopochtli a dough image of this god was broken up and distributed among the men. This celebration was called *teoqualo*, meaning "the god is eaten." And in Peru at the feast of Raymi a cake made of the fine flour of maize by the Virgins of the Sun was eaten, and the fermented liquor of the country was drunken by the nobles at a banquet over which the Inca presided.

These are the rites which the Spanish missionaries mistook for Christian communion, and are those which the Mormons refer to in order to prove that Christianity was once the religion of America.

COSMOGONY.

There are few tribes but who have some theory of the origin of things and of the appearance of man upon the earth. Brinton mentions two in the New World who have not, the Rootdiggers of California and the Eskimo. These seem content to suppose that things have always continued as they are, and will always so continue. But to most men, as reason has asserted itself, nature has suggested its beginning and also its end.

At first, says the Greek, all was chaos, a shapeless mass. First appeared the spirit of love, Eros; then the broad-chested earth, Gaea; then the darkness, Erebus, and the night, Nyx, from the union of which sprang the clear sky, Aether, and the day, Hemera. The earth of itself brought forth the firmament, Uranos, and the mountains and sea, Pontos, following which, from Uranos and Gaea, sprang the Titans, Giants and Cyclops. Out of these beginnings also sprang the gods of the Olympus, the heroes and the human race.

According to Egyptian cosmogony, the universe is a gradually developing divinity, a quaternity, not a unity, composed of four members: Kneph, Spirit; Neith, matter; Sevech, time, and Pascht, space. These were conceived of as independent and underived. Of the four, Sevech and Pascht were passive, while Kneph and Neith, who combined to produce the world, were active. Neith was thought to be a great ball around which Kneph brooded in preparing it for its transformation. The first product of the union was Ptah, the fire and light element; in the next stage the firmament, Pe, and the earth, Anuke, were produced; following which the sun, moon and stars were created and hung in the heavens.

The cosmological myth of the Chinese describes the primal state as one of darkness and chaos. From an egg came a being called Poon-koo-wong. Out of the lower half of the shell of the egg he made the earth and out of the upper half the heavens. With his right hand he made the sun and with his left the moon and stars, following which he created the five elements—earth, fire, water, metal and wood. He caused a vapor to rise from a piece of gold and also one from a piece of wood, which, breathing upon, he transformed, respectively, into a male and a female principle. From the union of these two principles sprang a son and a daughter, who were the beginning of the human race.

The native Americans, too, had various myths accounting for the origin of things and the advent of man upon the earth.

The cosmogony of the Aztecs and kindred tribes is as follows: "According to the Nahuatlacs, there existed, before the creation of the universe, a heaven, inhabited by Tonacatecuhtli and his wife Tonacacihuatl, who in time procreated four sons. The skin of the oldest, Tlatlahuquitezcatlipoca, was red; that of the second, Yayauhqui, black, and his instincts evil; that of the third, Quetzalcoatl, was white; while the youngest, Huitzilipochtli, was a mere skeleton covered with a yellow skin.

"After six hundred years of idleness the gods resolved to act. They named Quetzalcoatl and Huitzilipochtli as executors of their will; these thereupon created fire, and then a demi-sun. They afterwards created a man, Oxomoco, and a woman, Cipactonatl, whom they commanded to cultivate the ground with care. Cipactonatl, who was also required to spin and weave, was endowed with the gift of prophecy. As a reward for her oracles she was

given grains of maize to serve as food for her descendants. The gods then made Mictlanteuchtli and his companion, Mictlancihuatl, whom they appointed rulers of the infernal regions. This done, they divided time into days, months and years.

"Resuming their work, they created a first heaven, inhabited by two stars, one male, the other female; then a second, which they peopled with Tetzahuacihuatl ('women skeletons'), intended to devour human beings when the end of the world came. In the third heaven they placed four hundred men, yellow, black, white, blue and red. The fourth heaven served as a residence for birds, which thence descended to the earth; in the fifth, which was peopled with fiery serpents, comets and falling stars had their origin. The sixth was the empire of the wind, the seventh that of dust, and the eighth the abode of the gods. It was not known what existed between this one and the thirteenth, the residence of the immutable Tonacatecuhtli.

"In this creation, water received a special organization; for the gods met to form Tlalocaltecuhtli and his wife, Chalchiutlicue, who became masters of the liquid element. In the dwelling inhabited by these two were four pools filled with different waters. The water of the first pool helped germination, that of the second withered the seed, the water of the third froze them, and that of the fourth dried them. Tlaloc, in his turn, created a multitude of small ministers charged with the execution of his orders. Furnished with an amphora and armed with a wand, these pygmies carried the water where the god directed them, and sprinkled it as rain. Thunder was produced whenever one of them broke his jar, and the lightning which struck men was nothing but a fragment of the shattered vessel. In the midst of the waters

a great fish, called Cipactli, charged with sustaining and directing the earth, had been created.

"The first woman bore a son; as he had no companion, the gods made him one out of a hair. The demi-sun illuminated the world imperfectly, hence Tezcatlipoca undertook the task of fashioning a complete star. The Nahuatlacs believe that the sun and moon wandered in space. The sun—a curious detail—traversed half the space open before him, and then retreated. His image in the west was only his reflection. Lastly, the four gods created the giants, and then Huitzilipochtli's bones took on a covering of flesh.

"Discord broke out among the creators. Quetzalcoatl, with a blow of his stick, precipitated Tezcatlipoca into the water, where he was transformed into a tiger, and took his brother's place as the sun. After a period of more than six hundred years, the great tiger Tezcatlipoca gave Quetzalcoatl a blow with his paw, and precipitated him in turn from the heavens. The fall of the god produced such a wind that almost all mankind perished; those who survived were transformed into monkeys.

"The quarrels of the gods took long to subside. Tezcatlipoca rained fire over the earth, Chalchiutlicue flooded it, and then it was necessary to re-people it. Whereupon Camaxtle-Huitzilipochtli, striking a rock with his stick, caused the Chichimec-Otomites, who had peopled the earth before the Aztecs, to come forth."—*The Aztecs*, pp. 104, 105.

Of the cosmogony of the Mayas we know but little. It is known, however, that, like the Nahuas, they divided the period of the existence of the universe into epochs, at the close of each of which there occurred a general destruction of both gods and men. Aguilar, an early writer, claims that the native books recorded three such

periodical cataclysms, the first being called *mayacimil*, "general death;" the second, *oc na kuchil*, "the ravens enter the houses," which signifies that the inhabitants were all dead, and the third, *hun ye cil*, a universal deluge, during which the surface of the water was within the distance of one stalk of maguey from the sky. According to this account the present is the fourth age of the world instead of the fifth, as the Nahuas believe. Their "terrestrial Paradise," where men were created, was called *hun anhil*, and the first man was *anum*, from the verb *anhel*, to stand erect.¹

The Quiches have left us the richest mythological legacy of all of the American tribes. According to their account, nothing existed in the beginning but a broad expanse of sea. The first creation was that of the earth, with the mountains and trees upon it, which was spoken into existence by Gucumatz, the Creator, Former, Dominator and Feathered Serpent. The next step was that of bringing into being the various forms of animal life, but, as the beasts could not speak, a curse was pronounced upon them and it was decreed that their flesh should be humiliated and that they should be killed and eaten. The gods, then, took counsel relative to the making of man. The first man was made of clay, but as he was without cohesion, consistence, motion or strength, he was consumed in the water. Next they made a man of wood and a woman out of a certain kind of pith, but these also were unsatisfactory, for while they moved about and peopled the earth with a race of wooden manikins like themselves, they were without heart and intelligence and could not worship their creators, so the gods sent death and destruction upon them and they were all destroyed

¹ "Mayan Primer," p. 46.

excepting a few who now exist in the woods in the form of apes. Once more the gods counseled together and made four perfect men of yellow and white maize. With these they were highly pleased, and as they slept they made four women for them, who became their wives and from whom the divisions of the Quiche race sprang. It appears that subsequently other men were created from whom came the other tribes.¹

At first all was water, say the Athapascas, when the raven with eyes of fire, glances of lightning and the clapping of whose wings was thunder, descended upon this primal ocean, from which the land instantly arose and remained on the surface. By him all the varieties of animals were created and from him all the tribes of this stock trace their descent.²

According to the picture writing of the Miztecs, before time all things were orderless and water covered the slime and ooze that then composed the earth. Through the efforts of two winds, Nine Serpents, personified as a bird, and Nine Caverns, personified as a winged serpent, the waters subsided and the land appeared.³

The Guaymis, of Costa Rica, relate that before all things was Noncomala, who formed the world and the waters, but they were in darkness and clouds. So, cohabiting with the water sprite, Rutbe, he produced two male twins, who, after thriving with their mother for twelve years, left her to become the sun and moon, the twin lights of the world.⁴

The Iroquois claim that their female ancestor, being

¹ Bancroft, III: 42-54.

² "Myths," p. 267.

³ "Myths," p. 230.

⁴ "Myths," p. 231.

kicked from the sky by her angry husband, fell to an island in the great sea which was constructed for her by the beaver, otter and muskrat.¹

The tribes of Los Angeles County, California, have an account that their god, Quaoar, coming down from heaven, reduced the primal chaos to order and put the world on the back of seven giants, following which he created the lower animals, and, lastly, a man and a woman.²

According to the Koniagas there resided in heaven a great deity, Shljam Schoa, who created two beings and sent them down to the earth, the raven accompanying them as light-bearer. Here this original pair set things in order by making the sea, rivers, mountains and forests.³

The Kiowa claim that their ancestors came from a hollow cottonwood log at the bidding of a supernatural progenitor. They came out one at a time until it came the turn of a pregnant woman, who stuck fast in the hole and thus blocked the way for the rest, which accounts for the numerical smallness of that tribe. Their supernatural progenitor also gave them the sun, divided the day and night, exterminated a number of vicious monsters, rendered the ferocious animals harmless and taught them the simple art of hunting. When this was done he took his place among the stars.⁴

The Cherokee cosmogonic myth bears the marks of native origin. According to it there was a time when there was nothing below the heavens but water. The animals were all above, in *Galunlati*, which was very

¹ "Myths," p. 231.

² Bancroft, III: 84.

³ Bancroft, III: 104.

⁴ "Seventeenth Rept. Bu. Am. Ethno.," pp. 52, 153.

much crowded. They wondered what was below the water, and so the little water-beetle volunteered to go and see if he could find out. It darted hither and thither over the water, and, finding no firm place to rest, dived down to the bottom and brought up some soft mud, which began to grow and soon became an immense island. This island was afterwards fastened to the vault of the sky by four cords, from each of its four corners. At first the land was very wet and no animal could live on it, so they sent out the buzzard, which flew all over the earth, but found no resting-place. As he flew over what afterwards was the Cherokee country, he became very tired and his wings began to strike the ground. Wherever the ground was struck a valley was made, and wherever they turned up again a mountain was made, and this accounts for the mountainous condition of North Carolina and adjacent territory where the Cherokees originally lived. When the land became dry the animals came down, but it was still dark, and so they got the sun and set it in its track to give light by day.¹

In none of these accounts do we meet with any features specially suggestive of the account given in the first three chapters of Genesis. They are all very original, emanating from simple minds upon whom the light of divine revelation never shone. They betray the fact that their ancestors, like themselves, were enthralled in nature, and that their conceptions of the origin and end of things were formed under the influence of these surroundings. If the American Indian is a descendant of the Jew, and if the Christian religion was once—only about seventeen hundred years ago—the universal religion of America, how is this utter absence of Jewish

¹ "Nineteenth Rept. Bu. Am. Ethno.," p. 239.

cosmogonic features in the mythology of the American race to be accounted for?

MYTHOLOGY.

It is asserted that there is a striking similarity between some of the American myths and the historical accounts of the children of Israel. Among the Ojibwas is found a tradition which resembles, somewhat closely, the account of Joseph and his brethren. The Tusayan have a tradition of their migrations according to which they were guided by a pillar of fire like Israel of old. The Pai Utes had a wilderness journey during which they were given drink from a magic cup, which never became empty, and were miraculously fed. And among the Tusayan, again, their culture hero passed dry shod through lakes and rivers whose waters were divided by a staff thrown into them.¹

These, and similar myths which present some of the aspects of the Jewish historical accounts, are referred to as proving that the American Indians are descendants of Israel. Apostle P. P. Pratt says: "The Indians of America are of Israel, as some of their manners, customs and traditions indicate."—*A Voice of Warning*, p. 79.

The slight similarities mentioned are sufficient to cause comment, but are not sufficient to prove a relationship between the children of Israel and the American Indians. Says Dellenbaugh: "Certain resemblances between the myths of the Amerinds and those of the Israelites increased the belief that the American race is the lost tribes. The Mormons specially hold to this opinion. But there is positively no ground for the belief."—*North Americans of Yesterday*, p. 403.

¹ "North Americans of Yesterday," pp. 403-405.

As well might it be assumed that the American race is an offshoot from the Ethiopian, for the folklore of our Southern negro presents a number of striking resemblances to the myths and traditions of the American Indians. "There is also a strong resemblance," says Dellenbaugh, "between many of the Amerind myths and stories and those of the negro, as any one may see who will compare them with Harris's delightful *Uncle Remus*."—*North Americans of Yesterday*, p. 405. Shall we decide from this that the American Indians are of African descent?

Ignatius Donnelly, who experiences little difficulty in finding analogies, also traces a number of parallels between the folklore of the Indians and that of the Greeks, Germans and Irish.² Some of the resemblances amount almost to identities. But these mythological analogies are comparatively too few and are traceable in too many directions to prove anything. They must be considered as mere coincidences.

It is claimed, in support of the Book of Mormon, that certain American tribes had traditions according to which their ancestors were once in possession of a sacred book which after generations was hid in the earth. The following extract from Boudinot is often quoted: "There is a tradition related by an aged Indian of the Stockbridge tribe, that their fathers were once in possession of a 'Sacred Book' which was handed down from generation to generation, and at last hid in the earth, since which time they have been under the feet of their enemies."—*A Voice of Warning*, p. 82.

Boudinot's work appeared in 1816, fourteen years before the Book of Mormon came out, and I am satisfied

² "Atlantis," pp. 150-160.

that it was this story that suggested the idea of buried records to the perpetrators of the Mormon fraud. I have not been able to find that this story has ever been substantiated; its value to us, therefore, is small. But there is another version of it as given by Josiah Priest: "Dr. West, of Stockbridge (Mass.), relates that an old Indian informed him that his fathers in this country had not long since been in the possession of a book which they had for a long time carried with them; but, having lost the knowledge of reading it, they buried it with an Indian chief."—*Book of Mormon Lectures*, p. 265.

If our Mormon friends will kindly tell us the name of the Indian chief with whom the Nephites buried their plates, we may be able to place more credence in their application of this story to the depositing of the Book of Mormon in Hill Cumorah.

ESCHATOLOGY.

Most all of the Indian tribes had some conception of a future life. Brinton mentions only one, the Lower Pend d'Oreilles, among whom such a belief was entirely wanting. The New England tribes called the soul *chemung*, the Quiche *natub*, the Eskimo *tarnak*, the Dakota *nagi* and the Pottawatamie *gepam*, which words simply mean the shadow. In the Mohawk the word for soul, *atonritz*, is from *atonrion*, to breathe. The missionaries to an Oregon tribe, in translating the Bible into their language, finding no word for soul, were forced to translate it by a word meaning "the lower gut." The Iroquois and Algonkin believed that man had two souls, one of a vegetative character, the other ethereal. The Dakotas increased the number, with Plato, to three, one of which went to a warm country, another to a cold,

while the third stands guard over the body. Certain Oregon tribes placed a soul in every member of the human body.¹

The Book of Mormon teaches that men will be rewarded or punished according to the degree of good and evil done in this life. This was the belief of the Nephites. It teaches the doctrines of a heaven of eternal bliss where souls purified from all sin and saved by the blood of the Son of God will live forever, and a hell of eternal punishments. "I would desire that ye should consider on the blessed and happy state of those that keep the commandments of God. For behold, they are blessed in all things, both temporal and spiritual; and if they hold out faithful to the end, they are received into heaven, that thereby they may dwell with God in a state of never-ending happiness."—*Mosiah* 1: 12. "And now, I have spoken the words which the Lord God hath commanded me. And thus saith the Lord: They shall stand as a bright testimony against this people, at the judgment day; whereof, they shall be judged, every man, according to his works, whether they be good, or whether they be evil; and if they be evil, they are consigned to an awful view of their own guilt and abominations, which doth cause them to shrink from the presence of the Lord, into a state of misery and endless torment, from whence they can no more return."—*Mosiah* 1: 16.

But no such theories of the after-life appear in the religions of the Americans. The world to come was usually a counterpart of this, or, if they believed in any rewards and punishments at all, the good rewarded was not a moral good nor the evil punished a moral evil. "Nowhere," says Brinton, "was any well-defined doctrine

¹ "Myths," Chapter IX.

that moral turpitude was judged and punished in the next world. No contrast is discoverable between a place of torments and a realm of joy; at the worst, but a negative castigation awaited the liar, the coward, or the niggard."—*Myths*, p. 283.

The soul of the Indian was not thought to go to hell for murder, theft, lying or rapine, nor to heaven for virtue or honesty; but, if there were any higher places for it in the next world, they were reached by the number of scalps taken, the number of ponies stolen or by the attention paid to certain rude, primitive ceremonies. Parkman says: "The primitive Indian believed in the immortality of the soul, but he did not always believe in a state of future reward and punishment. Nor, when such a belief existed, was the good to be rewarded a moral good, or the evil to be punished a moral evil. Skillful hunters, brave warriors, men of influence and consideration, went, after death, to the happy hunting-ground; while the slothful, the cowardly and the weak were doomed to eat serpents and ashes in dreary regions of mist and darkness. In the general belief, however, there was but one land of shades for all alike."—*The Jesuits*, p. 80.

A belief in a heaven and a hell where moral good is rewarded and moral evil is punished was not even to be found among the more civilized nations. Says Brinton: "If the conception of a place of moral retribution was known at all to the race, it should be found easily recognizable in Mexico, Yucatan or Peru. But the so-called 'hells' of their religions have no such significance, and the spirits of evil, who were identified by early writers with Satan, no more deserve the name than does the Greek Pluto."—*Myths*, p. 291.

With the Aztecs the souls of men went to three

places. The soul of the warrior slain in battle, of the prisoner sacrificed by the enemy and of the woman dying in childbirth, went to the dwelling of the sun. The souls of those killed by lightning, or who were drowned, or who died of such diseases as dropsy, tumor or leprosy, as well as the children sacrificed to Tlaloc, went to a cool, agreeable place called Tlalocan; while the rest, good, bad and indifferent, went to a "hell" called Mictlan, the only disagreeable feature of which was darkness.¹

The Mayas believed in a place of everlasting delight and voluptuous repose, where the good recline beneath the shade of the Yaxche, eating dainty food and drinking delicious drinks. This place of delight was especially open to those who committed suicide by hanging, as the goddess Ix Tabai carried them thither herself. The wicked, Bancroft says, went to Mitnal, but Brinton declares that this was only the universal state to which all must "come at last."²

A certain unwarlike tribe of Guatemala believed that only those who died a natural death were accorded a future life; the bodies of the slain were, therefore, left to the beasts and vultures.³

With the Quiches all the dead went to Xibalba, "the place of disappearance," supposed to be under the ground.⁴

The Tlascaltecs thought that the souls of people of prominence enter, at death, into the bodies of the higher animals and into gems and clouds, while the souls of less rank pass into the forms of the lower animals.⁵

The Nicaraguans claimed that the souls of slain war-

¹ Bancroft, III: 532.

² "Mayan Primer," p. 44.

³ Bancroft, III: 542.

⁴ "Myths," p. 292.

⁵ Bancroft, III: 539.

riors enter the sunrise regions, where all the good go, but the evil, those who do not reverence the gods, are doomed to annihilation in the abode of Miquetantoot.¹

Among the Mosquitos the belief prevailed that heaven is open to all, because of which at birth they tied a bag of seeds around the neck of the infant to pay his ferriage across the river of death beyond which lies paradise.²

When the Hidatsa dies, according to Dr. Matthews, his soul lingers for four nights around the camp or village, when it departs to the village of the dead. Here, if it has been brave, self-denying and ambitious on earth, it is held in honor; if not, it is despised.³

According to the Chippewa belief the soul of the dead man goes to a region to the south situated by the great ocean. Before reaching it, however, a river has to be crossed, the only bridge over which is a large snake. Those who die by drowning never reach the other side, but are thrown into the river and remain there forever. Others, who die in a lethargy or a trance, coming to the stream, are prevented from crossing by serpents, and return to reanimate their bodies. Those who get over spend their time in various ways. Those who have been good spend it in singing and dancing and feeding upon mushrooms, which are there very abundant. The souls of the bad are simply haunted by phantoms. If a man has been wronged, his soul may haunt his persecutor.⁴

None of these beliefs suggest to an unbiased mind the eschatological theories advanced in the Book of Mormon. In the main the tribes made no distinction between the states of the good and the bad in the world to come,

¹ Bancroft, III: 543.

² Bancroft, III: 543.

³ "First Rept. Bu. Am. Ethno.," p. 199.

⁴ "First Rept. Bu. Am. Ethno.," p. 199.

and where they did these terms did not convey to their minds the same senses that they convey to ours. If they had a heaven at all, it was not reached by moral well-doing, but, as Brinton tells us, "by the manner of death, the punctuality with which certain sepulchral rites were fulfilled by relatives, or other similar arbitrary circumstance beyond the power of the individual to control."¹ If the ancient Americans held to the beliefs stated in the Book of Mormon, how is their total absence among the American Indians to be accounted for?

THE CHARACTER OF THE ANCIENT AMERICAN RELIGIONS AS REVEALED IN THE REMAINS.

In the foregoing pages of this chapter I have endeavored to show that the Mormon claim that the American Indians originally believed in a single Great Spirit, a Trinity, the crucifixion of Christ, a devil, a heaven and a hell, practiced baptism and celebrated the eucharist—evidences of the former existence of Christianity—meets with no confirmation in either the beliefs and ceremonies of existing tribes, their myths and traditions or their religious terms. Our present inquiry will be: Is the theory, that the ancient Americans were Jews and Christians, suggested in the relics and remains?

A large proportion of the antiquities of America are sacred antiquities. In North America we have the temple mounds which are known to have been used in some instances as bases for religious structures; in Mexico, the crumbling temples of Teotihuacan, "The City of the Gods," and the pyramids of Cholula; in Central America, the temples of Palenque and the idols and altars of Copan; and in Peru, the mysterious edifices of Pacha-

¹ "Myths," p. 283.

camac and Tiahuanaco. These antiquities all bear witness that the ancient Americans were religious peoples who worshiped gods, believed in a hereafter, offered sacrifices and performed various religious rites.

In the Old World the archæologist has little difficulty in arriving at a conclusion as to the general character of the ancient religions. The idols, the altars, the temples, the religious paintings and the hieroglyphical inscriptions of Egypt and Assyria leave him with no doubts as to the idolatrous character of the ancient religions of those countries. It requires but a passing glance for him to see that they did not partake of the distinctive features of Judaism and Christianity. But the evidences in Egypt and Assyria show no more conclusively that the old religions were not Judaism and Christianity than do those of America. Here, too, the idols, the temples, the altars, the religious paintings and the hieroglyphical inscriptions all testify to the idolatrous character of the ancient worship. There is not a figment of evidence to sustain the theory that the builders of Copan and Quirigua were monotheists, or that the builders of Chimu, in Peru, and Cholula and Teotihuacan, in Mexico, were Jews and Christians. I shall now put before the reader a number of reasons based upon the archæology of the country, for believing that the ancient Americans were all pagans and idolaters.

1. *We infer the heathen character of the ancient religions of America from the utter absence on this continent of both Jewish and Christian antiquities.*

Although the Book of Mormon declares that as soon as the Nephites had become fully settled in Peru they built a temple "like unto Solomon's," and that afterwards they erected "temples," "sanctuaries" and "synagogues," "after the manner of the Jews," the Mormon archæolo-

gist has never been able to point out the remains of a single Jewish religious edifice on the continent. Neither has he been able to point out a single religious structure that bears evidence of ever having been used in Christian worship. The temples of America were no more like the religious edifices of the Jews and Christians than a lighthouse is like the Mosque of Omar. They were built upon a different plan and were adapted to entirely different modes of worship. The temples of Peru we know were used chiefly for the worship of the sun and moon, while many of those of the Mississippi Valley were constructed for the same purpose. The Book of Mormon claim that the Nephites in the latter section of the continent built "temples," "synagogues" and "sanctuaries" of wood and cement is positively refuted both by the absence of such structures and the fact that the Mound Builders used neither cement nor mortar. In Mexico there are as few grounds for this claim as in the Mississippi Valley. No archæologist that I have ever heard of, whose writings are considered authoritative, mentions the finding of a single Jewish or Christian temple, altar, painting or inscription. With one accord they all declare that the ancient inhabitants of those countries were pagans and idolaters. It will not do to claim that the ravages of time and of the warlike Lamanites have completely obliterated every trace of these structures, for, considering the widespread extent of these faiths and the length of time in which they were held, this would be next to impossible. Egypt and Assyria, too, have had their wars, and time and the elements have affected their ruins, but, nevertheless, enough data remain for the archæologist to determine without difficulty the character of their worship, the names of their gods and many of their religious ceremonies and beliefs. If the ancient Americans were Jews

and Christians, will the Mormon Church kindly tell us where the archæological proof of it is to be found?

2. *We infer the heathen character of the ancient American religions from the similarity in plan of the ancient places of worship to those of historic tribes.*

No matter where you may go, the ancient structures were built after the pattern of the modern. This is true in Peru, Central America, Mexico and the Mississippi Valley.

It will hardly be denied that, when the Europeans first met the American tribes, the latter were all idolaters and pagans. In Peru, Central America and Mexico, as well as in the Mississippi Valley and in the less civilized parts of the continent, the early settlers found the natives worshipping animals, the elements, deified heroes and idols, offering human, animal and vegetable sacrifices and practicing heathen rites. All of these tribes and nations had places of worship varying in splendor and stability from the bark-covered hut of the North American medicine man to the large and elaborately decorated structures of Mexico and Peru.

Among the Natchez, and certain other tribes of the Mississippi Valley, the temples were built upon the summits of truncated pyramids, and in them perpetual fires were kept burning in honor of the sun. "The confirmatory testimony of early explorers," says Nadaillac, "shows that the valley of the Mississippi, as well as the districts now forming the States of Ohio, Florida and Georgia, was inhabited by warlike nations, who tilled the ground, lived in fortified towns, erected their temples on eminences, often artificial, and worshiped the sun. These were the men who repulsed Narvaez when he endeavored to conquer Florida in 1528."—*Prehistoric America*, p. 189.

The temples of Mexico and Central America were also built upon the summits of high and artificial eminences. The great temple of Mexico, which was erected only a few years before the Discovery, was built upon a high mound, which, with the court at its base, covered the large square now occupied by the great cathedral. The court was paved with stones which were so smooth that the Spanish cavalry hardly dared to venture upon them, and was surrounded by a wall made of dressed and sculptured stone and mortar, 4,800 feet in circumference, nine feet high and built facing the four cardinal points. It was also pierced by four gates. From the center of the court rose the great pyramid, 375 feet long by 300 broad at the base and 325 by 250 at the summit and 86 feet high. The mound rose in five superimposed, perpendicular terraces, was composed of earth, stones and clay, and was covered with square pieces of stone of equal size, fitted together with cement and coated with lime or gypsum. At the northwest corner the ledges were graded to form a series of 114 steps, each about nine inches high, leading from terrace to terrace, and so arranged that the edifice had to be completely encircled to reach the summit. The steps were of stone, and the platform on the top of the mound was of the same material and polished like the court below. On the summit, at the east end of the platform, stood two towers, each with three stories and each fifty-six feet in height. The lower story of each was made of masonry, the two upper of wood, with wooden cupolas, well painted, adorning their roofs. The sanctuaries were in the lower stories, one being dedicated to Huitzilopochtli, the other to Tezcatlipoca. The images of these gods stood upon stone altars, three or four feet high, and were covered with rich curtains hung with tassels and pellets of gold.

Before these altars stood the terrible stone of sacrifice, a green block five feet long by three wide and three high, bulging in the middle so as to make the extraction of the heart easy. The walls and ceilings were painted with monstrous figures and ornamented with stucco and carved woodwork. In 1486, at the dedication of this temple, 72,344 captives were sacrificed, and ever afterwards, up to the overthrow of the Aztec people, its altars were hardly ever dry from the blood of man.¹

The temples of the Mayas, at the time of the Conquest, resembled those of Mexico, in being built upon high eminences which were made of, or faced with, stone. In speaking of the Spaniards, Bancroft says: "They found the immense stone pyramids and buildings of most of the cities still used by the natives for religious services, although not for dwellings, as they had probably never been so used even by their builders."—*Native Races*, Vol. IV., p. 281. This was true of the religious structures of Uxmal, Tuloom, Chichen Itza and Peten, which are comparatively modern cities.

The reader has now set before him the chief features of the religious architecture of historic tribes, and is prepared to discern the similarity between it and the religious architecture of the ancient inhabitants.

Everything goes to prove that the "veritable Mound Builders," like the Natchez, built their temples of perishable materials upon artificial eminences. The so-called temple mounds are found scattered throughout the Mississippi and Ohio Valleys. Chief among them are those at Marietta, Ohio; Cahokia, Illinois, and Seltzertown, Mississippi. As these mounds are identical in size and shape with those found in process of erection, or used, by his-

¹ Bancroft, II: 577.

toric tribes when the Spanish and French settlers first came into the country, we can not escape the conclusion that the Mound Builders, like the Natchez and other historic tribes, employed them as bases for their temples of the sun. And this is the opinion of our archæologists. Says Foster: "The Mound-builders worshiped the elements—the sun, the moon, and particularly fire. They erected their fire-altars for sacrifice on the highest summits."—*Prehistoric Races*, p. 182. Says MacLean: "It is not improbable that the Mound Builders erected their great temple mounds to the worship of the sun, moon and stars."—*The Mound Builders*, p. 126. And Peet declares that "some of the mound relics evidently present the tokens of a combined animal and sun worship, and some even of combined sun worship and idol worship."—*Myths and Symbols*, p. 126.

Chief among the ancient temples of Mexico are those of Cholula and Teotihuacan. At both of these places the ruins have an antiquity reaching back beyond the beginning of the Aztec period. But the temples of both were built upon the general plan of the temples of the historic tribes, and, further, it is known that they were not built for the worship of Jehovah, but of heathen divinities. The great temple mound at Cholula is said to be 7,740 feet square at the base, formerly rising to the height of two hundred feet, with a platform two hundred feet square on the summit. It was originally terraced like the pyramid of Mexico, but, instead of its sides being faced with stone, they were faced with sun-dried bricks. It was also built facing the four cardinal points. While it certainly dates back to the earliest period of Toltec history, and perhaps further, it was still used at the time of the Conquest and was the scene of a fierce conflict between the natives and the Conquistadores. Tradition

says that it was erected in honor of the Nahua god of the air, Quetzalcoatl, and there seems to be no just reason for denying this explanation of its origin. At Teotihuacan we find two immense pyramids and the Camino de los Muertos, "Pathway of the Dead." The larger of these pyramids is known to have been built for the worship of the sun. It is about 2,800 feet in circumference at the base and 180 feet high, the level summit being about one hundred feet square. It was divided into four stories by three terraces, each between twenty and thirty feet wide. The remains of a zigzag stairway are still visible on the east side, though it is supposed that the real stairway was on the west side. The other temple, that of the moon, is about two thousand feet in circumference at the base and is of proportional height. It is wholly impossible that the temples of Cholula and Teotihuacan were built for Jewish or Christian worship, for they were not constructed "after the manner of the Jews," while their similarity to modern structures, with the traditions of their origin, prove that they were erected for the worship of heathen gods.

In Central America the most ancient ruins, probably, are those of Palenque, Copan and Quirigua. At Palenque the best-preserved ruins are those of the "Palace," and of the temples of the "Three Tablets," of the "Bas-reliefs," of the "Cross" and of the "Sun." All of these structures, like those of Yucatan, were built upon the summits of truncated pyramids which were originally faced with stone. This feature, with the similarity of the hieroglyphics to those of Yucatan, proves that the builders of Palenque were the ancestors of the Mayas. The structures of this city are lavishly decorated with bas-reliefs and sculpture work, yet it hardly needs to be said that none of the figures represent religious

scenes familiar to Jews and Christians. They are all of heathen character and show that the religion of the ancient differed but little, if any, from the religion of the modern inhabitants. At both Copan and Quirigua we meet with pyramids and hieroglyphics similar to those of Palenque and Yucatan.

The fact that both the ancient and modern inhabitants of North America employed truncated, terraced and stone-faced pyramids as bases for their temples strongly implies that if their religions were not identical, they were certainly similar.

3. *We infer the heathen character of the ancient American religions from the presence of idols in the most ancient remains.*

On the idols from the mounds, Rev. S. D. Peet writes as follows: "The idols found in the mounds are very significant. These images remind us of those sometimes seen on the facades of the palaces in Central America. They also remind us of the worship of the god of war, of rain, of death, and the god of light, which prevailed in Mexico. These idols became scattered, some being found in Ohio and various parts of the Mississippi Valley; but the images found in the so-called 'dead houses' of the southern tribes indicate that their religious system was different from that of the Ohio tribes. The idols of the stone-grave people are of various sizes, from large stone images, two feet or more in height, to small clay figures not over three inches in length. They were made of sandstone, limestone, fluor spar and stalactite, as well as of clay. Some have been discovered in caves, others on the summits of high mounds, a few in the depths of the mounds; but a large majority have been picked up from the surface. One of these is represented in the cut. It was found in a cave in Knox County, Tennessee.

It may have been fashioned from a large stalactite. It is twenty inches in length and weighs thirty-seven pounds. It shows a prominent nose, heavy eyebrows, full cheeks, broad square chin and retreating forehead; all of which are features of the Muscogees or Southern Indians. The mouth is formed by a projecting ring; a groove runs across the face, between the nose and mouth; in this respect it resembles the sculptured figures found in Mexico and Central America. Another idol in a sitting position was found in Perry County, Tennessee. Gen. G. P. Thruston, the best authority on the antiquities of Tennessee, has described several stone idols and terra-cotta images found in the stone-grave settlements at Nashville. These show flattened forehead and vertical occiput, characteristic of the crania of the stone-grave race. He says the features of the face were of a heavy Ethiopian cast, similar to those of the dark image in the pottery idols shown in the plate. Traces of garments are sometimes found on images of clay. The hands of the clay figures were frequently found in the same position. Mr. Caleb Atwater mentions two idols, found in a tumulus near Nashville, Tennessee; another, near Natchez, Mississippi. Thomas Jefferson mentions two Indian busts, found on the Cumberland River. Du Pratz says the Natchez had a temple filled with idols, images of men and women of stone and baked clay. According to the 'Brevis Narratio,' the Indians venerated, as an idol, the column which Ribault had erected, to which they offered the finest fruits, perfumed oils, bows and arrows, and decorated it with wreaths of flowers."—*The Mound Builders*, pp. 336-339.

These idols are sufficient to prove that the Mound Builders were neither Jews nor Christians, but idolaters.

The idols of Mexico and Central America are like-

wise found among the most ancient ruins, indicating that the builders of the ancient cities were idolaters. At Panuco, Mexico, Vecelli found thirty small archaeological specimens, among them rudely shaped figures of females, cut mostly from limestone, with peculiar head-dresses. At Tusapan, in the same country, fragments of stone images, made to represent human and animal forms, were discovered. At Mitla, in the State of Oajaca, a stone idol was found which represents a human figure seated and cross-armed, with a peculiar, tube-shaped ornament running horizontally along the side of the face. And in the States of Oajaca, Zachila and Cuilapa certain terra-cotta images were taken from the graves. As the historic tribes of these localities worshiped similar images, it seems conclusive that the ancient inhabitants were idolaters.

Copan is acknowledged by nearly all archæologists to be one of the most ancient of the cities of America, which the Mormons also maintain by giving it a possible identification with the Jaredite capital, Moron. Yet its builders were idolaters, as is shown by the presence of at least fourteen immense stone idols among its ruins. Of eight whose dimensions are given, the smallest is nearly twelve feet high by three and a half wide and thick. In each a human face, generally with calm and pleasing countenance, adorns the center in front, having in some cases a beard and a mustache. The hands, in nearly every instance, rest back to back upon the breast, while above and around the head is "a complicated mass of the most elaborate ornamentation, which utterly defies verbal description." These idols bear every evidence of being as old as the other monuments, and the presence of altars directly in front of them proves beyond doubt that they were the objects of worship.

At Quirigua, three or four hundred yards from the principal pyramid, a group of sculptured idols were found resembling somewhat closely those at Copan. The largest of the group is twenty-six feet high, and the smallest nine feet. On these idols Bancroft says: "The idols scattered over the surface of the ground, instead of being located on the pyramids, may indicate here, as at Copan, that the elevations served as seats for spectators during the religious ceremonies, rather than as temples or altars on which sacrifice was made."—*Native Races*, Vol. IV., p. 114.

But this form of stone images was not confined to Copan and Quirigua alone, but has also been observed in other localities into which the Maya tribes spread. In 1852 Colonel Mendez accidentally discovered near Lake Peten, on the southern borders of Yucatan, two ruins which consisted of traces of stone walls and monoliths sculptured in high relief and decorated with figures resembling those on the monoliths of Copan and Quirigua. In the same locality he found "a collection of sculptured blocks upon a round disk, on which are carved hieroglyphics and figures of the sun and moon with a prostrate human form before them."—*Native Races*, Vol. IV., p. 138. This goes to prove that the ancient inhabitants of this locality were sun and moon worshipers. At Lorillard City Charnay found a stone image of enormous size, with its head adorned with a head-dress spread out in the form of a fan.

Idols from the cities of Yucatan are rare, yet some have been found. The probabilities are that such as escaped the hands of the fanatical Spanish priests were buried by the natives to prevent their desecration. Bancroft says: "The scarcity of idols among the Maya antiquities must be regarded as extraordinary. The

double-headed animal and the statue of the old woman at Uxmal; the nude figure carved on a long, flat stone, and the small statue in two pieces at Nohpat; the idol at Zayi, reported as in use for a fountain; the rude, unsculptured monoliths of Sijoh; the scattered and vaguely mentioned idols on the plains of Mayapan, and the figures in terra cotta collected by Norman at Campeche, complete the list; and many of these may have been originally merely decorations for buildings. That the inhabitants of Yucatan were idolaters there is no possible doubt, and in connection with the magnificent shrines and temples erected by them, stone representatives of their deities carved with all their aboriginal art and rivaling or excelling the grand obelisks of Copan, might naturally be sought for. But in view of the facts, it must be concluded that the Maya idols were small, and that such as escaped the fanatic iconoclasm of the Spanish ecclesiastics were buried by the natives, as the only means of preventing their desecration."—*Native Races*, Vol. IV., p. 277.

The idols from Peru are also few in number, most of them being small. The larger part, probably, being made of gold and silver, went to the melting-pots of the Spanish invaders. At Pachacamac, however, the Spaniards found a temple, well painted and decorated, in a small recess of which there stood a wooden idol of the Creator, at the feet of which they found numerous gold and silver ornaments, the gifts of the devotees. At Tiahuanaco, Cieca de Leon, who accompanied Pizarro, found two stone idols in human form, apparently made by skillful artificers. One of these, which was carried to La Paz in 1842, is said to have measured three and a half yards in length, and to have been clothed in long vestments different from those worn by the Incas at the

time of the Conquest. In 1846 several others were dug up in the same vicinity, with some very large blocks of cut stone, which were used for millstones.

The presence of idols in the antiquities of both North and South America, with the utter absence of both Jewish and Christian remains, indicates very plainly that the ancient inhabitants were idolaters.

4. *The presence of altars among the antiquities of America, which bear marks of having been used for the offering of human sacrifices, is another strong proof of the heathen character of the ancient religions.*

In the Mississippi and Ohio Valleys archæologists have found a class of mounds which they have called "altar mounds." The peculiar feature about them, and that which gives them their name, is an altar of clay or stone found in the center and resting upon the original surface. Upon these altars are sometimes found charred human bones, from which it has been inferred that they were employed as the places where human sacrifices were offered to heathen divinities. Still others hold that they were used, as they certainly have been in historic times, for the burning of prisoners at the stake, which cruel practice was semi-religious in character. In either case their builders were heathenish and idolatrous.

At Copan, directly in front of the statues or idols previously described, stand blocks of stone which were used for altars. These stones are six or seven feet square and four feet high and take a variety of forms. Their sides are also ornamented with sculpture work and hieroglyphics. One of these altars is made to represent the back of a tortoise; another is carved to represent the head of death. On the upper surface of each there are a number of grooves which, says Bancroft, "are strongly suggestive of flowing blood and slaughtered victims."

At Quirigua similar altars have been found, however not in front of the idols, but buried at some distance from them in moss and earth. They are most all of oval form, with hieroglyphics covering their sides, while one of them is supported upon two colossal heads and is inclosed, with one of the idols, by a wall with steps.

At Palenque, in the Temple of the Cross, and directly in front of the tablet of the cross, is an altar. While at Orizava, in Vera Cruz, has been found a sacrificial yoke, made of green jasper, identical in shape with the sacrificial yokes of the Aztecs. These yokes were put around the neck of the victim to hold the head while the heart was being extracted.

Tradition declares that human sacrificing dates from a remote antiquity and that it was practiced, with an intermission or two, by the tribes of both the Mayan and Nahuan stocks down to the time of the Conquest. Of the human sacrifices among the Mayas Nadaillac says: "These sacrifices, which dated from a very remote antiquity, lasted until the Spanish Conquest."—*Prehistoric America*, p. 268. Among the Nahua tribes they dated from pre-Toltec times, but afterwards, under the *regime* of Quetzalcoatl, were done away with, and the practice was not resumed until a few centuries before the Discovery. Says Bancroft: "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 at Teotihuacan, and had been adopted more or less extensively in Culhuacan and Tollan."—*Native Races*, Vol. V., p. 261.

5. *The identification of certain etchings, paintings and carvings of the old races, as representations or symbols of divinities worshiped by historic tribes, is*

another proof of the heathen character of the ancient religions.

Carvings, images and places of worship of such divinities as Quetzalcoatl, or Kukulkan, Tlaloc and Itzamna, have been discovered in the ruins of Uxmal, Chichen Itza and Palenque.

On this point we have the following from Rev. S. D. Peet: "M. Charnay has described the pyramid called El Castillo, in Chichen Itza, and thinks that the building on it was a shrine to Cuculkan or Quetzalcoatl, for this is the pyramid which has the serpents for balustrades, and the feathered serpent is the symbol of this 'Culture Hero.' He has ascribed the shrine which contains cross No. 2, at Palenque, to Tlaloc, for he recognizes the eye of Tlaloc in one of the figures on the facades and thinks the palm leaves and masks were also emblems. The shrines at Uxmal and Lorillard, especially the one with heavy cornice and massive pillars, he also ascribes to Cuculkan, as he recognizes the feather-headed serpent in the pillars. The stone lintel at Lorillard, which contains a seated figure, he ascribes to the same divinity. The statue represented as lying upon the back and holding a vase in the hands, which was found by M. Le Plongeon at Chichen Itza, he ascribes to Tlaloc, inasmuch as there are carved on the stone a sheet of water, aquatic plants and fish, all of which are the emblems of Tlaloc. Others, however, think it represents the Maya Bacchus, or god of wine. The doorpost on the Castillo at Chichen Itza, which has sculptured figures with head-dress, girdle, sash, sandal, wand and a bearded face, with the vine expressing speech extending from the mouth, Charnay thinks represents Quetzalcoatl, on account of the beard. Another figure on the capital above the pillars has a turban with a feather head-dress and

stands with upraised arms supporting the entablature. He wears large bracelets, a collar of precious stones, a shield, a richly embroidered mantle, and has a long, flowing beard and the same symbols of speech in front of him. This figure, Charnay thinks, also represents Quetzalcoatl. There is a figure or a statue standing on a pyramid with a peculiar head-dress, a garment or flowing robe with crosses upon it, but which has no beard. This statue, Dr. Hamy thinks, represents Quetzalcoatl, for he recognizes the symbols of that hero, the cross and the robe. The tablet of the cross; No. 2, at Palenque, Dr. Brinton thinks, represents Quetzalcoatl, as it contains the bird on the summit of the cross, and represents two figures as offering sacrifice to the bird. With as much reason we may identify the shrine or temple with the three tablets, as the shrine of the goddess Centeotl, the wife of Tlaloc, for there are three figures on the piers of this temple which represent a female with a child in the arms, which is the emblem of this goddess among the Nahuas."—*Myths and Symbols*, pp. 405, 406.

Itzamna, the god of the rising sun among the Mayas at the time of the Conquest, was also worshiped by the ancient inhabitants of Chiapas and Yucatan, if we can rely upon the testimony of the monuments. He was symbolized by a tapir and a human hand, and tapir snouts and human hands are found both in the Codices and upon the monuments. In the Troano and Dresden Codices Itzamna appears with a snout, and with a tusk protruding from each side of his mouth. At Uxmal he is represented by the so-called "elephant trunks," which have been made the basis of so many conjectures as to the Asiatic origin of the builders. At Kabah he appears again in an inscription holding a serpent in his hand. And at Palenque he is represented on various masks and

statues by the characteristic tapir snout, and on certain slate tablets from the same region by the sacred tapir and the human hand. These symbols prove beyond doubt that in ancient as well as in modern times Itzamna was worshiped as a god by the Maya people.

In the sixteenth century many of the tribes of America worshiped the human organs of generation. The early missionaries found phallic worship in Yucatan, Nicaragua, Honduras, Tlascalala, Mexico, Panuco and Peru. But the sculptured phalli from all these sections prove conclusively that it was also practiced by the ancient peoples. The evidences of this are so clear that Stephens says: "The ornaments upon the external cornice of several large buildings"—in Yucatan—"actually consisted of *membra conjuncta in coitu*, too plainly sculptured to be misunderstood. And, if this were not sufficient testimony, more was found in the isolated and scattered representations of the *membrum verile*, so accurate that even the Indians recognized the object, and invited the attention of Mr. Catherwood to the originals of some of his drawings as yet unpublished."—*Native Races*, Vol. III., p. 504. Phalli have also been discovered among the antiquities of the Mound Builders, the Peruvians and at Copan, though not at Palenque, where, says Bancroft, "there is not among the many tablets or decorations in stucco a single figure which would be offensive to the most prudish modesty."—*Native Races*, Vol. IV., p. 358.

The evidences of ancient sun-worship are also to be found among the antiquities. "Sun-worship," says Foster, "practiced by the ancient inhabitants of Central America, Mexico, by the Natchez Indians, and undoubtedly by the Mound Builders, can be traced back to the remotest antiquity."—*Prehistoric Races*, p. 311. Sun

symbols have been found in Peru, at Copan, at Teotihuacan and in the Mississippi Valley.

6. *The effigy mounds of North America strongly indicate that the Mound Builders were animal worshipers.*

It has already been stated that the North American Indian tribes worshiped beasts, birds and reptiles of various kinds, such as the dog, coyote, eagle, owl and rattlesnake. The effigy mounds prove that the Mound Builders did the same. The effigies are found chiefly in Wisconsin and adjoining territory, though a few are found in Ohio and Georgia. They are in the shape of men, lizards, serpents, bears, birds, turtles and spiders. In Ohio the two most important are the Great Serpent and the Alligator mound; in Wisconsin, the Great Elephant. Rev. S. D. Peet says of their evident purpose: "The effigies may have been used as totems by the people, and thus show to us the animal divinities which were worshiped and the animal names given to the clans."—*The Mound Builders*, p. 24.

In closing this chapter, it may be said that the sacred antiquities of the New World prove conclusively that the ancient Americans were animal, idol, sun and phallic worshipers, and that they offered human sacrifices. If they were Jews and Christians, why can not the evidences of it be found?