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Book of Mormon Prophecies and the Mexican Situation

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Abstract: Shows how the history of Mexico, beginning with the slaughters of Cortez, demonstrates the fulfillment of Book of Mormon prophecy that the Lamanites would “be scattered and smitten.”

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Book of Mormon Prophecies and the Mexican Situation.

By Rey L. Pratt, President of the Mexican Mission.

The civil strife that has existed in the Republic of Mexico since the 19th of November, 1910, when the revolution under Francisco I. Madero broke out against the government of Porfirio Diaz, has brought Mexico and her people remarkably to the attention of the whole world. Here in the United States one hears many and varied opinions expressed in regard to the Mexican people, and the causes or the lack of causes for the existing conditions in their country; but the opinion most prevalent and most often expressed is that the Mexican people did not know when they were well off under the government of Porfirio Diaz, and that there was no real reason for the revolution of Madero other than political ambition on the part of its leaders, and that it, and the continued strife in Mexico were, and are, made possible because that people are a barbarous and uncivilized set who would rather fight than work. The opinion is further expressed that because of these supposed characteristics of the Mexicans, and their supposed inability to govern themselves, peace can be restored only by the intervention of some out-

side power, preferably the United States. To those informed as to the real state of affairs in that country these opinions are palpably absurd and false.

The cause of the present struggle in Mexico is deep-rooted. It dates back to the day that Cortez and his band of Spanish adventurers set foot on the shores of the then Aztec Empire for the purpose of conquest.

From the viewpoint of those that believe in the Book of Mormon, the coming of Cortez, or some other leader from among the Gentiles, with his followers, the conquest of the country, and the reducing by them of the people to their present condition (in which condition they have lived ever since), were all necessary to fulfill the words of the Lord uttered through His prophets in regard to this very people.

In II Nephi 1:9-11, we read the following:

"Wherefore, I, Lehi, have obtained a promise, that inasmuch as those whom the Lord God shall bring out of the land of Jerusalem shall keep his commandments, they shall prosper upon the face of this land; and they

shall be kept from all other nations, that they may possess this land unto themselves. And if it so be that they shall keep his commandments, they shall be blessed upon the face of this land, and there shall be none to molest them, nor to take away the land of their inheritance; and they shall dwell safely forever.

"But behold, when the time cometh that they shall dwindle in unbelief, after they have received so great blessings from the hand of the Lord; having a knowledge of the creation of the earth, and all men, knowing the great and marvelous works of the Lord from the creation of the world; having power given them to do all things by faith, having all the commandments from the beginning, and having been brought by his infinite goodness into this precious land of promise: behold, I say, if the day shall come that they will reject the Holy One of Israel, the true Messiah, their Redeemer and their God, behold the judgments of him that is just shall rest upon them;

"Yea, he will bring *other nations* unto them, and he will give unto them power, and he will take away from them (the inhabitants of the land) the lands of their possessions; and he will cause them to be scattered and smitten."

Mormon, speaking of the people of this land, (Mormon 5:19-20), says:

"And behold, the Lord hath reserved their blessings, which they might have received in the land, for the Gentiles who shall possess the land.

"But behold it shall come to pass that they shall be driven and scattered by the Gentiles * * *"

Christ, in speaking to the Nephites in the 20th Chapter of III Nephi 27-28, says:

"And after that ye were blessed, then fulfilleth the Father the covenant which he made with Abraham, saying, In thy seed shall all the kindreds of the earth be blessed, unto the pouring out of the Holy Ghost through me upon the Gentiles, which blessing upon the Gentiles shall make them mighty above all, unto the scattering of my people, O house of Israel;

And they shall be a scourge unto the people of this land."

Nephi, in a vision that is recorded in the 13th chapter of his first book, saw the following:

"And it came to pass that I looked and beheld many waters; and they divided the Gentiles from the seed of my brethren.

"And it came to pass that the angel said unto me, Behold the wrath of God is upon the seed of thy brethren.

"And I looked and beheld a man among the Gentiles who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land.

"And it came to pass that I beheld the Spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters.

"And it came to pass that I beheld many multitudes of the Gentiles upon the land of promise; and I beheld the wrath of God, that it was upon the seed of my brethren; and they were scattered before the Gentiles, and were smitten."

One has but to glance over the history of the native races of America to see how literally these prophecies of the Lord have been fulfilled.

Hernan Cortez, as before stated, was one of the particular instruments raised up to fulfill these predictions of woe on the heads of the people that inhabited all of the country now known as Mexico, and which, at the time of the conquest, was much larger than the present-day Mexico.

On the 18th of February, 1519, an expedition, fitted out by him, consisting of eleven vessels, ten heavy and four light cannon, sixteen horses and 663 soldiers, set sail from the shores of Cuba, bound on a mission of conquest for the land of the proud Aztecs.

Cortez and his followers traveled

very much the same route as that followed by Juan de Grijalva who had, in May of the year 1518, headed a six months' expedition of discovery to the mainland, and whose account of the magnitude and wealth of the country explored had inspired the fitting out of the expedition now headed by Cortez. He touched at the Island of Cozumel, and found a friendly reception on the part of the natives, and he there first saw evidences, in the architecture of the people, of a much higher civilization than that of any of the islands which, up to that time, had been conquered and inhabited by the Spaniards. After an exchange of presents with the inhabitants of this island and an effort to supplant their religion by that of the Spaniards, he continued the expedition to the mainland, which he first touched at the mouth of the Rio de Tabasco. He found the river too shallow to allow of the passage of his ships, and, as he was determined to make a trip up the river and acquaint himself with the resources of the country, he was obliged to leave his ships and part of his army behind and make the trip with his small boats. When he had penetrated some distance inland, he attempted to make a landing but was met with a strong resistance on the part of the natives who thronged the banks. It was only after a series of battles of more or less importance that he was able to overcome the hostility of these people of Tabasco, and completely subdue them. When he accomplished this, he received many valuable presents from the natives and much valuable information in regard to the conditions of the vast Aztec Empire. Here again, Cortez endeavored to supplant the idolatrous worship of the natives with the holy Catholic religion; a rule to which he held zealously

with every tribe he encountered throughout the conquest.

From the mouth of the Rio de Tabasco, Cortez sailed up the coast of the gulf to the present site of Vera Cruz. He was there given a friendly reception on the part of the natives, and was met by an Embassy loaded with rich presents of gold, and with feather and cotton work from Moctezuma, Emperor of the Aztecs. Moctezuma furthermore sent word that it was impossible for him to receive the Spaniards in his capital, and requested them to return to their own land with a message of his most profound respect for their great ruler, the king of Spain. Moctezuma thus, unwittingly, conveyed to the Spaniards, through the magnificent presents he sent them, the great wealth of his empire, and, through his request for them to leave his shores, his fear of them. This served only to make Cortez more determined to pursue the conquest to the finish.

From a natural point of view, it seems a strange thing that the emperor of a country numbering thirty millions of people, with a standing army of hundreds of thousands, should thus display fear before an invading army of a little more than six hundred men. But the reason for this fear on the part of the monarch, and, in common with him, of his subjects, was a tradition that had long existed among them concerning a personage, by the name of Quetzalcoatl, of beautiful appearance and exceedingly fair, with long hair and flowing beard, who had come among their forefathers and had established a reign of peace and prosperity the like of which had never before been known among them. He had taught them just laws and had abolished war; and during his stay the people of the whole land lived at peace in broth-

erly fellowship. When he had finished his mission among them, he had spread his mantle of snake skins out on the eastern sea, stepped upon it, and sailed back to the land from whence he had come. But before he left, he promised them to return at some future day with his posterity, and again establish his rule with its attending condition of peace and prosperity.

The striking analogy of this tradition of Quetzalcoatl among the Aztecs, and the corresponding traditions among all of the native tribes of North and South America, with the account of the coming of the Savior to the inhabitants of this land, as recorded in III Nephi can scarcely leave any doubt that the principal character in this remarkable tradition was none other than the Savior, Himself. And the conditions spoken of in the tradition are analogous to the unprecedented era of peace and prosperity that followed His advent among the people of this land.

The Aztecs, from peasant to king, looked forward to the fulfillment of the promised return of Quetzalcoatl as faithfully as have the Jews looked forward to the coming of their promised Messiah. At the time of Moctezuma there was a prevailing feeling that the fulfillment of this promise was at hand; and the feeling seemed to be stronger in the monarch than in any of his subjects. During his reign, many seemingly supernatural things happened. In 1510, the lake Texcoco, without any apparent cause, overflowed its banks, flooded the city of Mexico and swept away many of the buildings. In 1511, one of the towers of the great temple of the city took fire, also without apparent cause, and continued to burn in defiance of every effort to extinguish it. Four days after the death and burial

of Moctezuma's sister, she returned to him to warn him of the approaching ruin of his empire. These and other things that transpired had the effect of confirming in the mind of the Emperor that during his reign, the long-looked-for return of Quetzalcoatl would take place. And when the Spaniards, under Grijalva, the year before had landed on the shores of his empire, the description of them and of their strange power, as recounted to him by those sent to investigate, tallied so closely with their traditional idea of Quetzalcoatl, that Moctezuma was assured that the coming of these fair strangers was the fulfillment of his promised return. Faith in this tradition and the belief that the Spaniards were the descendants of Quetzalcoatl who were to take over his empire, paved the way, more than any other circumstance, for the conquest of the country with its thirty millions of people, and accounts for the craven fear displayed by the Emperor, Moctezuma, before the Spanish invaders.

But, alas, how bitterly deceived were these poor people in their hope that Quetzalcoatl and his posterity had returned to bring them that happiness and freedom that was enjoyed by their forefathers. Cortez and his followers, indeed, came with a mission, but it was not that of peace. They came to fulfill the promises of the Lord, long before given, "to scatter and smite" the inhabitants of the land, and to take away from them "the lands of their possessions." How well they performed this mission we shall see.

After a short stay at the landing place at Vera Cruz, and in the country along the Gulf of Mexico as far north as the mouth of the Panuco River, the present site of the city of Tampico some of the followers of Cortez plotted to seize

some of the vessels and return to Cuba. This was because they did not share the sanguine hopes of their commander as to their success in the undertaking when they learned fully the overwhelming odds they would have to fight against. Cortez, learning of the plot, had the ringleaders hanged and the rest of those implicated punished, and, as a means against a possible recurrence of such a plot, he had the riggings and irons of the ships brought ashore and the ships sunk or burned in the harbor. This effectively cut off every retreat for Cortez and his soldiers and there was nothing left but to push their conquest on to success or failure.

He cultivated friendly relations with the tribe of Cempoalla, and from them he learned many things in regard to the internal conditions of the empire of the Aztecs. He was successful in winning over this tribe as allies, and when he started his march for the City of Mexico, he took with him 1,300 of their best warriors, and 1,000 men to transport his guns and luggage.

Space will not permit the detailed following of Cortez in his march to the capital of the Aztecs. Little resistance was met with except on the part of the Tlaxcalans, a little tribe that had maintained its independence right in the heart of the Aztec Empire with which it had been at war ever since that empire was founded. This tribe offered a really heroic resistance, but after many bloody battles, was subdued by the Spaniards, and became an ally against its hereditary and hated enemies, the Aztecs.

At Cholula, Cortez discovered a plot on the part of the natives to kill him and his followers, and, as a rebuke to them and a lesson to all the people of the country he caused 6,000 of the city's inhabitants to be

slaughtered in the market place when they were gathered there in a defenseless condition.

The Spaniards were met many times on their march to the City of Mexico by emissaries from Moctezuma, laden with rich presents, bearing the Emperor's request that they should return to their own land without trying to see him in his capital. This, of course, the Spaniards disregarded.

They finally entered the valley of Mexico over the pass between the two great volcanoes, Ixtlacihuatl and Popocatepetl, and, skirting the southern rim of the valley, entered the city over the causeway from the south, this being one of three such causeways that entered the city; one from the south, one from the west, and one from the north.

At the town of Ixtapalapan, a suburb of the city about five miles out, Cortez was met by the Emperor, Moctezuma, in person, who welcomed him to the city, and gave him and his troops magnificent quarters in a palace next to his own. Thus, almost without a struggle, Cortez found himself at the goal for which he had started. However, he was not satisfied that things should remain as they were and determined to make himself the master of the country. At the orders of Moctezuma, he was permitted to enter the quarters of the monarch at will, and on one of these visits, in company with his most trusted officers, he took forceful possession of the person of the monarch and carried him off to his own quarters and then compelled him to send out word to his people that he was in the quarters of the Spaniards of his own volition on a friendly visit. But the friendly visit ended with his life, for he was never again permitted to return to his own palace.

Just at this time, Cortez learned

of an expedition sent out from Cuba to arrest him and bring him back to Cuba as a rebel against the authority of Velasquez, governor of the island. This necessitated the sending back of part of his troops to meet the expedition, and, if possible, overcome it, for he realized that if it succeeded it meant his ruin, and would delay the conquest of the country. He headed the return troops in person, leaving Pedro Alvarado in charge of the troops remaining in the city. During a religious festival, in which most of the Aztec nobility took part, and while they were gathered in the square that surrounded their temple and were busily engaged in the ceremonies of their festival, without any warning and with no apparent cause, Alvarado had his men set upon them and not one of the six hundred nobles there assembled escaped death.

The news of this foul butchery spread like wild-fire through the city, and the people could scarcely credit their senses. Up to this point, they had suffered all of the indignities heaped upon them and their monarch, the desecration of their temples and the profaning of their gods, with a fear that those who perpetrated these outrages were supernatural beings, whom to resist would be useless.

But with this last outrage, their superstition vanished as a mist, and the city rose, as a man, and hurled itself against the Spaniards in a determination to wipe out in blood the indignities suffered. The onslaught was terrible and, without doubt, would have ended in the extermination of the Spaniards had not the ruler of the Aztecs been their prisoner. At the prayers of the garrison, he mounted the walls and calmed the people and urged them to desist. But they only

changed their assault into a siege, determined to hold the Spaniards there till they died of starvation. That was the gloomy prospect that confronted them when Cortez, who had been successful in overcoming the expedition sent out against him, returned to the capital. But with his coming the conditions were not changed much except that there were more in the quarters to feed, and all the avenues of gaining supplies were cut off. Cortez, at the advice of Moctezuma, released the brother of Moctezuma, Cuitlahua, in the hope that he would be able to calm the revolt; but this noble, once free, took the opposite course. He was welcomed by the people as the representative of the monarch and they chose him to occupy the place of Moctezuma while he was held captive by the Spaniards. Cuitlahua marshaled his warriors and with fury assaulted the quarters of the Spaniards, whose situation became at once desperate. Still having Moctezuma in their possession, Cortez ordered him to ascend the walls and speak to the people. From the wall he told them that he was no prisoner and asked why they were there fighting his friends, the Spaniards. When he had uttered these words, his people, with a yell of hatred, hurled their missiles at him, inflicting wounds from which he later died.

Cuitlahua was made emperor and continued the assault against the Spaniards and was successful in driving them from the city, they fighting their way out, with terrible losses, over the causeway that led to the west. They were forced to return to the little republic of Tlaxcala to regain their strength before they could continue their conquest of the country.

Cuitlahua, the valiant monarch who had forced them to flee from

the city, lived only four months after he came into power, dying of small-pox, a disease brought to the country by the Spaniards. His reign was brief but glorious, and had witnessed the expulsion of the hated Spaniards from the city.

Guatemozin, a nephew of the last two monarchs, only twenty-five years old, was made emperor. He was a brave and able man and made an heroic effort to stem the tide that was sweeping to ruin the country.

Cortez, after recuperating his strength in the friendly republic of Tlaxcala, returned and laid siege to the city. The siege lasted ninety days and is one of the cruelest recorded in history. The valiant Aztec defenders, under their idolized leader, Guatemozin, refused to the last to surrender their city, and it was not till the greater part of it was laid waste, literally torn down and dumped into the canals that formed the streets of the city, and thousands of the defenders slain, (it is recorded that on the last two days of the siege, 80,000 people were slain by the Spaniards and their Indian allies), that the city fell. The young monarch was taken prisoner. He was promised protection at the hands of the conquerors, but was most foully tortured in their effort to make him divulge the hiding place of the royal treasure. When he refused to do that, at Cortez' orders, he was murdered.

The fall of the Aztec capital ended the conquest, and brought about the utter subjugation of the people. The Lord was fulfilling to the letter His promise to bring other people unto them to "smite and scatter" them and to "take away from them the lands of their possessions." The coming of the Spaniards had been like a blight or

scourge over the country. They had respected nothing in their fight for conquest and their thirst for gold. The sacred temples of the natives had been desecrated and profaned and their gods rolled in the dust. Their sacred altars had been stripped of every adornment of value and then ruthlessly torn down and replaced by the altars of the Spaniards. Their private homes had been broken into and robbed of everything of value. Three rulers of the Aztecs had gone down under the iron hand of the invaders. Even the chieftains of the tribes that had allied themselves with the Spaniards against the Aztecs, were not respected, but, in common with the rest of the people of the country, were made to feel the heel of oppression of those whom they had helped. Thousands upon thousands of the natives of the country had given their lives in a vain effort to hurl the invaders from their shores, but happy was their lot, and light their suffering compared with their unhappy brethren who survived.

The conquering Spaniards not only considered that the country now belonged to the crown of Spain, but that all the inhabitants were rightfully its slaves; and that fair land, once promised to Lehi and his seed as an inheritance forever on the conditions that they would keep the commandments of the Lord, was now taken from them by the Gentiles whom the Lord had told them would come in among them to take away the "lands of their possessions," in the event that they should forget and forsake Him.

In recompense for the services of these adventurous Spaniards in the conquest of the country, they were given large grants of land, and were awarded great numbers of the natives as slaves with which to

work their lands. In some cases, men were given whole fertile valleys and as many as twenty or thirty thousand slaves. Thus the people were brought down into a condition of serfdom and slavery, the effects of which stretch like a pall over their remaining descendants to this day. Stripped and peeled of the land that had been their forefathers' for centuries, they have never been able to regain any of it, practically speaking. Today, almost as much as in the day when the original grants were made, the land remains in the possession of the descendants of the Spanish conquerors and now, almost as much as then, the natives are their slaves.

Today there are fifteen millions of people in Mexico, all told, and the best statistics that can be had show that only two millions of the fifteen are property holders. It has been my lot to see conditions as they actually exist on some of the immense plantations held by the wealthy class of Mexico. The system of peonage that exists forces the poor natives on these plantations to work from early dawn till late at night, always under a Spanish overseer, who carries in his hand a whip and at his hip a revolver, neither of which are carried simply for show. These poor wretches are paid for their long hours of toil a wage on which it is utterly impossible to support themselves and their families; thus must they incur debts to their employers they can never hope to pay. Back of it all is an administration of the laws of the country, that gives the property holder the right to hold the debtor in his employ as long as the debt is not paid; and, in the event that he dies, to hold for the debt of the father, his son or any other member of his family. This can be termed little less than

slavery in its worst form. Yet such is the system that has been the doom of the poor natives of the country ever since the day of the conquest.

Nor have the natives suffered alone at the hands of those who have held in their possession the material things of the country. The Spanish conquerors went forth with the sword in one hand and the cross in the other, and they considered they were doing God's will by waging a holy war as well as a war of conquest. They were as zealous to convert the people to the Catholic faith as they were to make them subjects of their king. Their right of conquest might be said to have been granted to them by the Holy See. With it came the obligation to, in their minds, save the souls of those conquered from eternal perdition, by bringing them into the church, whether by fair means or foul.

The Inquisition, with all its horror, was brought to bear to force the conversion of the conquered race. Thousands met with the most horrible deaths at the hands of their cruel torturers, rather than renounce their religion. But the pressure brought to bear was too great for the nation in general, and resulted in their conversion, which, though compulsory, has been none the less lasting, for to this day the power of the dominant church is almost supreme over the people of this land. Robbed and exploited and made slaves of by the few rich that own the land, they are none the less robbed and exploited by the Church. Not an ordinance nor a rite of their religion is administered unless they pay the officiating priest for its performance. The priests will hold over them the horrors of an awful hell into which their children will be hurled unless they are

baptized, but persistently refuse to perform the ordinance unless the baptismal fee is forthcoming. The same may be said of marriage and the performance of the rites for their dead. I have known priests to refuse a resting place in the burying ground of the church, outside of which no true Catholic would think of burying his dead, to those whose relatives could not raise the money necessary to pay the priest for performing the rites of burial. These people are taught to be doubly sinners by being made to believe that, if they can only get the necessary money to pay the priest, there is no sin for which they cannot get forgiveness, and that, too, no matter how many times it may be repeated. They are taught to make pilgrimages to little chapels and churches, way off in remote parts of the country, where some saint is supposed to have performed some miracle, or where the Savior is supposed to be buried, and are taught that by so doing they gain Divine favor, provided they take enough money along with them as offering to the saint or savior. I have seen whole families go hundreds of miles, bare-footed and in rags, carrying to the shrine of the saint in whose honor they are making the pilgrimage, costly wax candles, which, in many cases, represent the value of all their earthly belongings. The candles are lighted at the shrines, all right, but trust to the priest in charge of the church to see to it that they are not burned up there. Wax is costly, and these candles may be sold to other pilgrims who may want Divine favor, and the coffers of the priests may be the fuller because of the oft repeated sales of the same candle. All of these are means by which the church drags out of the poor victims what the landlords have not

been able to squeeze out of them. And, as a result, they are a people so bowed down, so trodden upon, and so *smitten* by the Gentiles that they have almost lost hope.

This brief description of conditions that have and do now exist in Mexico, may be said to describe very well conditions throughout all Latin America.

History says that at the beginning of the conquest of the proud Incas of Peru by the Spaniards under Pizarro, they numbered six millions, and fifty years after the conquest, there had perished, according to a canon gotten up by the order of Philip 2nd, in the year 1580, more than two millions of the Indians of that empire. When Peru gained her independence, says a reliable historian, she had lost nine-tenths of her inhabitants. Of the six millions that she had at the coming of the Spaniards, according to a census taken at the order of Viceroy Gil de Lemos, there remained in the year 1795 only 608,899.

The kingdoms of Guatemala, comprising most of what is now known as Central America, had a population at the coming of the Spaniards of over three millions of people; according to a census taken in the year 1810, there remained, of the native people, only 646,076. It is said on good authority, (Antonio Batres Jauregui, Autor de Los Indios, su Historia y su Civilizacion) that, at the end of the 18th century the native people of the countries that had been conquered by Spain had been reduced to one-tenth their number.

The Lamanites were the lords and rulers of the whole of the Americas. How literally have they been "scattered and smitten!" Today they are "counted as naught" by the Gentiles, brought so low that they have forgotten their past glories.

Is it not reasonable to believe that all this is in direct fulfillment of that word of the Lord given through His prophets, that he would bring other nations, even the Gentile nations, unto the seed of Lehi who should dwell on this land, to "scatter and smite" them?

Is it not reasonable to believe that Hernan Cortez, cruel and terrible though he was, was raised up of God to "scatter and smite" the seed of Lehi in Mexico? And could not the same be said of Pizarro and Alvarado, and the others who led the conquest of the native peoples of America.

Had the conditions described obtained only in Mexico, or in any one of the other native tribes it might be said that these conditions came by chance. But the fact that not a native tribe of either America, from one extreme of the land to the other, has escaped being brought to practically the same condition, always "scattered and smitten," and in every case by the Gentile nations that have come in among them, must be taken, without question, as a direct fulfillment of the promises of the Lord.

Could we wish for a more literal fulfillment of prophecy? Could anyone wish to see this people brought to a lower level, or reduced to a smaller remnant; to see them more hated, stripped and crushed by the Gentiles than they are at this day?

From a natural point of view, it would seem that the Indian, as a race, is fated to be wiped out. Such would be the case should these conditions continue much longer. With nine-tenths of them gone in less than four centuries, it is easy to see that at the same ratio it would not take long for the other one-tenth to disappear.

But the God who decreed and

foretold, through His prophets, their downfall, has decreed and foretold, through those same prophets, that He would not permit their utter destruction at the hands of the Gentiles. He has promised a redemption of that people through the acceptance of the Gospel that should be brought unto them by the Gentiles, among whom it should be restored in all its fulness. Through accepting it they shall again find favor in his sight.

Nephi, (I Nephi 13:30-31), speaks as follows:

"Nevertheless thou beholdest that the Gentiles who have gone forth out of captivity, and have been lifted up by the power of God above all other nations upon the face of the land, which is choice above all other lands, which is the land that the Lord God hath covenanted with thy father that his seed should have it for the land of their inheritance, wherefore thou seest that the Lord God will not suffer that the Gentiles will utterly destroy the mixture of thy seed, which are among thy brethren;

"Neither will he suffer that the Gentiles shall destroy the seed of thy brethren."

And again (II Nephi 30:3-6) we find the following:

"And now, I would prophesy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed.

"And then shall the remnant of our seed know concerning us, how that we came out of Jerusalem, and that they are descendants of the Jews.

"And then shall they rejoice, for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a white and a delightful people."

Now is it not just as reasonable to suppose that the Lord will as literally fulfill His word that His people should not utterly be destroyed, but that they should come to a knowledge of the truth and be highly favored of Him, as it is to suppose that He would fulfill His word in regard to their present condition?

But, I ask, is it reasonable to look for the fulfillment of these promises of redemption, as long as those who are to receive them are still in slavery? Is it not reasonable to suppose that the Lord would permit His people to rise up and break the power of the Gentiles and throw off the hated yoke of their oppressors?

The Savior, speaking to the Nephites of these conditions, said of the remnant of those that should be smitten (III Nephi 20:17-19:

"Thy hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

"And I will gather my people together, as a man gathereth his sheaves into the floor,

"For I will make my people with whom the Father hath covenanted, yea, I will make thy horn iron, and I will make thy hoofs brass, and thou shalt beat in pieces many people * * * ."

If, as assumed before, Hernan Cortez and those other leaders of the Gentiles who brought and fastened the yoke of oppression and slavery on the necks of the natives of this land, were men raised up of God to do that work, is it unreasonable to assume that, when the Lord wishes that yoke of oppression and slavery to be removed, that His people might be in a position to receive the blessings of redemption He has promised them, he will raise up other men by nature prepared to lead the people to freedom? And is it unreasonable to suppose that the present struggle in Mexico is the

Lord's way of throwing off the hated yoke of the Gentile oppressors from the necks of the Lamanites, and that Madero, Carranza, Francisco Villa and all the leaders of the rebellion who fight against tyranny in that land, are men raised up of the Lord to accomplish that work?

The present political struggle in Mexico is an uprising of the masses of the people of that land to rid themselves of the oppression that has become unbearable. It is a struggle to the death between the rich and the poor, the oppressed and the oppressors. The two millions with their lands and their money aided by the influence of the great and powerful Catholic church are striving with desperation to maintain their supremacy over the thirteen millions who have nothing but their poverty and their degradation, but who are struggling with equal desperation to break and crush forever the power that has held them down. Who can doubt, from the present indications, that the day has come for the emancipation of that down-trodden people, and that, as the Savior said, "their hands should be lifted against their adversaries and all their enemies should be cut off." Who can doubt that out of the present struggle will grow a greater and better Mexico with an absolute liberty, based on human rights, for *all* her people? And after all, will not the way be prepared for the teaching of the true Gospel unto the people of that land, the Gospel that is to bring about their redemption and make them a people favored of the Lord?

According to the Book of Mormon, those that profess a belief in the teachings of the Book that was to come forth and be translated among the Gentiles, are to be the soldiers in this great struggle, and

are to carry back to that people the knowledge of their forefathers and the simple truths of the Everlasting Gospel.

What a glorious privilege to thus engage in the work of redemption promised by the Lord to this His covenant people! The power to

raise them from their present state of spiritual darkness, the Gospel of Jesus Christ, is in our hands. As members of the Church it behooves us to be not only willing but anxious to carry the Gospel of peace and love, of redemption and salvation to those who are in spiritual darkness.

Anticipation.

R. E. W.

Beyond the blue hills lies the land of my visions
 Far and away.
 And there I shall see all that now lieth hidden
 Some happy day.

Though bounden my flesh, yet my free-roving spirit
 Oft wanders there.
 To keep my dreams fresh, all my thoughts hover near it
 Land wondrous fair!

Yet, as each day brings my dream-land more near me
 Can it be true?
 Earthly eyes cannot see clearly, I fear me,
 As the soul's do.

And in my heart still the haunting fear lingers
 Strange though it seems—
 That I shall sigh with the real in my fingers
 For the dear dreams.