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Abstract: The manuals for 1903-4 and 1904-5-6 will be different from those that have preceded them in this particular; that whereas in previous manuals there has been given an analysis of each lesson, accompanied by numerous references to many works, followed by notes conveying information on the subject of the lesson, and developing it, in the present manual the analyses of the lessons will be found grouped together in the fore part, and in the back part of it the complete treatise of the subject under consideration, the "Book of Mormon." It is believed that this single treatise of the Book of Mormon will be as much as our Associations will be able to master during the two coming seasons...

No more important subject than the Book of Mormon can possibly engage the attention of the youth of Israel, and it is to be hoped that under the direction of our Associations they will approach the subject in earnest and with a determination to master it: that they may get into possession of those truths which it teaches, and the evidences that sustain it as a divine revelation; that they may not only be able to make it contribute to the soundness and immovability of their own faith in God and Christ and the Gospel, but that they may also be able to maintain it before all the world as a message from God, tending to make sure the foundations of faith in all the world.

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*Young Men's
Mutual Improvement Associations*

MANUAL

1904-1905.

SUBJECT:

New Witnesses for God.

VOLUME II.

THE BOOK OF MORMON.

PART II.

*PUBLISHED BY
THE GENERAL BOARD OF Y. M. M. I. A.*

No. 8.

THE DESERET NEWS,
1904.

EXPLANATORY NOTE.

It was the intention of the General Board originally to complete the treatise on the Book of Mormon in two manuals; but owing to the amount of matter furnished by the author of the body of the work, and the importance of the subject, it has been found necessary to divide it into three rather than into two manuals. It would have been utterly impossible for the associations to have completed the remaining subjects to be considered in one season; for as it is the amount of matter in this manual exceeds by forty-two pages the manual of last year—and that was the largest manual up to that time ever published by the Board; and yet the present manual treats only of External Evidences of the truth of the Book of Mormon, leaving Internal Evidences and Answers to Objections to be treated in Manual No. 3. Both the manual committee and the General Board are altogether persuaded that this is the best arrangement of the matter that can be made, and they are also persuaded that the associations cannot be better employed in the department of theological work than in making a thorough study of the American volume of scripture—the Book of Mormon.

INTRODUCTION.

The manuals for 1903-4 and 1904-5-6 will be different from those that have preceded them in this particular; that whereas in previous manuals there has been given an analysis of each lesson, accompanied by numerous references to many works, followed by notes conveying information on the subject of the lesson, and developing it, in the present manual the analyses of the lessons will be found grouped together in the fore part, and in the back part of it the complete treatise of the subject under consideration. It is believed that this single treatise of the Book of Mormon will be as much as our Associations will be able to master during three seasons; and references given in the lesson analysis are to the pages in the body of the manual which treat of the respective divisions of the subjects named in the lesson. It should be remembered, however, that in the margin of those pages will be found references to many works quoted by the author, and these, it is expected, the student will examine for himself.

Relative to the order in which the subject is treated, the student will find references made to it in the Preface of the work, and that obviates the necessity of entering into such an explanation here.

With reference to the manner in which this manual shall be used we can with profit quote what has been urged in the use of other manuals. "The different subjects have been so analyzed as to make the matter under each topic, or sub-topic, sufficient for one address. The member called upon to treat the topic should, without unnecessary preliminaries, proceed with the matter of his talk. And there should be nothing but matter in the talk.

"There is no more objectionable habit in public speaking than the making of excuses. If one is poorly prepared, his hearers will find it out; if he is well prepared, excuses are unnecessary. The speaker is expected to concentrate into the few minutes of his address the results of a week of thought and investigation. And as the lessons should be studied thoroughly, so should they be thoroughly treated. It is especially necessary to urge brevity and di-

rectness in treating the lessons, because of the fact that the time of lesson-treatment will be shortened by the rendition of a preliminary program at each session. The attempt has been made to shorten the lessons correspondingly; but the subjects are so comprehensive that there may be a temptation to talk beyond a reasonable limit.

“We again repeat these suggestions for lesson treatment: 1. Talk directly to the subject. 2. Master all its necessary details. 3. Practice stopping at the right time and place. 4. Do not allow endless, rambling discussions. 5. Do not allow reading from the manual by the members to take the place of lectures. 6. Use your own language in preference to reading or reciting the words of others. 7. Master the lesson as thoroughly as possible, and make a careful study as well of the various reference works named in connection with the subject. Do not be satisfied with ‘skimming.’ 8. Practice ease and grace in speaking. 9. Cultivate the habit of correctly quoting important passages of scripture. 10. Testimony bearing may occasionally be allowed, by way of increasing faith. 11. Prepare all lessons thoroughly, whether appointed to treat them or not. Get the Spirit of God, and work hard under that influence.”

No more important subject than the Book of Mormon can possibly engage the attention of the youth of Israel, and it is to be hoped that under the direction of our Associations they will approach the subject in earnest and with a determination to master it; that they may get into possession of those truths which it teaches, and the evidences that sustain it as a divine revelation; that they may not only be able to make it contribute to the soundness and immovability of thier own faith in God and Christ and the Gospel, but that they may also be able to maintain it before all the world as a message from God, tending to make sure the foundations of faith in all the world.

There will be found in this Manual also suggestive conjoint programs for each meeting. They have been prepared by a committee appointed from the Young Men’s and Young Ladies’ General Boards respectively, and have received the greatest care in their preparation. Where the Young Men’s and Young Ladies’ Associations meet conjointly for opening exercises, it is expected

that they will conjointly render these programs; and that a standing committee will be appointed from each of the Associations to arrange for the rendition of this part of each evening's exercises. Here we may probably say to the young men what was stated in the last year's manual with reference to preliminary programs:

"It is intended that the preliminary program shall occupy not more than thirty minutes of each session, including the opening exercises. The purpose of the Board in presenting these programs is to provide for the young men mingled recreation and instruction along literary and musical lines. It was not the original purpose of those who formed the Mutual Improvement Associations, that the work therein should be confined to theological study. Consideration of God's great Latter-day work—acquiring a knowledge of its principles and a testimony of its truth—was designed to form the basis of work in the associations. But it was also intended that all legitimate intellectual and aesthetic recreation should be permitted and encouraged. In accordance with this intention, these varied exercises are provided in the Manual.

"The programs printed in connection with the lessons, are purely suggestive. They may be changed in many of their features, and if necessary shortened, to suit varying conditions. A few general hints:

"1. The essays, declamations, recitations, and readings should be of a high order—approaching the classical standard as closely as possible. They should not be permitted to degenerate into burlesque. A comic song, reading, or recitation, or any other attempt at buffoonery, would be decidedly out of place in these programs. Not that such things do not have a certain value; but simply that this value would be entirely lost if they were used in a program introductory to a theological lesson.

"2. Whenever possible, selections of a musical or literary character should be chosen for fitness and relationship to the subject of the lesson. Not that they should all be purely theological. But they should all be elevating and strongly moral, pointing more or less clearly to the general character of the lesson. They will thus prepare the minds of the young men for the specific theological work, while at the same time they provide a valuable recreation.

“3. The preliminary programs should always be carried out conjointly with the Young Ladies’ Associations where the two societies meet conjointly for opening exercises; and where the associations do not so meet then by the senior and junior classes together, before the classes take up their respective lessons.

“4. Poems and selections in prose from leading English and American authors, will be printed from time to time in the *Era* and *Young Woman’s Journal*, for use in these programs. For further suggestions, the officers and members are asked to read as soon as the Manual reaches them, the footnotes printed with the preliminary programs.”

The Manual Committee suggests that officers of the Associations, teachers of classes, and members of the Association keep constantly in mind this important fact, that so far as the manual is concerned we are engaged in the study of a subject, and that means on the part of all serious, earnest work. The body of the manual is not written for reading in idle moments merely, or to kill time. The subject, though fascinating, is difficult, and will require mental industry to master it. More than ever before the members of the Associations must keep constantly ringing in their ears what should be by this time Mutual Improvement Association slogans when in pursuit of knowledge—“There is no excellence without labor.” “Truth’s a gem that loves the deep.”

To aid the student in the matter of pronouncing accurately Book of Mormon names and also the difficult Spanish and Mexican proper names found in the body of the manual, where it treats of American antiquities, we append, first, the rules of pronunciation of the Book of Mormon names formulated at the Book of Mormon convention held at the Brigham Young University, Provo, May, 1903; and, second, a list of the Spanish and Mexican words—chiefly proper names—and their pronunciation in English. For the pronunciation of the Spanish and Mexican words the General Board and the Associations are indebted to Professor John M. Mills of the Latter-day Saints’ University, Salt Lake City, Utah.

RULES FOR THE PRONUNCIATION OF BOOK OF MOR- MON NAMES.

“Words of two syllables to be accented on the first syllable.

“Words of three syllables to be accented on the second syllable with these exceptions, which are to be accented on the first syllable; namely: Amlici (c, soft); Amulon; Antipas; Antipus; Corihor; Cumeni; Curelom; Deseret; Gazelam; Helaman; Joneam; Korihor; Tubaloth.

“Words of four syllables to be accented on the third syllable with the following exceptions, which are to be accented on the second syllable; namely: Abinadi; Abinadom; Amalickiah; Aminadi; Aminadab.

“Ch is always to be pronounced as K.

“G at the beginning of a name to be always pronounced ‘hard.’

“I final, always to take the long sound of the vowel.

“The accepted pronunciation of Bible names to be followed.

LIST OF SPANISH AND MEXICAN NAMES AND THEIR PRONUNCIATIONS.

(We suggest to teachers that they take special pains to encourage the students to master these pronunciations. The orthography of the Spanish and Mexican words is, of course, very unusual, but their pronunciation is easy. It might be well for the teacher, preceding each lesson where these names occur, to drill the class in the pronunciation of the names occurring in it before assigning the lesson, so that the appearance of difficulty in reading it may be removed.)

| A | |
|----------------------------------|------------------------------|
| Acolhuas (ah cōl'wahs) | Amautas (ah mah ōō'tas) |
| Acosta (ah cōs'tah) | Amoxoaque (ah mo wha'ky) |
| Axiquat (ak he'quat) | Antisuyu (an tee su'yu) |
| Axopil (ak ho'pael) | Atitan (ah tee tan') |
| Ahahuetl (ah ha way'tl) | Atonatiuh (ah tō nah'tee ōō) |
| Ahpop (ah'pope) | Anahuac (ah nah wak') |
| Allabahamah (ah yah bah hah'mah) | Aymara (ī mah'rah) |
| Aztlan (as tlan') | |

B

Balam Agab (bah lan.'ah gab')
 Balam Quiche (bah lam kee chay')
 Boachia (bwa chee'ah)
 Bochica (bo chee'kah)
 Boturini (bo too rec'nee)
 Bra-seur de Bourgbourg (brah-
 sieur döŏ böör böör)

C

Caha Paluma (kah'hah pah loo'-
 mah)
 Cakixaha (kah kee hah'hah)
 Calel Ahus (kah lail'ous)
 Camalotz (kah mah lö'tz)
 Capichoch (ka pecch'öch)
 Carli (kar'lee)
 Carreri (kah ray'ree)
 Catzbalam (katz bah'lam)
 Cayo Manco Capac (kah'yo Man-
 co kah pac')
 Ce Calli, (say ca'ye)
 Cocumbalam, (say cum bah'lam)
 Chapultepec (cha pool'tay peck)
 Chialman (chee ahl' man)
 Chiapas (chee ah'pass)
 Chichen Itza (chi chen eat'sah)
 Chicomoztoc (chi comb os'tok)
 Cholula (cho lu'la)
 Cholultecs (cho lool' tecks)
 Chomeha (cho may' hah)
 Cioacoatl (see wa kwa' tl)
 Clavigero (cla vec hay'ro)
 Colhuacan (ccal wah can')
 Colla (ko'ya)
 Contisuyu (cone tee su'yu)
 Cortez (car teth—cortes', Mexican)

Coxcox (cos' cos)
 Cozas (co sas')
 Cukulcan (koo kool can')
 Cundunamarca (koon doona mar'-
 ka)
 Cuzco (koos'co)
 Coatzacoalcos (kwats ah kwal'cos)

D

De las Casas (day las ca'sas)
 Dupaix (du pay')

F

Fuentes y Guzman (fwen tes-
 e goose man')

G

Gomara (go mah'ra)
 Gregorio Garcia (grey go'rio gar-
 see'ah)
 Guanacauri (gwa'na cow'ree)
 Guarani (gwa rah'nee)
 Guatemala (gwa teh mah'la)
 Gucumatz (goo koo matz')

H

Herrera (ã ray'rah)
 Hogates (ö gah' tes)
 Honduras (own doo'ras)
 Huamantaco Amauta (hwa man-
 ta'co ama oo'ta)
 Huaves (hwah'ves)
 Huehue Talapalan (way way tah
 la pah lau')
 Huemac (way mack')
 Huitzilipochtli (weet zeel e poch'
 tlee)
 Huitzitzilin (weet seet see lcen')

Huitziton (weet see tone')
Hurakan (ōō rah kan)

I

Ilocab (e lo cab')
Iqui Balam (e kee bah'lam)
Iatli (east'lee)
Ixtlilxochitl (east leel ho che'etl)
Izcalli (eas ca yee)

J

Jiutemal (hugh tay mal')
Juitemal (whee tay mal)

K

Kabah (kah'bah)

L

Loak Ishtohooloo Aba (lo ak ish
to hoo' loo ah'ba)

M

Mahucutah (ma hoo cu tah)
Mahucuth (Mah hoo cooth)
Malinalli (mah lee naw ye)
Mama Oello (ma ma way'yo)
Manco capac (man co capac')
Mar Barrnejo (mar bar nay'ho)
Mendieta (men dee ā tah)
Michoacan (me choa can')
Mictlanteuctli (meck tlan tenk
tli)
Mijes (me'hays)
Mitla (me'tla)
Mizes (me says)
Miztecs (meas' tecks)
Montesinos (mon tay see' nos)
Muñez de la Vega (moon yes'
day la vay'ga)

N

Nadaillac (nah day lac')
Nata (nah ta)
Nahuatl (na watl)
Nahuatlacs (na wat lacs')
Nimaquiche (nee ma kee chay')

O

Oajaca (oah ha'ca)
Ozaca (o sah'ca)

P

Palenque (pah len'kay)
Pamutla (pah moot'la)
Panoaia (pa no ah'ya)
Pantlan (pan tlan')
Panuco (pa nōō co)
Paye Tome (pah ye to' me)
Puhua Manco (poo wha man co)

Q

Quetzalcohua (kate sal' qua)
Quequetzalcohua (kay kate sal'
qua)
Quetzalcohuatl (kate sal qua'tl)
Quilaztli (ke : las' tlee)
Quirigua (kee ree' gua)
Quito (kee to)

R

Rosales (ro sah' les)

S

Sahagun (sah hah' gun)
Sierra de Cocotl (see ā' ra day co
co' tl)
Suchiquecal (soo chee kay' cal)

T

Tahuantín-Suya Capac (tah whan teen' -soo-ya-ca pac)
Talma (tal' ma)
Tamoanchan (ta mwa chan)
Tamub (tah moob')
Tapallan (tah pah yan)
Tecpatzin (teck pat seen')
Tehuantepec (tay wan' tay peck)
Temazcalli (tay mas cah' ye)
Teocallis (tayo cah' yees)
Teocysactli (tayo see sac' tlee)
Teotes (tayo tes)
Tezcatlipoca (tes cat tee po' ca)
Tezpa (tes'pee)
Titicaca (tee tee ka' ka)
Tlacapan (tla ca pan')
Tlaloc (tla lock')
Tlaloques (tla lo kes)
Tlamanalco (tla ma nal' co)
Tlapallan (tla pa yan')
Tlascatec (tlas cal tes)
Tlatelolco (tla tay lol' co)
Teotl (tay otl)
Toltan (tol tan')
Tonacatecutli (to nah cah tay coo' tlee)
Tonacatecutle (to nah cah tay coo' tlay)
Topolitzin (to po lit seen')
Torquemada (tor kay mah' dah)
Tschudi (tchew dee)
Tuccabatches (tuc cah bah' ches)
Tulan-Zaiva (too lan-si va)
Tzontemoc (tson tay moak')
Tzununiha (tsoo noo ne'a)

U

Usumacinta (ōo soo ma seen' ta)
Utatlan (ōō ta tlan')
Uxmal (oox mal')

V

Vemac (vay mack')
Veytia (vay tee' a)
Viracocha (vee ra co cha)
Votan (vo tan')

W

Wixipecocha (week see pay co' cha)

X

Xecotcovach (hay coat co vach')
Xelhua (hay loo' ah)
Xibalba (he bal' bah)
Ximinez (he me nais')
Xochiquetzal (ho chee kate sal)

Y

Yaqui (ya' kee)
Ytztlacoliuhqui (eats tla co lee oo' kee)

Z

Yucatec (yu ca tec')
Zaculi (sa coo' lee)
Zamna (sam' na)
Zapotec (sa' po tec)
Zochequetzal (so chay kate' sal)
Zumarra (su mar ra)

PRELIMINARY PROGRAM NO. 1.

1. Devotional exercises.
2. Current historical events. *
3. Solo.
4. Poem.

*It is desirable that one of the members of the association be chosen to review occasionally important general and local events. This review should consist merely of the naming of the events, with their dates, and with only such comment as seems absolutely necessary. It will be impossible to go into an elaborate discussion of these events. Incidents of no particular importance, or frivolous in their nature, should not have space in this review. Sensationalism should be avoided. More attention should be given to incidents of a peaceful, uplifting nature, than to those which tell of human vices and calamities. If any immediate results are seen following the events they should be referred to. So results following an event more remotely, may be reviewed at a later meeting. In this way this feature of the programs will be made logical and consecutive. In speaking of local events, care should be taken not to offend those concerned in them. This may be avoided by the exercise of due caution in the manner of treatment. The Deseret News, daily or semi-weekly, will be a convenient source from which to get items of general interest. The monthly summaries in the Era, will be found convenient at longer intervals. Some such weekly periodical as Public Opinion or the Literary Digest, and such a monthly as The Review of Reviews, will afford great assistance in summarizing foreign and domestic incidents. Any one of these periodicals will give a general review of the current history of the world; and if possible at least one should be taken by each association.

THE BOOK OF MORMON.

PART II.

DIVISION THREE—EVIDENCES OF THE TRUTH OF THE BOOK OF MORMON

A.—EXTERNAL EVIDENCES.

LESSON I.

NATURE AND CLASSIFICATION OF EVIDENCES.

| Topics. | References. |
|-------------------------|-------------|
| 1. Evidence in General. | Page 145. |
| 2. External Evidence. | Page 145. |
| <i>a.</i> Direct. | |
| <i>b.</i> Indirect. | |
| 3. Internal Evidence. | Page 146. |
| 4. Cumulative Evidence. | Page 146. |

REVIEW.

1. What is evidence? 2. With reference to the Book of Mormon, what classification is made of evidence? 3. How would you define external evidence? 4. How would you define internal evidence? 5. What would constitute external evidence of the Book of Mormon? 6. What would constitute internal evidence of the Book of Mormon? 7. How would you define positive evidence? 8. How would you define presumptive evidence? 9. What would you regard as miraculous evidence? 10. What would you consider human evidence, as distinct from miraculous evidence? 11. On what evidence must we most rely to establish the truth of the Book of Mormon? 12. What is cumulative evidence?

PRELIMINARY PROGRAM NO. 2.

1. Devotional exercises.
2. Current historical events.
3. Instrumental or vocal selection.
4. Story.*

* The art of telling refining and elevating stories in brief and entertaining form is well worth cultivating. Hundreds of interesting incidents in religious and secular history and even in contemporary experience may be selected and narrated, entertaining and edifying the members of the associations. It goes without saying that such stories should be selected for our preliminary programs, as will give no offense, and will point a beneficial moral. They must be pure, uplifting, and promotive of faith in human nature and the providence of God. They need not all be religious, but they must be refining in their effects.

In the telling of these stories, several things should be observed. 1. They must be told in condensed, crisp language. We must learn to "make a long story short." Nothing can be more tiresome than a vocally told story "long drawn out." 2. Only the essential points should be narrated. Long digressions on unessential incidents consume valuable time, and destroy interest in the story. 3. The stories may be humorous, but they must not be farcical. 4. The moral should be left to the hearers' discernment, not poked at them, so to speak, with a pointed stick. "This story teaches" is almost as bad as "Here's where you laugh."

A suggestive list of suitable stories is given. (See Program No. 7). Doubtless many others will present themselves to the minds of the officers and members. In addition to stories of this kind, original stories should be encouraged. In the different wards there are many young men and women of considerable talent for producing original stories. They should be encouraged in using this talent, for the entertainment and benefit of their fellow-members. As they improve in this direction, they may enlarge their audiences from the few that attend their ward association, to the thousands that read the Improvement Era and the Young Woman's Journal. The editors of these magazines are constantly searching for good original stories, and are glad to assist in the development of talent in this direction.

LESSON II.

DIRECT EXTERNAL EVIDENCES—THE TESTIMONY OF THE THREE WITNESSES.

| Topics. | References. |
|---|----------------|
| 1. Nephi's Prophecy of Witnesses. | Page 147. |
| <i>a.</i> The "Three." | Page 147. |
| <i>b.</i> The "Few." | Page 147. |
| 2. The Three Witnesses. | Page 148. |
| <i>a.</i> How chosen. | Page 148. |
| 3. Circumstances under which the Testimony was Obtained. | Pages 149-150. |
| 4. The Testimony. | Pages 150-153. |
| <i>a.</i> Joseph's account. | Page 150. |
| <i>b.</i> David Whitmer's account. | Page 151. |
| <i>c.</i> The formal testimony. | Page 152. |
| <i>d.</i> Its unimpeachability. | Page 153. |

REVIEW.

1. What special witnesses are provided for the Book of Mormon?
2. What distinction exists with reference to these special witnesses?
3. Can there be any valid objection to these witnesses being chosen from among those who assisted in bringing forth the work?
4. Is this circumstance paralleled in any other dispensation of the Gospel?
5. What was the desire of those who finally become the three witnesses, with reference to this matter?
6. What was the substance of the word of the Lord to these witnesses with reference to their desires?
7. Under what circumstances did the three witnesses assemble at Fayette?
8. Why was a direct, special admonition to Martin Harris more necessary than to the others who were to become witnesses?
9. What was the order of procedure in seeking the testimony for the three witnesses?
10. Why is such a procedure necessary in obtaining spiritual blessings?
11. How do you account for the failure of the first effort of the witnesses to secure the testimony?
12. Do you think there is any special significance in the words of the Angel to David Whitmer,

while showing him the plates; i. e.. is there any reason why these remarks should be addressed to David Whitmer any more than to the other witnesses? 13. What was the subsequent course of the witnesses with reference to relating the details attendant upon the vision in which they received their testimony? 14. State the substance of the testimony of the three witnesses. 15. What can you say of the impeachability of this testimony?

PRELIMINARY PROGRAM NO. 3.

1. Devotional exercises.
2. Reading or recitation.
3. Extemporaneous address.*
4. Music.

*It is desirable that young people cultivate the ability to speak on any ordinary subject without previous notice or special preparation. The faculty of doing so is very rare indeed. Bacon has said, "Reading maketh a full man, writing an exact man, speaking a ready man." Of no kind of speaking is the last statement truer than of extemporaneous speaking. Practice in it keeps the mind alert, and renders one quickly capable of a concise, yet thorough, treatment of any subject. It is one thing to become well versed in a subject by full and thorough reading, and quite another to be ready to speak upon such a subject intelligently, without special notice. In the absence of such readiness, two objectionable habits are likely to be formed: 1, getting off the subject; 2, missing its important points. These are the greatest faults to be avoided in extemporaneous speaking. One should not flounder. He should say what he has to say and then, when nothing else presents itself to the mind, he should stop. More will occur to him when called upon for subsequent talks. The more one tries to speak after exhausting his present ideas on a subject, the more confused he will become. The object of introducing this work into the preliminary programs, is to give the young people practice in speaking at the right time, saying the right thing, and stopping at the right time.

LESSON III.

THE THREE WITNESSES.

| Topics. | References. |
|--|----------------|
| 1. The Adherence of the Witnesses to their Testimony. | Page 154. |
| 2. Oliver Cowdery. | Pages 154-159. |
| <i>a.</i> His course in the Church. | Pages 154-159. |
| <i>b.</i> His course while out of the Church. | Pages 154-159. |
| <i>c.</i> His return to the Church. | Pages 154-159. |
| <i>d.</i> His final testimonies. | Pages 154-159. |
| 3. David Whitmer. | |
| <i>a.</i> Alleged denial of his testimony. | Page 160. |
| <i>b.</i> Its refutation. | Pages 161-2. |
| <i>c.</i> Testimony to the integrity of David Whitmer. | Pages 161-2. |
| <i>d.</i> His final testimony. | Pages 162-4. |
| 3. Martin Harris. | Pages 165-166. |
| <i>a.</i> His course while absent from the Church. | Pages 165-166. |
| <i>b.</i> His return to the Church. | Pages 165-166. |
| <i>c.</i> Final testimony. | Pages 165-166. |

REVIEW.

1. What do you suppose, in the eyes of the world, is the justification for charging that the three witnesses denied their testimony? 2. Enumerate the special spiritual blessings enjoyed by Oliver Cowdery. 3. Is the enjoyment of great spiritual blessings, such as open visions and revelations, an absolute safeguard against sin? 4. What were the defects in Oliver Cowdery's character? 5. When, and for what reasons, was he excommunicated from the Church? 6. What were his pursuits and the manner of his life after his excommunication? 7. At what time and where did he return to the Church? 8. What is the substance of his testimony concerning the Book of Mormon, on the occasion of

his return to the Church? 9. What other facts does he become a witness of in these remarks? 10. On what authority do we accept the substance of what he said on the occasion of his return to the Church? 11. What supplementary testimony is there in support of the substance of his testimony on this occasion? 12. What regulation in the Church, with reference to those who have been excommunicated, is emphasized by the case of Oliver Cowdery? 13. Under what circumstances did Oliver Cowdery end his mortal career? 14. What was his final testimony to the Book of Mormon? 15. When, and for what reasons, was David Whitmer excommunicated from the Church? 16. What was his course with reference to the Book of Mormon after leaving the Church? 17. What certain standard works accuse him and fellow witnesses of denying their testimony? 18. In discussion of the truth of Book of Mormon, how would you meet such evidence that these witnesses denied their testimony? 19. Does there occur to you any parallel in other dispensations of such high authorities contradicting the testimony of the servants of God? 20. In what respect was the career of David Whitmer different from that of Oliver Cowdery, and Martin Harris? 21. Relate the circumstances in which David Whitmer's life came to its close. 22. What was the relationship of Martin Harris to the Church after 1838? 23. Under what circumstances did he renew his fellowship in the Church? 24. What was his course after reunion with the Church? 25. What was his final testimony respecting the Book of Mormon?

PRELIMINARY PROGRAM NO. 4.

1. Devotional exercises. *
2. Current historical events.
3. Vocal duet.

*The devotional singing in the association meetings is a matter of great importance. An attempt should be made to secure as great variety as possible in the hymns that are sung; and especially to make them as nearly as possible, appropriate to the subject of the lesson. Some hymns are familiar, from being commonly sung in the meetings of the Saints. Others are not so familiar. This latter fact, however, instead of proving a disadvantage, may be turned to advantage. For it will lead to the learning of new hymns and their tunes. The Latter-day Saints' Psalmody is very generally distributed in the different wards of Zion, and all the hymns in the hymn book are there, set to music. Then there is the M. I. A. song book, which contains a number of these hymns, and others as appropriate for use in the associations. A special effort should be made to master these new hymns, and to learn to sing the old ones with as much spirit and feeling as possible. To accomplish this, it would be well for a music director to be appointed in each association. Upon him should be placed the responsibility of seeing that the hymns for each meeting are selected beforehand, and, if necessary, practiced by the association, or by a group of the best singers. It is not well to limit the singing to a choir of picked voices, but at the same time, such a body of singers may do excellent service in leading the congregational singing, and giving it proper body and expression. A practice with these singers, on the hymns to be used in the next few meetings, will be profitable and may be held as often as the circumstances require. Now that the preliminary programs are carried out by the young men and the young ladies conjointly, the singing can be made much more effective than when the young men sing alone; and the practices will usually be better attended, and more productive of good. For a further discussion of music in the associations, see footnotes to Preliminary Programs No. 5, No. 16. and No. 17 of this Manual.

LESSON IV.

THE TESTIMONY OF THE THREE WITNESSES CONSIDERED.

| Topics. | References. |
|--|----------------|
| 1. Impossibility of Delusion or Mistake. | Page 167. |
| <i>a.</i> Reality of the Vision. | Page 167. |
| <i>b.</i> Positiveness of the Testimony. | Page 167. |
| 2. Improbability of Fraud. | Pages 168-172. |
| <i>a.</i> Youthfulness of the Witnesses. | Pages 168-172. |
| <i>b.</i> Persistence in Testimony. | Pages 168-172. |
| <i>c.</i> Motive of the return of Oliver Cowdery and Martin Harris to the Church. | Pages 168-172. |
| <i>d.</i> Harmony in things bad as well as in things good. | Pages 168-172. |

REVIEW.

1. What circumstances connected with the revelation to the three witnesses contribute to its impressive reality? 2. What would constitute collusion among witnesses? 3. What effect would the youthfulness of Joseph Smith and his associates be likely to have upon the probability of collusion, in the matter of the Book of Mormon? 4. What is the probable reason of God choosing almost exclusively young men in bringing forth His latter-day work? 5. How does the persistence of the three witnesses in their testimony, after they were out of the Church, affect their testimony? 6. What effect upon the witnesses would excommunication have had, on the supposition that they were in collusion to deceive mankind with reference to the Book of Mormon? 7. In what light are we to regard men who, having received great spiritual manifestations, then turn away from the truth? 8. What motive, other than that of adhering to what he knew was the truth, could have prompted Oliver Cowdery to return to the Church at the time he did? 9. Was there any special personal advantage that could have prompted the return of Martin Harris to the Church? 10. Is there a harmony in things evil, as well as things good, and if so, can you give instances illustrating the fact? 11. Do men teach righteousness that evil may come? 12. Can Joseph Smith and the three witnesses be relegated to the class of men who are honestly mistaken, with reference to the coming forth of the Book of Mormon?

PRELIMINARY PROGRAM NO. 5.

1. Devotional exercises.
2. Current historical events.
3. Music.
4. Recitation.

*The opening exercises of our meetings should not be mechanical and spiritless. As already stated, the singing should be appropriate to the occasion, and as expressive and spiritual as possible. In many associations this part of the preliminary program is carried out in a monotonous, unvaried way, to the destruction of life, spirit, and interest. The members know just what will constitute the opening exercises each evening, and they take part in them in a listless, mechanical manner. In this part of the work, as in all other parts of the preliminary program, there should be variety. It would be appropriate, when thought advisable, to omit the second hymn, and proceed with the remainder of the preliminary program. In this connection, good use can be made of the other musical exercises, to produce variety and interest. Of course, congregational and choral singing should not be neglected, but the presiding officers should exercise discretion and individuality in the devotional part of the program.

LESSON V.

THE EIGHT WITNESSES.

| Topics. | References. |
|--|--------------|
| 1. Circumstances under which Testimony was Given. | Page 173. |
| 2. Nature of the Testimony. | Page 174. |
| 3. The Witnesses. | |
| <i>a.</i> Christian Whitmer. | Pages 175-6. |
| <i>b.</i> Jacob Whitmer. | Page 176. |
| <i>c.</i> Peter Whitmer, Jr. | Pages 176-7. |
| <i>d.</i> John Whitmer. | Pages 177-8. |
| <i>e.</i> Hiram Page. | Page 178. |
| <i>f.</i> Joseph Smith, Sr. | Pages 178-9. |
| <i>g.</i> Hyrum Smith. | Pages 180-1. |
| <i>h.</i> Samuel Harrison Smith. | Pages 181-2. |

REVIEW.

1. Under what circumstances did the eight witnesses see the plates of the Book of Mormon? 2. What in substance, is the testimony of the eight witnesses? 3. In what respect does the testimony of the eight witnesses differ from that of the three witnesses? 4. What significance is attached by opponents to the Book of Mormon to the slight re-arrangement of the names of the eight witnesses, as between the first two editions of the Book of Mormon and subsequent editions? 5. How many of the eight witnesses died in the faith of the Gospel? 6. How many left the Church? 7. What was the course of those who left the Church, with reference to their testimony to the Book of Mormon? 8. How many of the eight witnesses were martyrs to the cause? 9. What would be the peculiar force of their testimony to the world to the truth of the Book of Mormon? 10. Give your view of the collective force of the testimony of the eight witnesses.

PRELIMINARY PROGRAM NO. 6.

1. Devotional exercises.
2. Report of scientific progress.*
3. Recitation.
4. Music.

*Science is making very rapid strides. It is a privilege, as well as a duty, for us to keep ourselves informed as to new discoveries and inventions. Occasionally the discussion of these for a few minutes can be introduced with profit. The members called upon to lead this discussion should be chosen with reference to their fitness for the work. They should be, as far as possible, those who are interested in the subject and who are in the habit of reading about it. Unfortunately, the newspapers do not devote nearly enough space to this line of information. Occasionally, however, an item regarding some important discovery or invention appears in the daily prints. But much more complete and accurate information on scientific progress can be obtained from such periodicals as "Literary Digest," "Public Opinion," "Scientific American," "Popular Science News," "Popular Science Monthly," and others, since they devote considerable space to the treatment of scientific subjects. It would be a good idea, both for this item in our programs and for the study of current events, for each association to take, if possible, one or more of these periodicals. One important object to be accomplished by providing occasionally for the discussion of scientific progress, is the gradual introduction of the study of science into the associations. There it will ultimately take its place, together with history, literature, music, etc., as an important course of study.

LESSON VI.

THE TESTIMONY OF THE ELEVEN WITNESSES CONSIDERED

| Topics. | References. |
|--|----------------|
| 1. The Divine Purpose in Providing two Kinds of Testimony. | Pages 183-191. |
| 2. Attempt of "Rational Criticism" to Destroy the Miraculous Testimony to the Book of Mormon. | |
| <i>a.</i> Miraculous Testimony generally discredited. | Pages 183-191. |
| <i>b.</i> The argument used against the Book of Mormon. | Pages 183-191. |
| <i>c.</i> This argument answered by the Testimony of the Eight Witnesses. | Pages 183-191. |
| 3. The Testimony of the Three and of the Eight Witnesses Materially Corroborated. | Page 191. |
| 4. Testimony of Incidental Witnesses. | Pages 192-195. |
| <i>a.</i> Lucy Smith. | Page 192. |
| <i>b.</i> Father Beaman and Family. | Page 193. |
| <i>c.</i> Josiah Stool. | Pages 193-195 |

REVIEW.

1. How many kinds of direct testimony to the truth of the Book of Mormon are provided in the testimony of the eleven witnesses? 2. What is a miracle? 3. Is belief in the miraculous an abandonment of the idea of the orderly government of the universe? 4. What is the modern view concerning miraculous testimony? 5. What is the effect of this modern idea of miraculous testimony upon the so-called miracles of the New Testament? 6. What would be the likely effect of this modern view of miraculous testimony upon the testimony of the three witnesses? 7. As a matter of fact, in how many general ways has the testimony of the three witnesses been accounted for? 8.

In what way does the testimony of the eight witnesses affect the testimony of the three witnesses? 9. How would you classify the testimony of the eight witnesses? 10. In what general ways has the testimony of the eight witnesses been accounted for? 11. How would you meet the charge of collusion on the part of Joseph Smith and the eight witnesses? 12. How would you meet the charge that the eight witnesses were deceived by Joseph Smith? 13. Describe how the testimony of these respective groups of witnesses—the Three and the Eight—act and react, one upon the other. 14. What can you say of the collective force of the testimony of the eleven witnesses? 15. What is the nature of incidental testimony, and in what does it differ from direct testimony? 16. Who was Josiah Stool, and who was Mr. Joseph Knight? 17. How do you account for their presence at the Smith residence on the 21st and 22nd of September, 1827? 18. Why would the Prophet Joseph most likely make a confidant of his mother? 19. In what way was she made a witness to the reality of her son's claims to the possession of the Nephite plates and the accompanying things, the breastplate and Urim and Thummim? 20. What incidental testimony to the truth of the Book of Mormon is supplied in the statements of Parley P. Pratt? 21. In what way is the testimony of Josiah Stool to the truth of the Book of Mormon brought about? 22. What is the force of undesigned testimony, and how does it compare with direct testimony, such as that supplied in the testimony of the eleven witnesses? 23. In what way does this incidental testimony affect the direct testimony of the eleven witnesses.

PRELIMINARY PROGRAM NO. 7.

1. Devotional exercises.
2. Story.*
3. Duet, trio, or quartett.
4. Recitation.

*A suggestive list of stories suitable for this part of the work: From the Bible: Hagar and Ishmael; sacrifice of Isaac; David and Goliath; Ruth; Esther; Samuel; Elijah and Jezebel; the boy Jesus in the temple; Mary and Martha; the birth of Christ; the betrayal; conversion of Paul. From the Book of Mormon: The brass plates; Lehi's dream; separation of Nephites and Lamanites; Korihor, the anti-Christ; conversion of Alma and the sons of Mosiah. From secular history: Washington at Valley Forge; Alexander and Bucephalus; Nathan Hale; reign of terror in France; the first crusade; arrival of the pioneers in Salt Lake valley; the "move;" Alfred the Great and the peasant woman.

LESSON VII.

THE PROBABILITY OF JOSEPH SMITH'S STORY.

| Topics. | References. |
|--|----------------|
| 1. The Ministration of Angels Neither Unscriptural nor Unreasonable. | Pages 196-201. |
| 2. Belief in Media for Obtaining Divine Knowledge Neither Unscriptural nor Unreasonable. | Pages 201-205. |
| 3. Of Returning the Plates of the Book of Mormon to Moroni. | Pages 206-210. |
| 4. Of the Loss of One Hundred and Sixteen Pages of Manuscript. | Pages 210-213. |

REVIEW.

1. What is likely to be urged as an objection to the probability of Joseph Smith's account of the origin and coming forth and final disposition of the Book of Mormon? 2. In what way would you meet that objection, so far as believers in the Bible are concerned? 3. In what way would you meet the objections urged by Sectarian Bible believers, that the visitation of angels, and other so-called miracles, have ceased? 4. In what manner would you proceed to convince unbelievers in the Bible of the probability of angels ministering to Joseph Smith? 5. Is there really anything miraculous in the visitation of an angel to chosen persons of our earth? 6. Are there any grounds for believing that such a visitation could be impossible, from a scientific standpoint? 7. In what way would you illustrate the possibility of such an event? 8. Can it be considered unscientific to believe in the possibility of God communicating His thought and will to man, from His own place of residence in the universe? 9. How would you illustrate the possibility of such a thing? 10. By what means is it claimed that Joseph Smith was assisted in the work of translating the Book of Mormon? 11. What is the Bible account of the existence of Urim and Thummim in ancient Israel? 12. Is the existence of an instrument as a means of assisting the human mind in ascertaining

divine knowledge, an improbability? 13. In what way would you proceed to establish the probability, and hence the reasonableness, of such a thing? 14. What wonderful instruments of man's invention can you think of, outside of those named in the text of the Manual, which would confirm the probability that divine wisdom could provide even more wonderful instruments for accomplishing His purposes? 15. What was the relationship between Joseph Smith and Urim and Thummim and Seer Stone, in the work of translation? 16. Give the substance of God's description of the process in translation by means of Urim and Thummim. (Foot note page 205.) 17. In what way would you account for the superiority of Urim and Thummim over any instrument of man's devising? 18. In what way does the returning of the plates to Moroni bear upon the probability of Joseph Smith's story? 19. What would you give as the probable reasons for returning the plates to the care of the angel? 20. Why is man required to walk by faith in this probation rather than by sight? 21. On what would you chiefly rely for the wisdom of such a provision? 22. Are there any instances somewhere parallel to this event, (the absence of the gold plates of the Book of Mormon) which may be used as illustrations of God's methods in such matters? 23. What is God's especial witness for the truth of divine things. 24. In what way may a person advance from mere belief of truth to a conscious knowledge of it? 25. Is there any good reason why the Lord in this dispensation of the Fullness of Times should proceed in any different manner from His methods in former dispensations respecting the witness to divine things? 26. To what instances of the loss of sacred things when in man's custody can you refer as illustrating the uncertainty of human guardianship? 27. What event happened during the early part of the translation of the Book of Mormon which threatened its prospects of being received as a revelation from God? 28. In what manner was the plot of the conspirators defeated? 29. Can you refer to any other instances where the foreknowledge of God is manifest respecting the development of His work? 30. How does the early proclamation of the Prophet of this conspiracy bear upon the probability of it? 31. Sum up the instances which make it clear that there were deep laid conspiracies to prevent the coming forth and acceptance of the Book of Mormon for what it professed to be.

PRELIMINARY PROGRAM NO. 8.

1. Devotional exercises.
2. Extemporaneous addresses.*
3. Music.
4. Literary selection.

*The following suggestions are offered as to the manner in which this exercise should be conducted: No one is to be notified before-hand that he is to be called upon to speak. The remarks are to be purely extemporaneous. Neither are the subjects of the addresses to be known in advance. The subject and the speaker are to be announced at the same time. The presiding officer, or the class leader—whoever has the work in charge—arises and announces extemporaneous addresses as the next exercise. He then says, "Brother Jones, you will please speak on 'The Value of Economy.'" Brother Jones is supposed, of course, to know something about his subject, but he had not known until that moment that he would be called on to speak, or what would be his subject. He arises and tells what occurs to him at the moment, on the value of economy. It is a test of his self-control, of his ability to think rapidly and to put his thoughts into concise language. But he is not to "fill in" with remarks that do not pertain to the subject, nor should he make any excuses whatever. It may be that he will say very little; but if that little is all on the value of economy, it will count for a great deal.

LESSON VIII.

INDIRECT EXTERNAL EVIDENCES—AMERICAN ANTIQUITIES. PRELIMINARY CONSIDERATIONS.

| Topics. | References. |
|---|----------------|
| 1. American Antiquities Defined. | Page 214. |
| 2. Probable Location, Extent, and Nature of the Jaredite Civilization. | Pages 214-219. |
| <i>a.</i> Its center. | Pages 214-216. |
| <i>b.</i> Its extent. | Pages 216-217. |
| <i>c.</i> Its nature. | Pages 217-218. |
| <i>d.</i> Population and contemporary kingdoms | Pages 218-219. |
| 3. Probable Location, Extent, and Nature of the Nephite Civilization. | Pages 219-223. |
| <i>a.</i> Historical events to be supported. | Pages 220-221. |
| <i>b.</i> Extent of civilization. | Page 221. |
| <i>c.</i> Its nature. | Pages 221-222. |
| <i>d.</i> Incompleteness of archaeological evidence. | Page 223. |

REVIEW.

1. What is the scope of the meaning of "American Antiquities" as used in text of the Manual? 2. What people first inhabited America after the flood? 3. In what place did they land in America? 4. How do you locate the land of Moron? 5. Under what circumstances was the land which the Nephites called Desolation discovered? 6. How do you fix the probable northern and southern boundaries of the Jaredite empire? 7. What is the probable west and east boundary of the Jaredite empire? 8. What can you say of the extent and grandeur of the country occupied by the Jaredite empire? 9. What reasons could you give in support of the probability of these territorial limits of the empire? 10. What can you say of the civilization of the Jaredites—arts, literature, etc? 11. How can you approximately estimate the numbers of Jaredite population? 12. How do you fix the length of time during which the Jaredite empire continued? 13. With what em-

pires in the eastern world was the Jaredite empire contemporaneous? 14. What three things are required of American antiquities to give support to the truth of the Jaredite record? 15. In considering the extent and grandeur of the Nephite civilization why is no account taken of the people of Mulek, afterwards called the people of Zarahemla? 16. What are the principal things required in American antiquities to support the truth of the Nephite record up to the time of the birth of Messiah? 17. What to the close of the Nephite period? 18. What was the location of the Nephite civilization in South America? 19. About what time did the Nephites begin to extend their colonies into North America? 20. What would be the probable effect upon the Nephite civilization during the two hundred years of peace which followed the advent of Messiah? 21. What reasons would you give to establish the probable fact that the monuments of Nephite civilization were less enduring than those of the Jaredites? 22. Sum up briefly the several things that are necessary to be established by American antiquities that would establish the truth of the Nephite record? 23. If any number of these things should be established how would it affect the testimonies for the Nephite record? 24. Suppose we should fail to establish any one or more of these proofs, what would be the effect upon the testimony for the truth of the Book of Mormon? 25. What is the present status of knowledge concerning American antiquities? 26. May we reasonably entertain hope that this knowledge will yet be enlarged? 27. How long did the Bible have to wait before receiving much of the monumental testimony which now tends to support its truth? 28. Have we any reason to be discouraged over the matter of monumental testimony to the truth of the Book of Mormon?

PRELIMINARY PROGRAM NO. 9.

1. Devotional exercises.
2. Music.
3. Reading or recitation.

TESTIMONY MEETING.

This meeting is to be occupied entirely in bearing testimony. This is a most important part of theological study and religious training. It should not, on any account, be neglected. Suitable hymns for this occasion will be found on pp. 366 and 415, in the hymn book.

The importance of testimony bearing conducted in the proper way, cannot be overestimated. On this account it is suggested that at least two of the meetings during the season be given up entirely to testimony bearing. It is believed that by a proper economy of effort, it will be possible to spare so much time to this purpose.

A few suggestions with reference to testimony bearing are here presented for the careful consideration of the members: Much that passes for testimony bearing is not of the most profitable kind. This arises from two causes. In the first place, the testimony may not be accompanied by the proper spirit. In this case it becomes formal and lifeless, or even actually cold and repellant. And it fails, therefore, to arouse the warmth of soul which is one of the most important objects of the work. In the second place, the testimony may be extravagant and overdrawn. This is the case if the person testifies of much more than he has reason for, or if his life falls far short of conforming to the testimony borne.

In this connection, a statement of what a testimony is will not be out of place. It may be said, in brief, that a testimony is a statement of any evidence that has come to one, of the truth of the Gospel. The testimony will gain strength as the evidence becomes stronger. This kind of evidence is essentially cumulative: i. e., every new proof may be added to those which have preceded. Thus many small evidences should produce a strong testimony. But the fact should be remembered that he who has seen even a slight evidence of the truth of the Gospel, has a testimony corresponding to that evidence, and he should not hesitate to bear it. He has a right to bear it, and he should do so. It is as acceptable to God as if the evidences were manifold and striking. The only difference is that in the latter case the testimony would simply be stronger, on account of greater evidence.

XXXV

In view of these facts, the tendency so often exhibited in our testimony meetings, to exaggerate testimonies unduly, is to be regretted. The expression, "I know," is not objectionable, but commendable, if the one using it really does know. But if it is used indiscriminately, or unwarrantably, or in a sort of rivalry with some one else, it is decidedly out of place. In such a case, it would be much better for the one bearing his testimony to make a statement of his reasons for believing the work to be true, than to use without reason or thought, the old formula, "I know."

But, on the other hand, a much more serious mistake is made by him who restrains the spirit of testimony within him. He is, perhaps, afraid of being thought obtrusive, or extreme, and goes to the other limit, of not giving expression to his real thoughts and feelings. It soon happens that the spirit of testimony bearing departs from one who thus refuses to give it full recognition and exercise. Therefore, although it is a serious mistake to exaggerate testimony bearing, it is much worse to suppress that spirit.

(See Lesson XVIII.)

PRELIMINARY PROGRAM NO. 10.

1. Devotional exercises.
2. Story.
3. Music.
4. Recitation.

The reading of selections from the Bible should be encouraged. The Bible is not used for family and public reading as much as its importance deserves. Indeed, its use for this purpose is becoming less common all the time. And yet no book is more deserving of frequent and careful reading. The sublimest poetry, the deepest philosophy, the most eloquent addresses, the strongest denunciation of sin, the most striking prophecies, and the most wonderful visions and revelations are recorded there. And the literary style of the Bible is strikingly correct and beautiful. Very few errors of language occur in it; and on that account the reading of it will help one to form a correct and pure style in his own writing and speech. John Bunyan, author of the Pilgrim's Progress, formed his style, which is remarkably pure and simple, almost entirely from his reading of the Bible. The truths set forth in the sacred volume will generally have a tendency to elevate and purify the thoughts and lives of those who read it. To all these benefits can be added the knowledge of religion, history, and related subjects to be acquired by a reading of the Bible. In the main these statements apply as well to the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price. All the books of scripture should receive greater attention in our public gatherings.

LESSON X.

PRELIMINARY CONSIDERATIONS CONTINUED.

| Topics. | References. |
|--|----------------|
| 1. Probability of Intercourse between Eastern and Western Hemispheres Considered. | Pages 224-226. |
| 2. Lamanite Civilization. | Pages 226-231. |
| <i>a.</i> Its rise. | Pages 226-229. |
| <i>b.</i> Its character. | Page 231. |
| 3. Consideration of Writers. | Pages 231-235. |
| <i>a.</i> Conflicting opinions. | Pages 231-232. |
| <i>b.</i> Early and modern writers compared. | Pages 232-235. |

REVIEW.

1. What are the several theories concerning the migrations to America? 2. What is the attitude of the Book of Mormon with respect of these migrations? 3. What is the probability of Americans having visited parts of Europe in ancient times? 4. How do you account for the conflicting opinions concerning American migrations (note page 228)? 5. What must be borne in mind with reference to the Book of Mormon and its relation to all these questions of migration? 6. What promise did the Lord give respecting the preservation of the American continents for a righteous people? 7. What length of time elapsed between the overthrow of the Nephites and the coming of the Spaniards? 8. What was the status, as to civilization, of the native Americans on the arrival of the Spaniards? 9. How do you account for the existence of such civilization as existed in America at the time of the Spanish conquest? 10. What is implied by the term civilization? 11. What great defects existed in the civilization of the Aztecs? 12. In Peruvian civilization? 13. What was the vice of the early writers on American antiquities? 14. In what light must their works be regarded? 15. What is the vice of the later writers on American antiquities? 16. What disposition was made of the native American records? 17. In what way shall we proceed where authorities disagree with respect to ancient American history and civilization?

PRELIMINARY PROGRAM NO. II.

CHRISTMAS PROGRAM.

It is suggested that this meeting be occupied entirely by exercises appropriate to Christmas. For this purpose the regular class work of both associations should be suspended, and the young men and young ladies participate together in the Christmas exercises. The program here provided is merely suggestive, and may be varied to suit different conditions. It is thought, however, that most of the elements here suggested should enter into the work of every association at the meeting preceding Christmas. The musical and literary exercises selected for this occasion should be neither sombre nor frivolous. Typical ones are named in this manual, and similar ones may doubtless be found by those to whom these are not available.

1. Devotional exercises.

Hymns for opening and closing should be selected for their treatment of the life or the mission of Christ; as, for example, "Jesus, once of humble birth," or "Mortals, awake, with angels join," or "Sing the sweet and touching story."

2. Christmas sentiments.

3. Christmas music.

4. Recitation or reading.

5. Story appropriate to Christmas.

6. Brief remarks on the meaning and proper observance of Christmas.

7. Music.

8. Remarks on "Christmas Giving."

9. Literary selection, suitable for Christmas.

10. Closing exercises.

PRELIMINARY PROGRAM NO. 12.

1. Devotional exercises.
2. Current historical events.
3. Quartett.
4. New Year sentiments.

*The true meaning to the young of the opening of a new year, may be prominently brought forward in the first few programs rendered in the month of January. Interesting and instructive topics may be treated, as the value of reviewing the past year, with its failures and successes, the advisability, or otherwise, of making resolutions for the coming year, etc. It would be of interest to make a study of New Year's customs in various nations of the earth, and to present this information before the members. In this way they may be led to see how this time is regarded, especially as a period of casting up accounts, financial, moral, intellectual, and religious. It will also impress upon the association members the value of finding out where they stand with reference to the year just past and the year to come, in all important particulars. And while regret for wasted opportunities is often vain, the young men will find that a brave and strong determination for the future is always valuable and noble. These facts, and others, may be brought out and fully treated in essays and declamations.

LESSON XII.

EVIDENCE OF ANCIENT CIVILIZATION IN AMERICA.

Topics.

1. Authorities:

- a.* Marcus Wilson.
- b.* P. De Roo.
- c.* Nadaillac.
- d.* Prescott.
- e.* Allen.
- f.* Bancroft.
- g.* Donnelly.
- h.* Priest.

2. Chief Centers.

- a.* Their location.
- b.* Examples—Copan—Palenque.

References.

- Pages 236-239.
- Pages 236-239.
- Pages 236-239.
- Pages 236-239.
- Pages 236-230.
- Pages 236-239.
- Pages 236 239.
- Pages 236 239.
- Pages 239 246.
- Pages 239-240.
- Pages 240-246.

REVIEW.

1. What is the first fact established by American antiquities in support of the truthfulness of the Book of Mormon. 2. Where does Marcus Wilson locate the central monuments of ancient American civilization? 3. With what ancient monuments of civilization does he compare these American monuments? 4. What is the opinion of P. De Roo on this same subject? 5. With what event, with respect of civilization, does Nadaillac say the Spanish invaders were confronted? 6. What does Bancroft say with reference to the ancient civilization of America? 7. What is Baldwin's opinion concerning the location of the principal monuments of ancient American civilization? 8. What are the principal boundary lines of ancient American civilization as fixed by Marcus Wilson and Allen? 9. Where is Honduras? 10. In what part of that state is the city of Copan located? 11. What is the general character of ruins of this city? 12. Where is Palenque located? 13. What are the suppositions respecting the ruins that bear this name? 14. How would you account for the presence of the cross on the stone tablets of these ruins?

PRELIMINARY PROGRAM NO. 13.

1. Devotional exercises.
2. Story.
3. Music.
4. Reading or recitation.*

*A partial list is given in the following program of suitable selections for reading and recitation. Entire freedom is given to the officers, as to the choice of the reading or recitation for any particular evening. Some of the selections can be secured by some associations, others by others. All are suitable for use in any associations on any evening.

It is strongly urged that, as far as possible, those with some talent for reading and reciting be chosen to render this part of the program.

In reading or reciting any selection, whether from the Era, the Bible or any other literary work, due regard should be shown for the proper elocutionary effect. Not that the reader should assume the ranting which sometimes passes for elocution, for that is not elocution, but its opposite. But the rendition of the selection should be natural and expressive, and adapted to the character of the piece. In order to reach this end, the reader should become thoroughly familiar with the selection, and enter into its meaning and feeling, with his whole soul. The great fault with the public reading of our association members is lack of thorough preparation. Not only in reading but in other exercises outlined in these programs, this fault is manifest.

LESSON XIII.

AMERICAN RUINS.

Topics.

1. Antiquity—Opinions of Authorities.

- a.* Bancroft.
- b.* Prescott.
- c.* Baldwin.

2. Successive Civilizations.

- a.* Evidence of ruins.
- b.* Evidence of language.

3. Peruvian Antiquities.

- a.* Nature.
- b.* Location.

References.

Pages 247-250.

Pages 247-248.

Page 248.

Pages 248-250.

Pages 251-253.

Pages 251-253.

Page 253.

Pages 253-254.

Page 253.

Page 254.

REVIEW.

1. From the general descriptions given of ancient American ruins what would be your opinion as to their probable age? 2. If there is nothing in the buildings themselves which indicates their age how can you determine it? 3. What are the conclusions of Bancroft respecting the probable age of the Palenque ruins? 4. What is the position of Dupaix respecting the antiquity of Palenque? 5. What are Prescott's views with reference to the age of American ruined cities? 6. By what were his views modified? 7. What are Baldwin's opinions as to the antiquity of America's ruined cities? 8. In what way does this question of the age of America's monuments of civilization affect the Book of Mormon? 9. Why is the question of successive civilizations in America important as evidence of the truth of the Book of Mormon? 10. What particular statements in the quotations of authorities given sustain the idea of successive civilizations in America? 11. What else, besides ruined cities, sustains the idea of successive civilizations? 12. In what particular do the Peruvian monuments of ancient civilization differ from those in Mexico and Central America? 13. In what part of the south continent are monuments of its ancient civilization? 14. In what particular do the South American monuments of civilization support the claims of the Book of Mormon? 15. How would you account for so many of the monuments of ancient civilization being located so far to the south of the land where the Nephites were more especially located?

PRELIMINARY PROGRAM NO. 14.

1. Devotional exercises.
2. Music.
3. Reading.

LIST OF SELECTIONS.

*From the subjoined list, selections may be taken according to the judgment of the officers of the associations. Other selections than these may also be used, as occasion requires:

- "The Land of Pretty Soon," Ella Wheeler Wilcox.
- "Tomorrow," Horatio Colton.
- "A Picture," Mrs. E. B. Browning.
- Proverbs, Chap III, verses 1-26.
- Ecclesiastes, Chap XII.
- "You are Old, Father William," Southey.
- "Songs of Seven," Jean Ingelow.
- "Tell Me, Ye Winged Winds," Charles Mackay.
- "The Better Land," Mrs. Hemans.
- "The Answer," Rudyard Kipling.
- "The Barbarous Chief," Ella Wheeler Wilcox.
- "The Fatal Whisper," Rev. Dr. McGillivray.
- "The Good Time Coming," Mackay.
- "The Blessed Damosel," Dante Gabriel Rosetti.
- "Labor," Mrs. Frances Osgood.
- "There Lived a Man," Montgomery.
- "Farewell to England," Byron.
- "I Sing the Song of the Conquered," Anon.
- "Look Aloft," Anon.
- "My Times art in Thy Hands," Anon.
- "Where are the Dead?" Anon.
- "Life and Death," Mrs. Southey.
- "Evelyn Hope," Browning.
- "What is that, Mother?" Doane.
- "The Arab's Farewell to His Steed," Mrs. Norton.
- "She Walks in Beauty," Byron.
- "The Garden Song," Tennyson.
- "Ask Me No More," Tennyson.

LESSON XIV.

AMERICAN RUINS - CONTINUED.

| Topics. | References. |
|--|----------------|
| 1. Of the Mound Builders. | Pages 255-258. |
| <i>a.</i> Enclosures. | Pages 255-258. |
| <i>b.</i> Mounds. | Pages 255-258. |
| <i>c.</i> Harmony of the views of authorities with the requirements of the Book of Mor- mon. | Page 258. |
| 2. Summary of Evidences. | Page 259 |

1. Describe what are called the mounds of America. 2. What portion of the North continent do they occupy? 3. For what several purposes were they evidently used? 4. What can you say of the extent of fortifications in the territory occupied by the mounds? 5. With what people and period of time would you connect these fortifications? 6. With respect of the mounds how is the opinion of writers divided? 7. What is the standing of Mr. Baldwin as an authority on American antiquities? (See note p. 256). 8. What are his views with reference to the origin of the mound builders? 9. In what way does he account for the identity between the mounds of the North and the stone faced pyramids of Central America? 10. What evidence does he offer in support of identity between the mound builders and the peoples of Central America? 11. At about what time was it supposed that colonization of the North from Central America took place? 12. What other authority in a general way supports the conclusions of Baldwin? 13. At about what period does Bancroft fix the building of the mounds? 14. Would it be unreasonable to suppose that many of the mound structures were erected by the Jaredites? 15. Is it unreasonable to believe that the works interspersed among the mounds and which are recognized as ancient works of fortifications were erected both by Jaredites and Nephites? 16. What would be the probable effect of Jaredite architecture on Nephite architecture? 17. Up to this point what four propositions which constitute evidence in support of the Book of Mormon have been established?

PRELIMINARY PROGRAM NO. 15.

1. Devotional exercises.
2. Current historical events.
3. Music.
4. Literary selection.

LESSON XV.

AMERICAN TRADITIONS.

- | | |
|---|----------------|
| 1. Introduction. | Pages 260-261. |
| 2. The Creation. | Pages 261-267. |
| <i>a.</i> The "Popol Vuh." | Page 261. |
| <i>b.</i> Its tradition of the creation. | Pages 262-264. |
| <i>c.</i> Comparison with the account in Genesis. | Page 264. |
| <i>d.</i> Discussion of the origin of this tradition. | Pages 264-267. |
-

REVIEW.

1. What is tradition? 2. What is myth? 3. What legend? (See New Witnesses Vol. I, p. 33 and note). 4. What historical incidents connected with the Jaredites would be likely to be perpetuated in American traditions? 5. What historical incidents among the Nephites would likely be so perpetuated? 6. Do the distortions found in oral traditions destroy their force as evidence? 7. Where and under what circumstances did the native work Popol Vuh come into existence? 8. What is the status of its importance among original documents? 9. What special important facts does it set forth with regard to the creation? 10. In what respect is this account of creation in Popol Vuh like that of Genesis? 11. In what way do certain authorities seek to discredit the force of coincidences between the Popol Vuh account of creation and that of Genesis? 12. In what way does this native American account of creation sustain the Book of Mormon? 13. In what way does the evidence that there is "a ground work of noble conceptions" in the native American account of creation being overlaid by "an aftergrowth of fantastic nonsense" support the truth of the Book of Mormon? 14. What is Prescott's view with reference to this fact concerning the native American religious idea in general? 15. Do these facts contribute evidence to the truth of the Book of Mormon? 16. In what other respects do native traditions associated with creation and the origin of man conform to the account in Genesis? 17. What is the substance of Lord Kingsborough's testimony on these points? 18. Is there any justification for the effort made by some writers to discredit the native American account of these things?

PRELIMINARY PROGRAM NO. 6.

1. Devotional exercises.
2. Music.
3. Report of scientific progress.
4. Recitation.

*It may be found convenient in some of the associations to organize quartets, double quartets, or glee clubs. This has been done with excellent results. In 1890, and thereabouts, the organization of these bodies of singers was quite general. Great enthusiasm was aroused, and considerable musical ability was developed. An extract from the article of instructions given then, is here presented: "Think over carefully and write down the names of all the male singers—good and moderate—who are members of the ward in which you live. At first you may be able to think of but few, but soon others will suggest themselves to you as possible members; add them to your list, if their voices are fairly good. Never mind if they do not read music, they can be taught the pieces with little trouble. See them all and appoint a meeting. Of course, they will all be either basses or tenors. Let those who can produce the high notes easiest sing the upper tenor, reserving those who can sing the medium nicely, but cannot reach say high G or A, for the second tenor. Select the lowest and most powerful voices for the lowest or second bass, taking the higher and less powerful basso for the first or upper bass.

"If possible let one who can read music or has had considerable experience in part singing be selected for the middle parts, i. e., second tenor and first bass, to lead the others well: for while a poorer voice, or at least one of less height or depth of compass will answer, it requires more musical ability and experience to sing these parts well than the upper and lower parts. If an organist can meet with you, the parts played will greatly aid all in learning the piece. But remember to get the proper effect the tenor (right hand part) must be played an octave lower than if intended for treble and alto." (Continuation in foot-note to Program 17.)

LESSON XVI.

AMERICAN TRADITIONS—CONTINUED.

| Topics. | References. |
|---|----------------|
| 3. The Flood. | Pages 267-269. |
| <i>a.</i> The statement. | Pages 267-268. |
| <i>b.</i> Comment. | Page 269. |
| 4. The Tower of Babel. | Pages 270-273. |
| <i>a.</i> Statement. | Pages 270-272. |
| <i>b.</i> Comment. | Pages 272-273. |
| 5. Migrations. | Pages 272-282. |
| <i>a.</i> Confirmation of Jaredite migration. | Pages 272-273. |
| <i>b.</i> Confirmation of Nephite migration. | Pages 279-280. |
| <i>c.</i> Confirmation of the account of Liahona. | Pages 280-281. |

REVIEW.

1. At what period of time was the flood supposed to have taken place? 2. In substance what is the story of the flood as given in the Hebrew scriptures? 3. What is the substance of the native American account of the flood as given by Prescott? 4. What additional item does Bancroft give? 5. What is the substance of the Peruvian tradition of the flood? 6. In what way would you meet the objection that the flood traditions find their source in the Christian teachings received by Native Americans? 7. What several Bible events are usually associated with native American traditions concerning the flood? 8. What is the substance of American tradition concerning the Tower of Babel? 9. In what way would the Jaredites come in possession of their knowledge of the Tower of Babel and the confusion of tongues? 10. In what way would the Nephites become acquainted with the same facts? 11. What significance would you attach to that part of the native American tradition which represents that the children of Coxcox received their language from a dove? 12. In what way do modern writers seek to discredit the force of this American tradition of the Tower of Babel? 13. What authorities can be cited in refutation of this effort? 14. What several coincidences exist between native American traditions and Book of Mormon facts concerning migrations to America? 15. Who are the chief authorities in support of the fact of American migrations? 16. In what respect does the Nahuatl migration correspond to the Nephite migra-

tions? 17. Is there any probability that the word "Nahuatl" is derived from the same Hebrew root whence the word "Nephi" comes? 18. What is the substance of the Peruvian tradition concerning migrations? 19. Point out the coincidences of agreement between this Peruvian tradition and the facts of the Nephite migration. 20. What was the course of Nephite migration according to the Prophet Joseph Smith? 21. What evidence confirmatory of this statement may be cited? 22. What coincidences exist in the Peruvian tradition concerning the coming of the first Inca to Peru and the migration of Lehi's colony to the new world? 23. What degree of similarity may be said to exist between the Toltecs as described by Narailac (Manual p. 282) and the Nephites about 30-25 B. C.?

PRELIMINARY PROGRAM NO. 17.

1. Devotional exercises.
2. Current historical events.
3. Music.
4. Reading or recitation.

*(Continued from Program 16.) "To get the best results from your rehearsals, divide the piece up into as many short complete sections as possible, and learn well one section at a time, trying one part at a time, taking the lower first. In this way the effect will soon be so interesting (as they become able to sing a section all together) that you need not fear for the next meeting; it will be looked forward to with pleasure. Boys between thirteen and fifteen years of age (and sometimes older until the voice has changed) who have good voice and musical taste, can often sing the first tenor with the men—or even one man to lead, with good effect; as they do not have to strain for the higher tones. Care must be taken at first, however, that they do not attempt to sing an octave higher. Correct them by starting them an octave lower. This device may aid you in getting plenty of first tenors for a large club." Evan Stephens in Contributor for November, 1890.

LESSON XVII.

AMERICAN TRADITIONS—CONTINUED.

Topics.

6. Signs of Messiah's Birth.

- a.* Time of.
- b.* Nature of.

7. Signs of Messiah's Death.

- a.* Convulsions.
- b.* Darkness.

References.

Pages 283-285.

Pages 283-285.

Pages 283-285.

Pages 285-290.

Pages 285-290.

Pages 285-290.

REVIEW.

1. Under what circumstances do traditions become valuable as testimony to historical events? 2. Relate the prophetic description of the signs to be given at Messiah's birth. 3. Relate the historical fact as given by Nephi. 4. In what way may the Central American tradition of three suns appearing confirm the signs of Messiah's birth as given in the Book of Mormon? 5. What other authority gives incidental support of this same event? 6. State the substance of the Book of Mormon signs of Messiah's death as given in prophecy. 7. As given historically. 8. What Toltec tradition supports the truth of this event? 9. What Peruvian tradition supports the Book of Mormon signs of Messiah's death? 10. What Central American tradition supports the same event? 11. What historical events and ceremonial observances among Mexicans contribute to support the truth of the Book of Mormon incident concerning the three days of darkness at the death of Messiah?

PRELIMINARY PROGRAM NO. 18.

1. Devotional exercises.
2. Music.
3. Reading or recitation.

TESTIMONY MEETING.

This meeting is to be devoted to the bearing of testimony. Read carefully the instructions on testimony bearing given in Lesson IX and in this lesson.

The presiding officers of the associations, the week before this meeting takes place, should call attention to it, and urge the members to come prepared in spirit to make the meeting a successful one.

It cannot be too strongly emphasized that the testimony meeting may be, and should be made, the most profitable of all our meetings. It is at such meetings that the spiritual side of religion may best be developed and manifested. There, full play is given to the feelings, which perform so important a part, under proper conditions, in our religious life. When people talk together, and sing together, and pray together, all restraints of formalism removed, the Spirit is given a better opportunity to operate freely in the heart. The soul is melted with warmth of feeling, and becomes pliant and plastic, ready to be moulded to the will of the Holy Ghost.

If, then, the two extremes, suppression and exaggeration, are avoided, and the true thoughts and feelings of the soul are expressed, an increase of spiritual strength is secured. All assembled may, and should, enter into a sympathetic, spiritual communion with one another, the Holy Spirit presiding over and sanctifying all thoughts and feelings. It is easy to see how, under such circumstances, one discordant voice will not only destroy the general accord, but lessen very materially the spirit of the meeting.

This undesirable result may also be brought about by a monotony of testimony; or by wandering thoughts; or by antagonistic feelings; or by ranting vehemence. Indeed, anything that does not fit in with the spirit of the occasion, brings about this lack of harmony.

The members of the Mutual Improvement association should attend the regular fast meetings held in the wards on the first Sunday of the month. And they should take advantage of the opportunity there presented, to bear testimony. These important meetings are too often neglected by the young people. The result of this neglect is that a monotonous sameness is often manifested in these meetings, only the

older people taking part. A vigor, freshness, and variety of testimony would be secured by an effort on the part of the young men to arise and express their thoughts. This beneficial result will also extend to the young people taking part, and attendance and interest at these important meetings will increase. No Sabbath meetings should be regarded as of greater value than the fast meeting.

It is the desire of the General Board, that the members of the M. I. A. shall not neglect the bearing of testimony in these meetings. If they do, the spirit of testimony will depart from them, and they will grow into coldness and indifference in the defense of the Gospel, and the testimony of it. It is one of the gifts of the Gospel, that men are privileged to bear testimony of its truth, and he is a slothful servant who neglects this gift. It grows with use—it diminishes with disuse. It should be carefully and conscientiously employed by all.

PRELIMINARY PROGRAM NO. 19.

1. Devotional exercises.
2. Current historical events.
3. Music.
4. Reading or recitation.

The following is a partial list of suitable selections for reading from the Bible. These extracts are chosen because of their sublimity and beauty of language and thought and their adaptability for public reading. There are many other selections as suitable as these, some of which will doubtless occur to class leaders and members.

Bible readings: Genesis, Chapter 1, 22: 1-18; 28: 10-22; 40: 1-23; 45: 1-9; 49: 1-24. Exodus 15: 1-18; 20: 1-17. Deuteronomy: extracts from chapters 28, 30, and 34. Ruth 1: 7-17. I Samuel 3: 1-18. II Samuel 1: 19-27; 12: 19-23; 22: 1-51; 23: 1-7. I Chron. 16: 8-36. Almost any part of the book of Job. Only a few passages are here specified: 38: 1-11. Psalms 1, 14, 19, 23, 24, 42, 48, 51, 53, 90, 95, 96, 117, 125, 147, 150. Prov. 10, 13, 22: 1-6; 26, 28, 31: 10-31. Eccles. 12. Isaiah 24: 1-12; 29: 13-24; 52, 53. Jer. 18, 31. Ezek. 18: 19-32; 26, 37. Daniel 2, 3, 5. Micah 4: 1-7. Malachi 3, 4. Matt. 5, 6, 7, extracts, 11: 1-15; 18, 20: 1-16; 21: 33-41; 24, 25, extracts; Mark 10: 13-21. Luke 1: 46-56, 67-69; 6: 20-49; 10: 1-20; 16: 19-31.

John 1: 1-14, 15-36; 3: extracts; 11, extracts; extracts from 14, 15, 16, 17, 21: 15-22.

Acts 7, extracts; 17: 22-31; 26: 1-29. I Cor. 3: 1-9, 12, 13, 15: extracts. Eph. 4: 1-16. Heb. 1, 7: 1-8; 11: extracts, James 2: 14-26; 3.

Rev. 14: 1-11, 20: 1-5; 22: 1-7.

LESSON XIX.

AMERICAN TRADITIONS—CONTINUED.

Topics.

8. Messiah on the Western Hemisphere

9. Culture-Heroes of America.

a. Votan.

b. The Peruvian Messiah.

c. Topiltzin Quetzalcohuatl.

d. Identification of Culture-Heroes with
Book of Mormon Characters.

References.

Pages 291-292.

Pages 293-302.

Pages 294-295.

Pages 295-296.

Pages 296-302.

Page 302.

REVIEW.

1. State in substance the circumstance connected with the appearing of Messiah to the Nephites. 2. What would contribute to the likelihood of these events being preserved in the tradition of the native Americans? 3. What is meant by the term "Culture Heroes?" 4. What are the general characteristics of these heroes? 5. In what several things do the culture heroes resemble prominent Book of Mormon characters? 6. What are the conditions with reference to confusion of native American traditions respecting culture heroes? 7. In what particulars does the culture hero Votan resemble Moriancumer of the Book of Mormon? 8. In what respects does he resemble Nephi? 9. In what does he remind us of Mosiah I? 10. In what way would you reconcile this seeming confusion? 11. What is the Peruvian tradition respecting Messiah? 12. Give the English pronunciation of the name Topiltzin Quetzalcohuatl? 13. What is the significance of the name according to Bancroft? 14. What is the meaning of the name according to Lord Kingsborough? 15. In what respects does Quetzalcohuatl resemble the history and character of the Savior? 16. In what several particulars do the career and character of Quetzalcohuatl parallel the history and character of Christ while among the Nephites? 17. In what respect do the traditions concerning Quetzalcohuatl differ from the character and career of Messiah as described in the Bible? 18. As described in the Book of Mormon? 19. Give a summary of undoubted points of resemblance between Quetzalcohuatl and Messiah.

PRELIMINARY PROGRAM NO. 19.

1. Devotional exercises.
2. Current historical events.
3. Music.
4. Reading or recitation.

The following is a partial list of suitable selections for reading from the Bible. These extracts are chosen because of their sublimity and beauty of language and thought and their adaptability for public reading. There are many other selections as suitable as these, some of which will doubtless occur to class leaders and members.

Bible readings: Genesis, Chapter 1, 22: 1-18; 28: 10-22; 40: 1-23; 45: 1-9; 49: 1-24. Exodus 15: 1-18; 20: 1-17. Deuteronomy: extracts from chapters 28, 30, and 34. Ruth 1: 7-17. I Samuel 2: 1-18. II Samuel 1: 19-27; 12: 19-23; 22: 1-51; 23: 1-7. I Chron. 16: 8-36. Almost any part of the book of Job. Only a few passages are here specified: 38: 1-11. Psalms 1, 14, 19, 23, 24, 42, 48, 51, 53, 90, 95, 96, 117, 125, 147, 150. Prov. 10, 13, 22: 1-6; 26, 28, 31: 10-31. Eccles. 12. Isaiah 24: 1-12; 29: 13-24; 52, 53. Jer. 18, 31. Ezek. 18: 19-32; 26, 37. Daniel 2, 3, 5. Micah 4: 1-7. Malachi 3, 4. Matt. 5, 6, 7, extracts, 11: 1-15; 18, 20: 1-16; 21: 33-41; 24, 25, extracts; Mark 10: 13-21. Luke 1: 46-56, 67-69; 6: 20-49; 10: 1-20; 16: 19-31.

John 1: 1-14, 15-36; 3: extracts; 11, extracts; extracts from 14, 15, 16, 17, 21: 15-22.

Acts 7, extracts; 17: 22-31; 26: 1-29. I Cor. 3: 1-9, 12, 13, 15: extracts. Eph. 4: 1-16. Heb. 1, 7: 1-8; 11: extracts, James 2: 14-26; 3.

Rev. 14: 1-11, 20: 1-5; 22: 1-7.

LESSON XIX.

AMERICAN TRADITIONS—CONTINUED.

| Topics. | References. |
|---|----------------|
| 8. Messiah on the Western Hemisphere | Pages 291-292. |
| 9. Culture-Heroes of America. | Pages 293-302. |
| <i>a.</i> Votan, | Pages 294-295. |
| <i>b.</i> The Peruvian Messiah. | Pages 295-296. |
| <i>c.</i> Topiltzin Quetzalcohuatl. | Pages 296-302. |
| <i>d.</i> Identification of Culture-Heroes with Book of Mormon Characters. | Page 302. |

REVIEW.

1. State in substance the circumstance connected with the appearing of Messiah to the Nephites. 2. What would contribute to the likelihood of these events being preserved in the tradition of the native Americans? 3. What is meant by the term "Culture Heroes?" 4. What are the general characteristics of these heroes? 5. In what several things do the culture heroes resemble prominent Book of Mormon characters? 6. What are the conditions with reference to confusion of native American traditions respecting culture heroes? 7. In what particulars does the culture hero Votan resemble Moriancumer of the Book of Mormon? 8. In what respects does he resemble Nephi? 9. In what does he remind us of Mosiah I? 10. In what way would you reconcile this seeming confusion? 11. What is the Peruvian tradition respecting Messiah? 12. Give the English pronunciation of the name Topiltzin Quetzalcohuatl? 13. What is the significance of the name according to Bancroft? 14. What is the meaning of the name according to Lord Kingsborough? 15. In what respects does Quetzalcohuatl resemble the history and character of the Savior? 16. In what several particulars do the career and character of Quetzalcohuatl parallel the history and character of Christ while among the Nephites? 17. In what respect do the traditions concerning Quetzalcohuatl differ from the character and career of Messiah as described in the Bible? 18. As described in the Book of Mormon? 19. Give a summary of undoubted points of resemblance between Quetzalcohuatl and Messiah.

PRELIMINARY PROGRAM NO. 20.

1. Devotional exercises.
2. Music.
3. Story.

It would be a good idea for some time to be occupied occasionally in the study and consideration of literary form and criticism. This work may be commenced by a member with some experience in literary study, giving a brief criticism of some selection read in the association. This should include a statement of the merits of the selection, as well as a discussion of any faults that may be found in it. But it should have as its object development of literary taste and appreciation.

At first the work may be somewhat crude, but as it progresses, it will become more systematic and satisfactory. The beauties of the various selections of literature will become more and more apparent, as they are studied in the light of friendly criticism; and a better knowledge of literature in general will thus be secured. The work should not be technical, if even it could be so. Some of the simplest rules of literary criticism should be applied, and this easy beginning will give the work interest for those whose knowledge of the elements of good writing is not extensive.

Friendly criticism—and all this criticism should be friendly—is always beneficial. It may not only be applied to the literary selections rendered in the associations, but to other exercises, as well. If accepted in the spirit of friendliness, it will do a great deal of good. Those who deliver addresses, and perform other work in the meetings, should always be ready to receive friendly criticism, and profit by it. If they do, they will develop a much more correct style of language and delivery than would be possible without it. And, whether they are criticised by the other members of the association or not, they should at least apply these rules of criticism to their own work. It is a manifestation of improper temper, for one to take offense at the friendly criticism of another.

The principal object of this work is to form an introduction to literary study. It is probable that literature will form one of the courses of study in the Mutual Improvement Associations in the future, and it is well that a beginning in this direction be made now.

LESSON XX.

HEBREW ORIGIN OF THE NATIVE AMERICAN RACES.

Topics.

1. Views of Garcia.
2. Views of Lord Kingsborough.
3. Views of James Adair.

References.

- Pages 303-4
Pages 304-6.
Pages 306-7.
-

REVIEW.

1. In what way would the establishment of the Hebrew origin of the native American race affect the evidence of the truth of the Book of Mormon? 2. Of what race were the Jaredites (See Manual 1903-4 p. 95 and note)? 3. Of what descent were the Nephites and Lamanites? 4. Of whom were the colony of Mulek descendants? 5. What requirement with respect to race on the American continents do these several Book of Mormon facts make necessary? 6. In what way could confusion of race take place on the American continent notwithstanding the inferences to be drawn from Book of Mormon facts with reference to race? 7. Who are the chief authorities for the theory of the Hebrew origin of Native American races? 8. Summarize the principal evidences offered by Garcia for the Hebrew origin of the American race? 9. What additional evidence is given by Lord Kingsborough to those cited by Garcia? 10. What are the limitations to Adair's work? 11. What are the points of evidence for Hebrew origin given by Adair that are different from or in addition to those given by Garcia and Kingsborough? 12. How firmly, in your opinion, do these evidences establish the fact of Hebrew origin of American races?

PRELIMINARY PROGRAM NO. 21.

1. Devotional exercises.
2. Current historical events.
3. Vocal selection.
4. Recitation.

A list is here given of suitable selections for reading from the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price. As was said in connection with the Bible list, others as suitable are to be found, but these are offered in order to arouse an interest in scripture reading:

Book of Mormon:—1 Nephi 30: 8; 2 Nephi 2: 11-16; extracts from Mosiah 2 and 3; Mos. 12: 20-37; extracts from Alma 11, extracts from Alma 30, Alma 34: 17-27, 28-41, extracts from Alma 36, 42, Alma 53: 10-23; 56: 45-57; extracts from Helaman 13-16. 3 Nephi 10; 11: 1-12; 17: 7-25. Mormon 6: 15-22, extracts from Mormon 8 and 9. Ether 2: 8-12; 3: 6-16; 13: 4-12, extracts from Moroni 7-10.

Doctrine and Covenants:—Extracts from the lectures on faith; from sec. 1; 7; 19: 10-20; 26: 13-36, extracts from 43; 45: (extracts); 68; (extracts); parts of 76; extracts from 84; 87; parts of 88; 89; parts of 93; extracts from 98; 101: 22-38; extracts from 107; parts of dedicatory prayer, sec. 109; 110; 119; extracts from sections 121-123.

Pearl of Great Price:—Book of Moses: extracts from 1; 4: 1-16; 5: 4-12; 6: 26-29; 7: 18-27; 58-69; Book of Abraham: 3: 22-28; Writings of Joseph Smith: extracts from chapter 3.

It is well to call attention again to the fact that the passages here suggested are only a few of the suitable ones from these books of scripture, and that many others as choice as these may be found there. And we desire again to emphasize the statement that great care should be taken in culling passages from the scriptures, and in giving proper expression to the selections in the reading. Of all exercises in the association meetings, the greatest care should be taken that this is attended with proper reverence.

LESSON XXI.

HEBREW ORIGIN OF THE NATIVE AMERICAN RACES— CONTINUED.

Topics.

4. Discoveries of Hebrew Relics.

- a.* The Pittsfield Parchment.
- b.* The Newark Tablet.
- c.* The Cincinnati Gold Plate.
- d.* The Kinderhook Plates.
- e.* The Tuccabatchey Plates.

References.

- Pages 308-314.
 - Page 308.
 - Pages 309-310.
 - Pages 310-311.
 - Pages 311-312.
 - Pages 313-314.
-

REVIEW.

1. State how and where the Pittsfield Hebrew parchment was found.
2. How would you account for the existence of such a relic in such a place?
3. Is it possible that the relic could have been buried in this place by a modern Jew?
4. Would there be anything inconsistent with its being a Nephite relic?
5. Are the passages of scripture written on the parchment such as a Hebrew would likely prize and desire to have at hand for frequent reference?
6. Could there likely be any mistake as to the characters being Hebrew?
7. Are the Ten Commandments as given to the Hebrews in general to be found in the Book of Mormon?
8. Of what are the Ten Commandments a generalization?
9. Is it likely that this generalization of God's law would, to the Hebrews, be a precious part of the scriptures among the Hebrews, including the Nephites?
10. In what way would the Nephites be acquainted with the Ten Commandments of God to Moses?
11. What evidence have you that it was customary with the Nephites to multiply copies of the scriptures in their possession?
12. What limitations were placed upon the Nephites with reference to the translation of the Jaredite writings discovered by them?
13. At what depth under ground was the Cincinnati gold plate, referred to in the body of the manual, found?
14. Is there any possibility of that gold plate and the engraving upon it being of modern origin?
15. What was the authority that pronounced the engraving Hebrew?
16. If the story of the discovery of this plate be true, and the characters Hebrew, in what way does it support the truth of the Book of Mormon?
17. What is your impression concerning the story of the Kinderhook plates?
18. What effect does the alleged statement of W. Fulgate have upon the

story of the discovery of the Kinderhook plates? 19. How is the story of the discovery of the Kinderhook plates affected by the statement of the Prophet Joseph Smith respecting them? 20. How would you account for the presence of the Egyptian in America? 21. What other evidence for the existence of metallic plates may be cited? 22. In what way does the discovery of these Hebrew relics affect the claims of the Book of Mormon?

PRELIMINARY PROGRAM NO. 22.

1. Devotional exercises.
2. Music.
3. Summary of important historical events of the year.*
4. Reading or recitation.

*Ten minutes of this session may be occupied in naming, without comment, the most important historical developments of the year. This will serve to unify the various events treated during the progress of the season's work, showing their relationship to each other as to cause and effect. In brief style, this summary should be gone over within the time here allotted. Special mention should be made of any continuous event or series of events that has wrought important changes in the history or condition of nations; as, for example, a great war, extension or loss of national prestige, etc. So also, if any great changes have occurred, locally or nationally, they should be named. The value of this exercise will consist in its completeness, brevity, and conciseness.

LESSON XXII.

MISCELLANEOUS EVIDENCES.

| Topics. | References. |
|---|----------------|
| 1. Ancient Battlefields in Central and Western New York. | Pages 315-318. |
| <i>a.</i> Fortifications. | Pages 315-318. |
| <i>b.</i> Weapons and human remains. | Pages 315-318. |
| 2. Book of Mormon Incidents and Nephite Customs Confirmed by Native American Traditions. | Pages 319-323. |
| <i>a.</i> Eating raw flesh. | Page 319. |
| <i>b.</i> Treatment of prisoners of war. | Pages 319-321. |
| <i>c.</i> Burying weapons of war. | Page 321. |
| <i>d.</i> Hagoth's migrations. | Pages 321-323. |

REVIEW.

1. What great events took place around the Hill Cumorah—Ramah of the Jaredites? 2. What character of evidence may we expect to find in western New York if the Book of Mormon statement of events that took place about Cumorah be true? 3. About where is the junction of the Susquehannah and Chemung rivers? 4. About what is the distance of this junction from the Hill Cumorah? 5. What ancient works indicating fortifications are here? 6. What is the nature of antiquities found in Pompey, Onondaga county? 7. About what distance is this point from Cumorah? 8. Is there any more reason for ascribing these fortifications and the contents of the mounds to the Scandinavians than to the Nephites? 9. What opinion may justly be formed as to the antiquity of the mounds and fortifications about Pompey and Auburn? 10. What reasons lead modern writers to ascribe a comparatively recent date for the construction of these fortifications and mounds in Central and western New York? 11. What counter claims may reasonably be made for a more ancient date for the erection of these fortifications? 12. What barbarous custom obtained among the Lamanites with respect to food? 13. What native American tradition makes clear that such a custom obtained even in Toltec times? 14. What custom obtained among the Lamanites in the matter of prisoners of war? 15. What custom among

the Aztecs seems to have been perpetuated from this circumstance? 16. What is the probable origin of the native American custom of burying the hatchet as a token of peace? 17. What effect upon the traditions of the native Americans would the circumstance of Hagoth's migrations by means of shipping be likely to have? 18. What confirmation of this circumstance seems to exist in the traditions of the natives of Tehuantepec? 19. Of California?

PRELIMINARY PROGRAM NO. 23.

1. Devotional exercises.
2. Summary of scientific discoveries.*
3. Music.

*A brief summary of the most important scientific discoveries during the year, will be of great interest in this program. It should be given in much the same way as the historical summary discussed in the preceding program. In order to make this exercise effective, some member or members should keep account, during the season, of scientific progress reported at various times, making the summary and review complete.

LESSON XXIII.

MISCELLANEOUS EVIDENCES—CONTINUED.

| Topics. | References. |
|--|----------------|
| 3. Native American Race-Unity. | Pages 323-326. |
| <i>a.</i> Physical similarities. | Pages 323-324. |
| <i>b.</i> Similarity of languages. | Pages 324-326. |
| 4. Book of Mormon Not Founded on Other Works of American Antiquities. | Pages 326-327. |
| 5. Value of the Evidence of American Antiquities. | Page 328. |

REVIEW.

1. What are the requirements of the Book of Mormon as to race unity? 2. What exceptions to race unity may be frankly conceded? 3. What are the physical evidences of unity of race among the native Americans? 4. What are the evidences of race unity from architectural remains, customs, traditions, etc? 5. What are the linguistic evidences of racial unity among the native Americans? 6. What question may reasonably arise on the remarkable agreement between Book of Mormon historical events, customs of Book of Mormon peoples, and the traditions and customs of the native Americans? 7. What likelihood is there that Joseph Smith or his associates would be sufficiently acquainted with American antiquities to make the Book of Mormon conform to them? 8. What works then existed in English on the subject of American antiquities that might possibly have been within the reach of Joseph Smith and his associates? 9. Is there any evidence at all that Joseph Smith and his associates knew anything about any of these works? 10. What is the value of the evidence of American antiquities to the truth of the Book of Mormon? 11. Are the claims we set forth for the force of this evidence within the range of facts presented?

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Nightingale Song, Zeller.
Not a Sparrow Falleth, Abt.
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NEW WITNESSES FOR GOD

II.

THE BOOK OF MORMON.

PART III.

The Evidence of the Truth of the Book of Mormon.

CHAPTER XIV.

CLASSIFICATION OF EVIDENCES.

The evidences to be presented for the truth of the Book of Mormon naturally separate into two great divisions, each of which will admit of a number of subdivisions. The two great divisions of the evidence are:

External Evidences.

Internal Evidences.

Taking up these great divisions in their order I shall consider the External Evidences under two heads, namely:

Direct External Evidence.

Indirect External Evidence.

Of course by evidences in general I mean those facts or things which either directly or indirectly, considered separately or collectively, constitute proof of the truth to be contended for in these pages—the truth of the Book of Mormon. By external evidences I mean those facts outside of the Book of Mormon itself, which tend to establish its truth; such as the testimony of the Special Witnesses whom God raised up and qualified by direct revelation to them to testify of the truth of the Book of Mormon. Also the testimony of those who by reason of seeing and handling the Nephite plates were made competent to testify of their existence and appearance; the agreement between the Book of Mormon location of ancient American centres of civilization and the existence of the ruins of temples, pyramids, mounds, works of old fortifications, roadways and cities—in a word the evidence of American archaeology—the evidences of the traditions and customs of the aboriginal inhabitants of America found in possession of the land at the advent of the Europeans, and who are in large part the descendants of the enlightened people of whom the Book of Mormon is an abridged history; the evidences to be found in the revelations, prophecies, and promises of the Hebrew scriptures—the evidence of the Bible, in other words, to the truth of the Book of Mormon; the institutions, and, in a way, the religion to which the Book of Mormon may be said to have given birth—the testimony which The Church of Jesus Christ of Latter-day Saints bears to the truth of the Book of Mormon.

By internal evidences I mean those facts which may be gathered from the book itself; from its structure, and the consistency of its language with the theory of its construction; from its doctrines and their agreement with the revelations of God in the Jewish scriptures; from its moral tone and teaching; from the manner in which it interlocks with the history of the past, and is entwined with the future purposes of God as made known in the revelations of God to man; from the fulfillment of its prophecies and promises; from the general character of its contents, the truths it emphasizes, and the importance of its message to mankind.

I shall have occasion in this part of my treatise to speak of direct and indirect evidences; of positive and presumptive evidences; but all this will be developed as the statement of the evidences and the argument proceed. I would say, however, before closing these preliminary remarks, that it is not my intention to rely upon any one branch of the evidence to establish the truth of the Book of Mormon; it is intended that the evidence shall be cumulative; and I certainly hope by a careful consideration of all the evidence external and internal, direct and indirect under each division, to so establish the truth of the Book of Mormon that all fair minded people will see reasonable grounds for their faith in it as an additional volume of Holy Scripture, another Witness for the truth as it is in Christ Jesus our Lord.

CHAPTER XV.

DIRECT EXTERNAL EVIDENCES.

THE TESTIMONY OF THE THREE WITNESSES.

In the mouth of two or three witnesses shall every word be established.—Paul.

Of the external evidences to the truth of the Book of Mormon, the testimony of the Three Witnesses is of first importance. Speaking in the way of prophecy the first Nephi says:

“At that day when the book shall be delivered unto the man of whom I have spoken,^a the book shall be hid from the eyes of the world, that none shall behold it save it be that Three Witnesses shall behold it by the power of God, besides him to whom the book shall be delivered;^b and they shall testify to the truth of the book and the things therein. And there is none other which shall view it, save it be a few according to the will of God, to bear testimony of his word unto the children of men; for the Lord God hath said, that the words of the faithful should speak as if it were from the dead. Wherefore the Lord God will proceed to bring forth the words of the book; and in the mouth of as many witnesses as seemeth him good, will he establish his word; and wo be unto him that rejecteth the word of God.”^c

Moroni who had in his care the Book of Mormon, who was God's messenger to Joseph Smith and gave into his possession the gold plates from which the book was translated, says, in his abridgment of the book of Ether, addressing the one who should be commissioned to translate the Nephite Record:—

“And behold ye may be privileged that ye may show the plates unto those who shall assist to bring forth this work. And unto three shall they be shown by the power of God; wherefore they shall know of a surety that these things are true. And in the mouth of Three Witnesses shall these things be established; and the testimony of Three, and this work—in the which shall be shown forth the power of God, and also his word, of which the Father, and the Son, and the Holy Ghost beareth record—and all this shall stand as a testimony against the world at the last day.”^d

From these passages in the Book of Mormon itself, it appears that there are to be two classes of special witnesses to its truth, besides the one who shall bring forth the book:

I. Three Witnesses shall behold the plates of the record “by the power of God.”

II. A “few” others, according to the will of God, shall behold them, that they may bear testimony to the word of God unto the children of men.

There seems to be indicated this distinction between the first and

^a Having reference to the man who should bring forth the Nephite Record to the world, that is, to Joseph Smith.

^b That is, Joseph Smith.

^c II Nephi ch. xxvii: 12-14.

^d Ether ch. v: 2-44.

second class of these witnesses—between the “Three” and the other “Few:” the first are to see the plates under some circumstance attended by a demonstration of the power of God; while no promise of such a demonstration is given to the second class.

As these special witnesses are to be from among those who shall assist in bringing forth the work, meaning the Book of Mormon, it is not surprising that Oliver Cowdery, David Whitmer and Marin Harris should desire to be the Three especial Witnesses spoken of in the record, as they were most prominent in assisting to bring forth the work. They besought the Prophet Joseph Smith, therefore, to inquire of the Lord if they might attain unto this honor, and for an answer the following revelation was received for them:

“Behold, I say unto you, that you must rely upon my word, which, if you do with full purpose of heart, you shall have a view of the plates, and also the breast plate, the sword of Laban, the Urim and Thummim, which were given to the brother of Jared^e upon the mount when he talked with the Lord face to face, and the miraculous directors^f which were given to Lehi while in the wilderness on the border of the Red Sea; and it is by your faith that you shall obtain a view of them, even by that faith which was had by the prophets of old

“And after you have obtained faith, and have seen them with your eyes, you shall testify of them by the power of God; and this you shall do that my servant Joseph Smith may not be destroyed, that I may bring about my righteous purposes unto the children of men in this work. And ye shall testify that you have seen them, even as my servant Joseph Smith, Jr., has seen them; for it is by my power that he has seen them, and it is because he had faith; and he has translated the book, even that part which I have commanded him; and as your Lord and your God liveth, it is true.

“Wherefore, you have received the same power, and the same faith, and the same gift like unto him; and if you do these last commandments of mine which I have given you the gates of hell shall not prevail against you for my grace is sufficient for you and you shall be lifted up at the last day. And I, Jesus Christ, your Lord, and your God, have spoken it unto you, that I might bring about my righteous purposes unto the children of men.”^g

As soon as the translation of the Book of Mormon was completed, the prophet Joseph dispatched a messenger from the home of the Whitmers, at Fayette, near Waterloo, in Seneca county, to his parents still living at Manchester, with the pleasing intelligence that the work of translation was completed, and asked them to come to him. This information they conveyed to Martin Harris, who determined to accompany the prophet's parents to the home of the Whitmers. Accordingly

^e The great prophet who led a colony from the Tower of Babel to the western hemisphere.

^f This was a curious instrument called by the Nephites “Liahona.” It was found by the prophet Pehi at the door of his tent one morning, in the wilderness, not long after the departure of his colony from Jerusalem. It was a round ball of fine brass with two spindles in it, one of which indicated the course to be traveled by the colony. But the instrument worked according to the faith and diligence with which the colony gave heed to it. From time to time also there appeared upon it written instructions or reproofs according as the colony required the one or the other.

^g History of The Church, Vol. I, p. 53, and also Doc. and Cov. Sec. xvii.

the little party started the next morning, and before sun set met with the Prophet and Oliver Cowdery at the residence of Peter Whitmer, the father of David.^b According to the statement of Lucy Smith, mother of the Prophet,^c it was the day following the arrival of the above party from Manchester that the Three Witnesses obtained their view of the plates, but neither in her work nor in any of our annals is the date of the occurrence given. Lucy Smith, however, relates the following circumstance connected with Martin Harris becoming one of the Three Witnesses: "The next morning (i. e. following the arrival of the party from Manchester), after attending to the usual services, namely, reading, from the scriptures, singing, and praying, Joseph arose from his knees, and approaching Martin Harris with a solemnity that thrills through my veins to this day, when it occurs to my recollection, said: 'Martin Harris, you have got to humble yourself before your God this day, that you may obtain a forgiveness of your sins. If you do, it is the will of God that you should look upon the plates, in company with Oliver Cowdery and David Whitmer.'"^d

• When the pride, egotism, and stubbornness of Martin Harris is taken into account, this preliminary admonition of the Prophet to him is eminently fitting and necessary and in harmony with all the circumstances of his character and the subsequent facts to be related.

"In a few minutes after this," continues Lucy Smith, "Joseph, Martin, Oliver, and David, repaired to a grove, a short distance from the house, where they commenced calling upon the Lord, and continued in earnest supplication, until He permitted an angel to come down from His presence and declare to them, that all Joseph had testified of concerning the plates was true. When they returned to the house, it was between three and four o'clock p. m. Mrs. Whitmer, Mr. Smith and myself were sitting in a bedroom at the time. On coming in Joseph threw himself down beside me, and exclaimed: 'Father, mother, you do not know how happy I am; the Lord has now caused the plates to be shown to three more besides myself. They have seen an angel, who has testified to them, and they will have to bear witness to the truth of what I have said, for now they know for themselves that I do not go about to deceive the people, and I feel as if I was relieved of a burden which was almost too heavy for me to bear, and it rejoices my soul, that I am not any longer to be entirely alone in the work. Upon this Martin Harris came in: he seemed almost overcome with joy, and testified boldly to what he had both seen and heard. And so did David and Oliver, adding, that no tongue could express the joy of their hearts, and the greatness of the things which they had both seen and heard.'"^e

From this statement it will be seen that the Prophet and the Three Witnesses were from some time in the morning until three or four o'clock in the afternoon, in obtaining the testimonies.

The Prophet's own account of the circumstances attendant upon the revelation to the Three Witnesses, is both interesting and important.

^b History of the Prophet Joseph (by Lucy Smith) ch. xxxi.

^c Ibid.

^d Joseph Smith the Prophet (by Lucy Smith) ch. xxxi.

^e Ibid. ch. xxxi.

After making reference to the revelation already quoted, which promised the three men named, Cowdery, Whitmer and Harris, that they should view the plates of the Book of Mormon, and the other sacred things named, the Prophet in his history says:

“Not many days after the above commandment was given, we four, viz., Martin Harris, David Whitmer, Oliver Cowdery and myself, agreed to retire into the woods, and try to obtain by fervent and humble prayer, the fulfillment of the promises given in the revelation, that they should have a view of the plates, etc. We accordingly made choice of a piece of woods convenient to Mr. Whitmer's house, to which we retired, and having knelt down we began to pray in much faith to Almighty God to bestow upon us a realization of these promises. According to previous arrangements, I commenced by vocal prayer to our heavenly Father, and was followed by each of the rest in succession. We did not, however, obtain any answer or manifestation of the divine favor in our behalf. We again observed the same order of prayer, each calling on and praying fervently to God in rotation, but with the same result as before. Upon this our second failure, Martin Harris proposed that he should withdraw himself from us, believing, as he expressed himself, that his presence was the cause of our not obtaining what we wished for; he accordingly withdrew from us, and we knelt down again, and had not been many minutes engaged in prayer, when presently we beheld a light above us in the air of exceeding brightness; and, behold, an angel stood before us; in his hands he held the plates which we had been praying for these to have a view of; he turned over the leaves one by one, so that we could see them and discover the engravings thereon distinctly. He then addressed himself to David Whitmer, and said, ‘David, blessed is the Lord, and he that keeps His commandments.’ When immediately afterwards, we heard a voice from out of the bright light above us, saying: ‘These plates have been revealed by the power of God, and they have been translated by the power of God. The translation of them which you have seen is correct, and I command you to bear record of what you now see and hear.’

“I now left David and Oliver, and went in pursuit of Martin Harris, whom I found at a considerable distance fervently engaged in prayer. He soon told me, however, that he had not yet prevailed with the Lord, and earnestly requested me to join him in prayer, that he also might realize the same blessings which we had just received. We accordingly joined in prayer, and ultimately obtained our desires, for before we had yet finished, the same vision was opened to our view, at least it was again to me, and I once more beheld and heard the same things, whilst at the same moment Martin Harris cried out, apparently in ecstasy of joy, ‘Tis enough; mine eyes have beheld,’ and jumping up, he shouted hosannah, blessing God and otherwise rejoiced exceedingly.”¹

Concerning the manner in which the plates and other sacred things were shown to him, beyond what is stated in the testimony of the Three Witnesses published in the first and every subsequent edition of the Book of Mormon, Oliver Cowdery, so far as I know, has left nothing on record further than to say: “I beheld with my eyes and handled with my hands the gold plates from which it (the Book of Mormon) was transcribed. I also saw with my eyes and handled with my hands the holy interpreters (the Urim and Thummim).”^m

Martin Harris, so far as any direct personal statement is concerned, is also silent as to the manner in which the plates were shown to them, but Elder Edward Stevenson, of the First Council of the Seventy of the

¹ History of The Church, Vol. I, pp. 54, 55.

^m Statement by Oliver Cowdery, Deseret News of 13th April, 1859.

Church, who was much interested in Mr. Harris during the closing years of that gentleman's life, states that at a gathering of friends at his (Stevenson's) house in Salt Lake City, Harris was asked to explain the manner in which the plates containing the characters of the Book of Mormon were exhibited. "Brother Harris," says Elder Stevenson, "said that the angel stood on the opposite side of the table on which were the plates, the interpreters, etc., and took the plates in his hand and turned them over. To more fully illustrate this to them, Brother Martin took up a book and turned the leaves over one by one. The angel declared that the Book of Mormon was correctly translated by the power of God, and not of man, and that it contained the fullness of the Gospel of Jesus Christ to the Nephites, who were a branch of the House of Israel and had come from the land of Jerusalem to America. The Witnesses were required to bear their testimony of these things, and of this open vision, to all people, and he [Harris] testified not only to those present, but to all the world, that these things were true, and before God, whom he expected to meet in the day of judgment, he lied not."^a

David Whitmer made a statement to Elders Orson Pratt and Joseph F. Smith in the course of an interview at Richmond, Missouri, on the 7th of September, 1878, in which he gives quite a minute description of the manner in which the plates and the other sacred things were shown to himself and Oliver Cowdery in the presence of Joseph Smith. Mr. Whitmer's account of the event as related by Elders Pratt and Smith is as follows:

"Elder Orson Pratt—Do you remember what time you saw the plates?"

"David Whitmer—It was in June, 1829—the latter part of the month, and the eight witnesses saw them, I think, the next day or the day after (i. e. one or two days after). Joseph showed them the plates himself, but the angel showed us (the Three Witnesses) the plates, as I suppose to fulfil the words of the book itself. Martin Harris was not with us at this time; he obtained a view of them afterwards (the same day). Joseph, Oliver and myself were together when I saw them. We not only saw the plates of the Book of Mormon but also the brass plates, the plates of the Book of Ether, the plates containing the records of the wickedness and secret combinations of the people of the world down to the time of their being engraved, and many other plates. The fact is, it was just as though Joseph, Oliver and I were sitting just here on a log, when we were overshadowed by a light. It was not like the light of the sun nor like that of a fire, but more glorious and beautiful. It extended away round us, I cannot tell how far, but in the midst of this light about as far off as he sits (pointing to John C. Whitmer, sitting a few feet from him), there appeared as it were, a table with many records for plates upon it, besides the plates of the Book of Mormon, also the sword of Laban, the directors—i. e., the ball which Lehi had, and the interpreters. I saw them just as plain as I see this bed (striking the bed beside him with his hand), and I heard the voice of the Lord, as distinctly as I ever heard anything in my life, declaring that the records of the plates of the Book of Mormon were translated by the gift and power of God."

"Elder Orson Pratt—Did you see the angel at this time?"

"David Whitmer—Yes, he stood before us. Our testimony as record-

^a Letters of Edward Stevenson to Mill Star, Vol XLVIII, pp. 367-389.

ed in the Book of Mormon is strictly and absolutely true, just as it is there written.”^o

As a result of this revelation given under such remarkable circumstances and demonstrations of the power of God, the Three Witnesses who had viewed the plates and the engravings thereon, and who had heard the voice of God from the midst of the glorious light surrounding them at the time declare that the plates had been translated by the gift and power of God—published the following statement to the world.

THE TESTIMONY OF THREE WITNESSES.

Be it known unto all nations, kindreds, tongues, and people unto whom this work shall come that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shewn unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvelous in our eyes, nevertheless the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment-seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

Olinus Cowdery
David Whitmer
Martin Harris

^o Mill. Star, Vol. XL., Nos. 49, 50, report of Pratt and Smith, is signed by them and bears date of Sept. 17th, 1878.

This testimony was published in the first and in every subsequent edition of the Book of Mormon. It has never been refuted. From the very nature of the testimony it cannot be refuted. No one can rise up and say these men did not receive this revelation; that they did not see an angel from heaven; that he did not show to them the plates; that they did not see the glorious light in which the angel stood; that they did not hear the voice of God say that the translation of the record was true, and was accomplished by the gift and power of God. No one can say any one of these things. An argument may be formulated against the probability of such an occurrence. It may be alleged that their reputation in the community where they lived was such that they are unworthy of belief. All this may be done, nay, it has been done; but no one can stand up and say that he knows what they say is not true.

CHAPTER XVI.

DIRECT EXTERNAL EVIDENCES—THE THREE WITNESSES—OLIVER COWDERY.

The Witnesses themselves always adhered to the truth of their statements. They never denied what they in their now celebrated testimony so solemnly affirmed. It was reported at different times during their life time that the Witnesses had denied their testimony, and such statements are to be found in the earlier editions of such standard works as the American Encyclopaedia and in the Encyclopaedia Britannica. It is evident that the reports about Oliver Cowdery denying his testimony obtained some credence even among the Saints at Nauvoo; for in the "Times and Seasons," published by The Church at Nauvoo, one J. H. Johnson in some verses written by him maintaining the fact that the truth stands fast though men may be untrue to it, says:

—"Or prove that Christ was not the Lord
Because that Peter cursed and swore,
Or Book of Mormon not His word
Because denied by Oliver."^p

But notwithstanding all this, the fact remains that Oliver Cowdery never denied his testimony to the truth of the Book of Mormon. Whatever his delinquencies in other respects; whatever his grievances, real or imagined; in the Church, and even while out of it, he was true, to his honor be it said, to his testimony to the Book of Mormon. Living he affirmed it, and when dying he renewed the affirmation. It must be said of him that notwithstanding the high favors which God granted him—the favor of being one of these Three especial Witnesses, blessed to see the Nephite plates and the sacred things connected with them under such a remarkable display of God's presence and power; favored to receive with the prophet the ministrations of angels who ordained them both to the Aaronic and Melchisedek priesthood;^q and favored afterwards to behold in open vision in the Kirtland Temple the Savior himself, and a number of angels who came on that occasion to restore to earth through these men the keys of authority and power which they held;^r favored to be the second Elder of the Church of Christ, and the first to make public proclamation of the restored Gospel—notwithstanding all this, I repeat, it must be said of him that he possessed defects of character^s which enabled the adversary of men's souls to so far prevail

^p "Times and Seasons," Vol II: p. 482.

^q See "New Witness for God," Vol. I, ch. xi.

^r See "New Witness for God," Vol. I: ch. xi., also Doc. and Cov., Sec. cx.

^s That the Prophet Joseph understood the defects in the character of Oliver Cowdery is evident from some remarks he records in his journal concerning him, under date of December 18th, 1833. They are as follows: "Blessed of the Lord is brother Oliver, nevertheless there are two evils in him that he must needs forsake or he cannot altogether escape the buffetings of the adversary. If he forsake these evils he shall be for-

against him that he transgressed some of the laws of God and lost his high station. He was excommunicated from The Church for his sins,[†] and for a time stood as a stranger to the Saints, an outcast from Israel; but in those dark days he still remained true to his testimony.

In October, 1848, after an absence of about eleven years, Oliver Cowdery returned to the Church. At that time the movement of the Church to the Rocky Mountains was under way. A large number of the Saints were temporarily located at Kaneshville (now Council Bluffs) Iowa, and on the 21st of October of the year above given, a special conference was called, presided over by Elder Orson Hyde, of the Council of the Apostles, in which the case of Oliver Cowdery was considered. Before that conference at which some two thousand Saints were present,[‡] Oliver Cowdery said:

“Friends and Brethren—My name is Cowdery, Oliver Cowdery. In the early history of this Church I stood identified with her, and one in her councils. True it is that the gifts and callings of God are without repentance; not because I was better than the rest of mankind was I called; but, to fulfill the purposes of God, He called me to a high and holy calling.

“I wrote, with my own pen, the entire Book of Mormon (save a few pages) as it fell from the lips of the Prophet Joseph Smith, as he translated it by the gift and power of God, by the means of the Urim and Thummim, or, as it is called by that book, ‘holy interpreters.’ I beheld with my eyes, and handled with my hands, the gold plates from which it was transcribed. I also saw with my eyes and handled with my hands the ‘holy interpreters.’ That book is true. Sidney Rigdon did not write it. Mr. Spaulding did not write it. I wrote it myself as it fell from the lips of the Prophet. It contains the everlasting gospel, and came forth to the children of men in fulfillment of the revelations of John, where he says he saw an angel come with the everlasting gospel to preach to every nation, kindred, tongue and people. It contains principles of salvation; and if you, my hearers, will walk by its light and obey its precepts, you will be saved with an everlasting salvation in the kingdom of God on high. Brother Hyde has just said that it is very important that we keep and walk in the true channel, in order to avoid the sand-bars. This is true. The channel is here. The holy priesthood is here.

given, and shall be made like unto the bow which the Lord hath set in the heavens; he shall be a sign and an ensign unto the nations. Behold he is blessed of the Lord for his constancy and steadfastness in the work of the Lord; wherefore, he shall be blessed in his generation, and they shall never be cut off, and he shall be helped out of many troubles; and if he keep the commandments, and hearken unto the counsel of the Lord, his rest shall be glorious.” (History of The Church, Vol. I, p. 465.) It will be observed that the promises herein made to Oliver Cowdery are based upon conditions which I have indicated by printing in italics. That the conditions were not at least altogether complied with is well known, and is further witnessed by the fact that Oliver did not escape the buffetings to which the Prophet alludes. Still from out of this mist of human frailty, stands clear and strong the virtue which constituted him so dauntless a witness for the truth of God. “Behold he is blessed of the Lord for his constancy and steadfastness in the work of the Lord.” Still he lost his station in The Church, and that which had been conferred upon him was finally given to Hyrum Smith, brother of the Prophet. Doc. and Cov., Sec. 124: 95.

[†] Mill. Star, Vol. XVI: 133.

[‡] Mill. Star, Vol. XI, p. 14.

"I was present with Joseph when an holy angel from God came down from heaven and conferred on us, or restored, the lesser or Aaronic priesthood, and said to us, at the same time, that it should remain upon the earth while the earth stands.

"I was also present with Joseph when the higher or Melchisedek priesthood was conferred by holy angels from on high. This priesthood we then conferred on each other, by the will and commandment of God. This priesthood, as was then declared, is also to remain upon the earth until the last remnant of time. This holy priesthood, or authority, we then conferred upon many, and is just as good and valid as though God had done it in person.

"I laid my hands upon that man—yes, I laid my right hand upon his head (pointing to Brother Hyde), and I conferred upon him the priesthood, and he holds that priesthood now. He was also called through me, by the prayer of faith, an Apostle of the Lord Jesus Christ."

This speech was reported by Bishop Ruben Miller, who was present at the meeting where Cowdery spoke, and noted down in his journal at the time what was said, though his notes, it must be remarked, were not published until several years later.^v The circumstance of Cowdery's return and the spirit of his speech is also supported by other testimony. In a letter dated at Cambridge Port, U. S. A., December 26th, 1848, Wilford Woodruff—at the time one of the Twelve Apostles and subsequently President of the Church—writing to Orson Pratt, then president of the British Mission, said:

"Dear Brother Pratt—I received a letter from Elder Hyde saying that Oliver Cowdery had come to the Bluffs with his family; had made satisfaction to the Church who had voted to receive him into the Church by baptism; and Elder Hyde expected to baptize him the next day. He was assisting Elder Hyde to put the press in operation for printing, expected to send forth the "Frontier Guardian" soon. I was truly glad to hear this, as Oliver Cowdery was the first person baptized into this Church under the hands of Joseph, and is capable of doing good in the kingdom of God; I was truly glad to hear he had returned to the fold."^w

The Star which published this letter was issued February 1st, 1849.

George A. Smith, writing from Council Bluffs under date of October 31st, 1848, ten days after Cowdery's speech before the conference, writes to Orson Pratt of this meeting:

"Oliver Cowdery, who had just arrived from Wisconsin with his family, on being invited, addressed the meeting. He bore testimony in the most positive terms of the truth of the Book of Mormon—the restoration of the priesthood to the earth, and the mission of Joseph Smith as the prophet of the last days; and told the people if they wanted to follow the right path, to keep the main channel of the stream—where the body of The Church goes, there is the authority; and all these lo here's and lo there's have no authority; but this people have the true and holy priesthood; 'for the angel said unto Joseph Smith, Jr., in my hearing, that this priesthood shall remain on the earth unto the end.' His testimony produced quite a sensation among the gentlemen present, who did not belong to the Church, and it was gratefully received by all the Saints. Last evening (Oct. 30th.) President Hyde and myself spent the evening with Brother Cowdery. He had been cut off from the Church by a council; had withdrawn himself from it; stayed away eleven years; and now came back, not expecting to be a leader, but wished to be a

^v Namely, 13th of April, 1859. See Deseret News of that date.

^w Mill. Star, Vol. XI, p. 43.

member and have part among us. He considered that he ought to be baptized; and did not expect to return without it. He said that Joseph Smith had fulfilled his mission faithfully before God until death; he was determined to rise with the Church, and if it went down he was willing to go down with it. I saw him today, told him I was going to write to you. He sends his respects to you; he says, 'tell Brother Orson I am advised by the brethren to remain here this winter, and assist Brother Hyde in the printing office, and as soon as I get settled I will write him a letter.' I remain, as ever, your brother in the kingdom of patience. (Signed) GEORGE A. SMITH.*

The "Star" in which this letter was published was issued January 1st, 1849, a little more than two months after Cowdery's speech already quoted.

Oliver Cowdery had been excommunicated by the action of a High Council of The Church some ten years before, and it was held by some that he could only be restored by the action of a High Council.^y Such a council was therefore called. In the course of its proceedings Oliver said:

"Brethren, for a number of years I have been separated from you. I now desire to come back. I wish to come humbly and to be one in your midst. I seek no station. I only wish to be identified with you. I am out of the Church. I am not a member of the Church, but I wish to become a member of it. I wish to come in at the door. I know the door. I have not come here to seek precedence. I come humbly and throw myself upon the decisions of this body, knowing, as I do, that its decisions are right, and should be obeyed."

On motion of Elder Orson Hyde, Oliver Cowdery was received into

*Mill. Star, Vol. XI, p. 14.

^y Fearing that silence as to the specific offenses of Oliver Cowdery might leave the reader to fancy that his wrong doing was more serious than it really was, I here state the charges against him sustained before the High Council at Far West, in 1838: 1st. "Persecuting the brethren by urging on vexatious law suits against them, and thus distressing the innocent. 2nd. Seeking to destroy the character of Joseph Smith, Jr., by falsely insinuating that he was guilty of adultery. 3rd. Treating the Church with contempt by not attending meetings. 4th. Leaving his calling, to which God had appointed him by revelation, for the sake of filthy lucre, and turning to the practice of law. 5th. Disgracing the Church by being connected in the "bogus" business, as common report says." (See Mill. Star, Vol. XVI, p. 133; also "Missouri Persecutions," p. 179.) It should be observed that upper Missouri in 1838 was infested with a gang of sharpers engaged in counterfeiting the United States currency, and rumor, for a time, connected Oliver Cowdery with them: but whether he was, or was not guilty of such connection was not proven before the council, it was merely proven that "rumors" connected him with those criminals. It should also be said that Oliver Cowdery was not present at the council which acted on his case: though of course an opportunity was given him to be present. How many of the charges brought against him would have failed had he been there to oppose them, one may not conjecture. It was a general time of turbulence in the affairs of the Church. A wave of wild land speculation swept through the country, and the Saints and some leading Elders became entangled in it. Charges and counter charges were made; brethren misunderstood each other and become estranged in their feelings, and pride and bitterness prevented reconciliations. It was under such circumstances that Oliver Cowdery for a time was lost in the mists.

The Church by biptism. It was the intention of this Witness of the Book of Mormon to go with the body the The Church to the Salt Lake valley, but while visiting with his fellow Witness, David Whitmer, at Richmond, Missouri, he was taken ill and died, March 3rd, 1850. Previous to going to Richmond, for the purpose of meeting David Whitmer, his wife's brother, Oliver was detained by snow storms some two weeks at the temporary home of Samuel W. Richards—just then returned from his first mission to the British Isles.

Of his interesting association with Oliver during this time Elder Richards says:

“To hear him describe in his pleasant but earnest manner the personality of those heavenly messengers, with whom he and the prophet had so freely held converse, was enchanting to my soul. Their heavenly appearance, clothed in robes of purity; the influence of their presence so lovely and serene; their eyes that seemed to penetrate to the very depths of the soul, together with the color of the eyes that gazed upon them, were all so beautifully related as to almost make one feel that they were then present; and as I placed my hands upon his head where these angels had placed theirs, a divine influence filled the soul to that degree that one could truly feel to be in the presence of something that was more than earthly; and from that day to this—almost fifty years ago—the interest of those glorious truths upon the mind has never been lost, but as a beacon light ever guiding to the home of their glory for a like inheritance.

But before taking his departure he wrote and left with the writer of this the following statement, which we believe to be his last living testimony, though oft repeated, of the wonderful manifestations which brought the authority of God to men on earth:

TESTIMONY.

‘While darkness covered the earth, and gross darkness the people; long after the authority to administer in holy things had been taken away, the Lord opened the heavens and sent forth His word for the salvation of Israel. In fulfillment of the sacred scriptures, the everlasting gospel was proclaimed by the mighty angel (Moroni) who, clothed with the authority of his mission, gave glory to God in the highest. This Gospel is the ‘stone taken from the mountain without hands.’ John the Baptist, holding the keys of the Aaronic priesthood; Peter, James, and John, holding the keys of the Melchisedek priesthood, have also ministered for those who shall be heirs of salvation, and with these administrations ordained men to the same priesthood. These priesthoods, with their authority, are now, and must continue to be, in the body of the Church of Jesus Christ of Latter-day Saints. Blessed is the Elder who has received the same, and thrice blessed and holy is he who shall endure to the end.

“Accept assurances, dear brother, of the unfeigned prayer of him who, in connection with Joseph the Seer, was blessed with the above ministrations and who earnestly and devoutly hopes to meet you in the celestial glory.” [Signed] “OLIVER COWDERY.”

“To Elder Samuel W. Richards, January 13th, 1849.”

Phineas H. Young, a brother of President Brigham Young, was present at Oliver's death at Richmond, Missouri, and of that event said:

“His last moments were spent in bearing testimony of the truth of the Gospel revealed through Joseph Smith and the power of the holy priesthood which he had received through his administrations.”

David Whitmer speaking to Orson Pratt and Joseph F. Smith of Oliver Cowdery's death said:

"Oliver Cowdery died the happiest man I ever saw. After shaking hands with the family and kissing his wife and daughter, he said, 'Now I lay me down for the last time; I am going to my Savior;' and he died immediately, with a smile on his face."^z

This statement also agrees with the one David Whitmer published in his "Address to all Believers in Christ:"

"Neither Oliver Cowdery or Martin Harris ever at any time denied their testimony. They both died reaffirming the truth of the divine authenticity of the Book of Mormon. I was present at the death bed of Oliver Cowdery, and his last words were, 'Brother David, be true to your testimony to the Book of Mormon.' He died here in Richmond, Missouri, on the 3rd of March, 1850. Many witnesses yet live^a in Richmond, who will testify to the truth of these facts, as well as to the good character of Oliver Cowdery."^b

^z Mill. Star, Vol. XL, p. 774, Pratt and Smith statement.

^a This was said in 1887.

^b Address to all Believers in Christ, p. 8.

CHAPTER XVII.

DIRECT EXTERNAL EVIDENCES—THE TESTIMONY OF THE THREE WITNESSES—
DAVID WHITMER.

David Whitmer continued up to and including the very day of his death to repeat his testimony to the truth of the Book of Mormon. Living for many years at Richmond, Missouri—from 1838 to 1888, half a century—he was frequently visited by all sorts of people, and in the latter years of his life by newspaper representatives especially, who came to inquire concerning the testimony he had given to the world to the truth of the Book of Mormon. For all these parties he had but one answer: My testimony written in the Book of Mormon is true. It was some times elaborated by the addition of a description of the circumstances under which the great revelation was given, but there was never any deviation from the main facts published in his testimony which accompanies the Book of Mormon. He was not always fairly treated by those whose questions he answered; his statements were some times misrepresented much to his annoyance; and having been taught the necessity for it by sad experience, in the later years of his life, he always took the precaution to have a number of his personal friends present at interviews he granted to strangers.

Referring to these acts of misrepresentation concerning his testimony, in his pamphlet, "Address to all Believers in Christ," he makes the following refutation of the charges of denial:

"It is recorded in the American Cyclopaedia and the Encyclopaedia Britannica, that I, David Whitmer, have denied my testimony as one of the Three Witnesses to the divinity of the Book of Mormon; and that the other two Witnesses, Oliver Cowdery and Martin Harris, denied their testimony to that book. I will say once more to all mankind, that I have never at any time denied that testimony or any part thereof. I also testify to the world, that neither Oliver Cowdery nor Martin Harris ever at any time denied their testimony. They both died reaffirming the truth of the divine authenticity of the Book of Mormon. I was present at the death bed of Oliver Cowdery, and his last words were, 'Brother David, be true to your testimony to the Book of Mormon.' He died here in Richmond, Missouri, on March 3rd, 1850. Many witnesses yet live in Richmond, who will testify to the truth of these facts, as well as to the good character of Oliver Cowdery. The very powers of darkness have combined against the Book of Mormon, to prove that it is not the word of God, and this should go to prove to men of spiritual understanding, that the Book is true. To show the reader what I have had to contend with, I give you below a copy of a leaflet which I had printed and distributed in March, 1881:

"A PROCLAMATION.

"Unto all nations, kindred, tongues and people, unto whom these presents shall come:

"It having been represented by one John Murphy, of Polo, Caldwell county, Missouri, that I, in a conversation with him last summer, denied my testimony as one of the Three Witnesses to the 'Book of Mormon.'

"To the end, therefore, that he may understand me now, if he did

not then; and that the world may know the truth, I wish now, standing as it were, in the very sunset of life, and in the fear of God, once for all to make this public statement:

"That I have never at any time denied that testimony or any part thereof which has so long since been published with that book, as one of the Three Witnesses. Those who know me best well know that I have always adhered to that testimony. And that no man may be misled or doubt my present views in regard to the same, I do again affirm the truth of all of my statements, as then made and published.

" 'He that hath an ear to hear, let him hear;' it was no delusion. What is written is written, and he that readeth let him understand. . . . I do not indorse any of the teachings of the so-called Mormons, or Latter-day Saints, which are in conflict with the gospel of our Lord and Savior Jesus Christ, as taught in the Bible and Book of Mormon; for the same gospel is plainly taught in both these books as I understand the word of God.

"And if any man doubt, should he not carefully and honestly read and understand the same, before presuming to sit in judgment and condemn the light, which shineth in darkness, and showeth the way of eternal life as pointed out by the unerring hand of God?

"In the spirit of Christ who hath said: 'Follow thou me, for I am the life, the light and the way,' I submit this statement to the world. God in whom I trust, being my judge as to the sincerity of my motives and the faith and hope that is in me of eternal life.

"My sincere desire is that the world may be benefited by this plain and simple statement of the truth.

"And all the honor be to the Father, the Son and the Holy Ghost, which is one god. Amen." [Signed.] "DAVID WHITMER."

"Richmond, Missouri, March 19, 1881."

"We, the undersigned citizens of Richmond, Ray county, Missouri, where David Whitmer has resided since the year A. D. 1838, certify that we have been long and intimately acquainted with him and know him to be a man of the highest integrity, and of undoubted truth and veracity.

"Given at Richmond, Missouri, this March 19, A. D. 1881.:

Gen. Alexander W. Doniphan.

Hon. George W. Dunn, Judge of the Fifth Judicial Circuit.

Thomas D. Woodson, President of Ray Co. Savings Bank.

J. T. Child, editor of "Conservator."

H. C. Garner, Cashier of Ray Co. Savings Bank.

W. A. Holman, County Treasurer.

J. S. Hughes, Banker, Richmond.

James Hughes, Banker, Richmond.

D. P. Whitmer, Attorney-at-Law.

Hon. Jas. W. Black, Attorney-at-Law.

L. C. Cantwell, Postmaster, Richmond.

George I. Wasson, Mayor.

Jas. A. Davis, County Collector.

C. J. Hughes, Probate Judge and Presiding Justice of Ray County

Court.

Geo. W. Trigg, County Clerk.

W. W. Mosby, M. D.

Thos. McGinnis, ex-Sheriff Ray County.

J. P. Quesenberry, Merchant

W. R. Holman, Furniture Merchant.

Lewis Slaughter, Recorder of Deeds.

Geo. W. Buchanan, M. D.

A. K. Reyburn."

At the same time the "Richmond Conservator," of March 24, 1881, said, editorially:

AN EXPLANATION.

"Elsewhere we publish a letter from David Whitmer, an old and well known citizen of Ray, as well as an indorsement of his standing as a man signed by a number of the leading citizens of this community, in reply to some unwarranted aspersions made upon him. There is no doubt that Mr. Whitmer, who was one of the Three Witnesses of the authenticity of the gold plates, from which he asserts that Joseph Smith translated the Book of Mormon (a fac simile of the characters he now has in his possession with the original records), is firmly convinced of its divine origin, and while he makes no effort to obtrude his views or beliefs, he simply wants the world to know that so far as he is concerned there is no 'variableness or shadow of turning.' Having resided here for near a half of a century, it is with no little pride that he points to his past record with the consciousness that he has done nothing derogatory to his character as a citizen and a believer in the Son of Mary, to warrant such an attack on him, come from what source it may, and now with the lillies of seventy-five winters crowning him like an aureole, and his pilgrimage on earth well nigh ended, he reiterates his former statements, and will leave futurity to solve the problem that he was but a passing witness to its fulfillment."

David Whitmer died at his home in Richmond, on the 25th of January, 1888, in the eighty-fourth year of his life. His final testimony was given under the following circumstances:

"On the evening of Sunday, January 22nd, at half past five o'clock, Mr. Whitmer called his family and a number of his friends to his bed side, and to them delivered his dying testimony. Addressing his attendant physician he said: 'Dr. Buchanan, I want you to say whether or not I am in my right mind before I give my last testimony?' The doctor answered: 'Yes, you are in your right mind, for I have just had a conversation with you.' He then directed his words to all who surrounded him, saying:

"Now, you must all be faithful in Christ. I want to say to you all that the Bible and the record of the Nephites (Book of Mormon), are true, so you can say that you have heard me bear my testimony on my death bed. All be faithful in Christ and your reward will be according to your works. God bless you all. My trust is in Christ for ever, worlds without end. Amen."

* * * * *

"On Monday last (Jan. 23rd), at 10 o'clock a. m., after awaking from a short slumber he said he had seen beyond the veil and had seen Christ on the other side. His friends who were constantly at his bedside claim that he had many manifestations of the truths of the great beyond, which confirm their faith beyond all shadow of doubt. He bore his long illness with great patience and fortitude, his faith, never for a moment wavering, and when the summons came, he sank peacefully to rest with a smile on his countenance, just as if he was being lulled to sleep by secret music. Just before his breath left his body, he opened his eyes, which glistened with the brightness of early manhood. He then turned them toward heaven, and a wonderful light came over his countenance, which remained several moments, when the eyes gradually closed and David Whitmer had gone to his rest."^c

In the same issue of the paper from which this account of his death is taken, occurs the following description of Whitmer's connection with

^c This account of David Whitmer's death is from the Richmond Democrat, of the 26th of January, 1888, a paper published in the town where his death occurred. It is copied into the Deseret News of the 8th of February, 1888; and in the Millennial Star, Vol. 50, p. 139.

the coming forth of the Book of Mormon and his being a Witness of its truth. Some inaccuracies as to details must be allowed for here, such as the omission of Martin Harris' name as one of the Three Witnesses, and the time of day that Oliver Cowdery and Joseph Smith called upon him in the field to go with them to become a witness to the Book of Mormon. Other accounts state that they came to him in the morning instead of the afternoon.^d And it should be remembered that what follows is not given as the exact language of David Whitmer:

"When he was twenty-four years of age and worked on his father's farm near Palmyra, New York, all that section of the country was more or less excited over the reported discovery by Joseph Smith of the gold plates from which the Book of Mormon was translated. Oliver Cowdery, the village school teacher, mentioned the matter to him and announced his determination to visit Smith and investigate the matter for himself, promising Mr. Whitmer, at the latter's request, to advise him of the result. A few days later he [Whitmer] received a letter from Cowdery, urging him to join him, which he did, being received by the 'prophet' with open arms. After remaining long enough to satisfy himself of the divine inspiration of Smith, the three returned to Whitmer's home, where it was agreed that the work of translation should be prosecuted.

"Shortly after his return, and while he was plowing in the field one afternoon, he was visited by Smith and Cowdery, who requested that he should accompany them into the woods on the hill across the road for the purpose of witnessing a manifestation that should qualify him and Cowdery to bear witness to the divine authenticity of the Book of Mormon. Smith explaining that such procedure was in accordance with explicit instructions he had received from an angel of the Lord.

"Repairing to the woods they engaged in prayer for a short time, when suddenly a great light shone around about them, far brighter and more dazzling than the brilliancy of the noon day sun, seemingly enveloping the wood for a considerable distance. A spirit of elevation seized him as of joy indescribable and a strange influence stole over him, which so entranced him that he felt that he was chained to the spot. A moment later and a divine personage, clothed in white raiment, appeared unto them, and immediately in front of the personage stood a table on which lay a number of gold plates, some brass plates, the "Urim and "Thummim" and the 'sword of Laban.' All of these they were directed to examine carefully, and after their examination they were told that the Lord would demand that they bear witness thereof to all the world. * * * *

"While describing this vision to us, all traces of a severe cold from which he was suffering disappeared for the time being, his form straightened, his countenance assumed almost a beautiful expression and his tones became strangely eloquent. Although evidently no studied effort, the description was a magnificent piece of word painting, and he carried his hearers with him to that lonely hill by the old farm, and they stood there with him awed in the divine presence. Skeptics may laugh and scoff if they will, but no man could listen to Mr. Whitmer as he talks of his interview with the angel of the Lord, without being most forcibly convinced that he has heard an honest man tell what he honestly believes to be true."^e

David Whitmer, like Oliver Cowdery, was excommunicated from

^d See statement of David Whitmer to William H. Kelley, G. A. Blakeslee, Sept. 15, 1882. Braden & Kelley Debate, p. 187.

^e "Richmond Democrat," issue of Jan. 26th, 1838.

the Church, and at about the same time.^f But unlike Oliver Cowdery, he never returned, but remained estranged from the Church to the last day of his life. Still he always manifested a friendly disposition towards all believers in the Book of Mormon, however mistaken he may have considered them to be in the matter of Church affiliation. But while out of the Church as when in it, and certainly having no worldly purpose to serve by continuing in such a course, he steadfastly, as we have seen, adhered to his testimony to the truth of the Book of Mormon.

^f For the same reasons that were given in the foot note explaining the case of Oliver Cowdery, I here give the charges brought against David Whitmer and sustained before the High Council: 1st. Not observing the Word of Wisdom, (See Doc. and Cov. Sec. 89.) 2nd. Unchristianlike conduct in neglecting to attend meetings and unity with and possessing the same spirit as the dissenters. 3rd. Writing letters to the dissenters in Kirtland, unfavorably to the cause and the character of Joseph Smith, Jr. 4th. Neglecting the duties of his calling, and separating himself from the Church. 5th. Signing himself president of the Church of Christ in an insulting letter to the High Council, after he had been cut off from the presidency. The presidency of the Church alluded to was a local presidency over the Church in Missouri, in which position the Saints, some time before his arraignment before the High Council, refused to sustain him. (See Mill. Star, Vol. XVI, pp. 133, 134, also Missouri persecutions, pp. 180-1.)

CHAPTER XVIII.

EXTERNAL EVIDENCES—TESTIMONY OF THE THREE WITNESSES—MARTIN HARRIS.

The experience of Martin Harris, with reference to his relations with the Church was somewhat different from that of Oliver Cowdery and David Whitmer. He was never excommunicated from The Church as they were, but when there was a general movement of The Church from Kirtland to Missouri, early in the summer of 1838—at which time the Saints may be said to have abandoned Kirtland—Martin Harris remained behind to live in Ohio, separated from The Church. It is evident, too, that his mind became somewhat darkened; for after the martyrdom of the Prophet Joseph, in 1844, when various persons arose claiming the right of leadership in The Church, Martin Harris for a time supported the claims of James J. Strang, and under the auspices of his pseudo-church organization, went to England on a mission in 1846; but he did not become very active in his missionary efforts, and soon returned to Kirtland, where he resided for many years, up to 1870 in fact. During all these years that he was separated from The Church, years of much spiritual darkness for him respecting many things pertaining to the great work of God, he nevertheless steadfastly held to the truth of his testimony to the Book of Mormon. However vacillating in other matters, in this he was firm and immovable. He did see the angel; he did see the plates, and the attendant sacred things; he was overshadowed by a glorious light, from the midst of which he heard the voice of God saying that the record had been translated by the gift and power of God. This testimony he never denied, but reaffirmed it over and over again. Finally, like Oliver Cowdery, he joined The Church and died in the faith. The circumstances surrounding this last event of his life, briefly told, are as follows: Elder Edward Stevenson, for many years a prominent traveling Elder of The Church, and who a few years before his death was made a member of the First Council of the Seventy—the third general quorum of The Church—became especially interested in Martin Harris. Elder Stevenson when a boy in Michigan, in 1833, heard Martin Harris, who was on a mission at that time, testify to the appearance of the angel and his having seen the plates of the Book of Mormon. The testimony had great effect on young Stevenson's mind; and when in 1869—thirty-six years later—he found Martin Harris living at Kirtland, naturally his interest in the Witness revived. After Elder Stevenson returned to Utah, from his eastern mission, he kept up a correspondence with Martin Harris, and the latter finally expressed a wish to visit Utah and rejoin his former associates. Elder Stevenson raised the means by subscription, went east and brought back with him Mr. Harris, arriving in Salt Lake on the 30th of August, 1870.⁸ He addressed a large gathering of

⁸ See Stevenson's account of Harris' return to The Church, Mill. Star, Vol. XLIV, pp. 78, 86, 87.

Saints in Salt Lake City on the Sunday following, September the 4th, reaffirming his testimony to the truth of the Book of Mormon, a thing he did repeatedly both before public assemblies and in private conversation. He was received into The Church on renewing his covenants in baptism and re-confirmation. After spending some time in Salt Lake City, Mr. Harris moved to Smithfield, in Cache county, Utah; and subsequently he moved to Clarkston where he continued to live at the home of his son, Martin Harris, Jr., until his death, which occurred on the 10th of July, 1875. In these later years of his life he continued to re-affirm his testimony to the truth of the Book of Mormon. It was the one theme above all others which occupied his mind and of which he loved to speak. A few hours before his death the bishop of Clarkston, Simon Smith, called upon him, and as the bishop drew near his bed the now aged Witness (he was in his ninety-third year), stretched out his hand with the remark: "Bishop I am going." The Bishop in answer said he had something of importance to tell him about the Book of Mormon, viz., that at the request of Indians in Central America the Book of Mormon was about to be published in the Spanish language. "Upon hearing this," says his son, Martin Harris, Jr., in his letter describing the incident to George A. Smith, The Church historian—"Upon hearing this father brightened up, his pulsation improved, and, although very weak, he began to talk as he formerly had done previous to his sickness. He conversed for about two hours, and it seemed that the mere mention of the Book of Mormon put new life into him."¹

Speaking of his condition a little later—the day before his death in fact—his son says: "He has continued to talk about and testify to the truth of the Book of Mormon, and was in his happiest mood when he could get somebody to listen to his testimony; if he felt dull and weary at times, and some one would come in and open up a conversation and give him an opportunity of talking, he would immediately revive and feel like a young man, for a little while. We begin to think he has borne his last testimony. The last audible words he has spoken were something about the Witnesses of the Book of Mormon, but we could not understand what it was."² The next day, July 10th, 1875, he died.

¹ Deseret News (Weekly) for July 28, 1875.

² Deseret News (Weekly) for July 28, 1875.

CHAPTER XIX.

DIRECT EXTERNAL EVIDENCES—REFLECTIONS UPON THE TESTIMONIES
OF THE THREE WITNESSES.

The direct evidence of the truth of the Book of Mormon found in the testimony of the Three Witnesses is now before the reader. The trying circumstances under which the Witnesses persisted in maintaining the truth of that testimony is also known. Neither separation from Joseph Smith as a companion and associate, nor excommunication from the religious body brought into existence as a sequence, one may say, of the coming forth of the Nephite Record, affected them as Witnesses. In The Church and while out of it they steadily maintained what they first published to the world respecting the Book of Mormon. The plates existed, they saw them, and the engravings upon them. An angel of God appeared before them, and laid the records before their eyes. The record was translated by the gift and power of God; for his voice had declared it unto them, hence they knew it. No evidence exists that they ever denied that testimony. They never attempted to resolve the appearance of the angel, the exhibition of the plates, or hearing the voice of God into hallucination of the mind; nor did they ever attempt to refer this really great event to some jugglery on the part of Joseph Smith. They never allowed even the possibility of their being mistaken in the matter. They saw; they heard; the splendor of God shone about them; they felt his presence. Joseph Smith could never have produced such a scene as that which they beheld. They were not deluded. The several incidents making up this great revelation were too palpable to the strongest senses of the mind to admit of any doubt as to their reality. The great revelation was not given in a dream or vision of the night. There was no mysticism about it. Nothing unseemly or occult. It was a simple, straightforward fact that had taken place before their eyes. The visitation of the angel was in the broad light of day. Moreover it occurred after such religious exercises as were worthy to attend upon such an event, viz: after morning devotional exercises common to all really Christian families of that period—the reading of a scripture lesson, singing a hymn, and prayer; and after arriving at the scene of the revelation, devout prayer again by the Prophet and each of the to-be Witnesses. The revelation then followed, under the circumstances already detailed, which circumstances were of such a nature that the Witnesses could not be mistaken. There exists no possibility of resolving their testimony into delusion or mistake. Either they spoke the truth in their published Testimony to the world, or they were wilful, conscious liars, bent upon a wicked scheme of deception relative to a subject—religion—which, as it is the most sacred, so should it also be the furthest removed from the practice of deceptions.

Since, then, the possibility of mistake or delusion, is eliminated from the revelation to the Three Witnesses, let us consider the likelihood

of conscious, intentional fraud; a deliberately planned deception, through the collusion of Joseph Smith and the Three Witnesses, by which the Book of Mormon was to be palmed off upon mankind as a volume of ancient scripture, and a new Church organization brought into existence.

First. It must occur to every unbiased thinker upon the subject that every circumstance is against the likelihood of collusion. The very youthfulness of the men, the Prophet and the Three Witnesses, is against such a hypothesis. Joseph Smith at the time of the publication of the Book of Mormon was about twenty-five years old; Oliver Cowdery and David Whitmer were also of that age, all having been born in the year 1805-6. Martin Harris was older, it is true, having been born in the year 1783; but he, as an exception to the youthfulness of the group, will not affect the argument based on this score of youthfulness, as his influence with the rest held no proportion to the difference of age between himself with the other members of the group. Indeed though the oldest he was the least influential of the number; and withal so simple minded in his honesty, that the world, if it knew him, would acquit him of guile, and regard him as a wholly impossible factor in practicing such a monumental delusion upon mankind as foisting the Book of Mormon upon the world as a revelation from God would have been had not that book been true.

I would not argue that young men are incapable of practicing deception, or formulating delusions. My argument is, merely, that they are less likely to be guilty of it than older men. Youth is essentially the period of honesty in men's lives. Youth is not hardened in sin; is not so capable of the grosser wickedness, especially such wickedness as would be involved in the deliberate deception of their fellows. Neither has unholy ambitions fired the soul in youth. The hopes, the aspirations, the ambitions of youth are generally pure and noble. Unholy ambitions as a rule come later. The practice of religious deception is one of the grossest forms of wickedness, and requires the deepest depravity of the human heart to make one capable of it: and since youth is the period of men's lives in which they are least desperately wicked, it follows that the very youthfulness of this group of men we are considering stands against the likelihood of their combining to deceive mankind in this matter of the revelation of God to them about the Book of Mormon.

Second: The persistence of these Witnesses in adhering to their testimony after their connection with Joseph Smith and The Church was severed is strong evidence against the presumption of collusion among these young men to deceive the world. Suppose for a moment, however, that such a collusion did exist. In that event, if the Three Witnesses fell into transgression—as they evidently did—and violated Church discipline ever so flagrantly, would Joseph Smith dare to break friendship with them by excommunicating them? Would he not, on the contrary, say in his heart: It matters not what these men may do, I dare not raise my hand against them; for if I do they will divulge our secret compact, and I shall be execrated as a vile impostor

by the whole world, I shall be repudiated by my own people, and driven out from all society a vagabond. At whatever cost I must cover up their iniquity, lest I myself by them be exposed to shame. Such, doubtless, would have been his course of reasoning; and had he with them conspired to deceive mankind, such, doubtless, is what would have taken place; for I maintain that men who would be base enough to concoct such a deception, would also be base enough to expose it and become traitors when they became disaffected towards each other. But nothing of the kind took place. When these men violated the law of God and would not repent and forsake the evil they did, neither Joseph Smith nor The Church would any longer fellowship them, but boldly excommunicated them.

By the act of excommunication, Joseph Smith virtually said to the Three Witnesses:—Gentlemen, God has made you witnesses for him in this age of spiritual darkness and unbelief, but you refuse to keep his laws, therefore we must withdraw the hand of fellowship from you. This may fill you with anger and malice; you may raise your hand against me and the work of God to destroy it; Satan may put it into your hearts to deny the testimony you have borne; but I know you received that witness from God, I was with you when you received it, I saw the glorious messenger from heaven show you the plates; I, myself heard the voice of God bear record to you that the translation was correct and the work true—now deny that testimony if you dare—this work is of God, and he can sustain it even if you should turn against it; therefore we will not fellowship you in your wickedness—you are cut off from our association—do your worst! That is what that action said; but though Oliver Cowdery and David Whitmer became the pronounced enemies of Joseph Smith, and sought his overthrow, yet they never denied that testimony they bore to the truthfulness of the Book of Mormon. Through all the vicissitudes of life they remained true to that trust committed to them of God. In my opinion they dared not deny that which God had revealed; it drew with it consequences too weighty for them to meet—the eternal perdition of their souls!

Nor should it be matter for wonderment that the Three Witnesses after receiving such a marvelous revelation from God and beholding the demonstration of such almighty power, turned away from The Church, and lost their places. Their case does not stand alone. They are not the first servants and witnesses for God that wandered from the path direct, and fell into error and perhaps sin. Seeing a heavenly messenger or hearing the voice of God, by no means places men beyond the power to do evil, nor does it give them immunity from the temptations of the adversary. Noah received revelations from God, and yet after being preserved from the flood, and enjoying other special favors, he so far forgot himself as to get drunk; David, a man after God's own heart, after enjoying sweet communion with God, and receiving many revelations from him, was at last guilty of the heinous sin of defiling another man's wife, and deliberately planning the injured man's murder! Peter, after going into the mountain and witnessing the glorious ministrations of Moses and Elias to the Messiah, and

hearing the voice of God declare that Jesus was His beloved Son, was so weak that he denied having any knowledge of him, and emphasized his denial by cursing and swearing. I do not refer to these incidents in the lives of these characters to weaken the esteem any one may have for them, but to show that neither a revelation from God nor the visitation of angels takes from man the power of doing wrong. It was so in the case of Oliver Cowdery and his fellow witnesses. They transgressed the laws of God, and The Church was in duty bound to withdraw fellowship from them, and did so, confident that God was able to preserve his work though these men should turn traitors, and deny the truth. I repeat that this circumstance—the fact that the Three Witnesses persisted in their testimony though excommunicated from The Church, and their relations with Joseph Smith disrupted, is strong presumptive evidence that there was no collusion among these men to deceive the world by their solemn testimony to the Book of Mormon.

Third: The fact that two of the Witnesses, Oliver Cowdery and Martin Harris, returned to The Church after long years of separation from it—the former eleven the latter thirty-three years—is another evidence against the theory of collusion among the witnesses. Surely had they been parties to a wicked scheme of deception in their youth, after separating themselves from it for years, they would not return to it in old age. This suggestion is strengthened when it is remembered that the religious organization which may be said to have come into existence as a consequence of the coming forth of the Book of Mormon—The Church of Jesus Christ of Latter-day Saints—neither did nor could hold out to them any worldly advantage as a reward for their returning to the body religious. When Oliver Cowdery returned to The Church in 1848, the great body of the Latter-day Saints were enroute for the west. They were a people scattered and peeled. They were but recently expatriated from their country. They were exiles for conscience sake in the country that boasts first of all in its guarantees of religious freedom. They were wandering in the wilderness, in a solitary way—hungry and thirsty, their souls fainting in them, and they had as yet no certain abiding place. Surely a people thus situated was not a people to come to for worldly gain or advantage, yet such was the condition of The Church when Oliver Cowdery once more cast his fortune with theirs, humbly confessing all his errors that he might have fellowship with them.

When Martin Harris returned to The Church in 1870, the condition of the Saints had improved somewhat when compared with what the conditions were when Oliver Cowdery returned, but even then the Saints were under the ban of the world's displeasure; as of old, they were the people everywhere spoken against; while throughout the United States, of which the lands the Saints had redeemed from desert wastes was now an integral part, there was arising that storm of vexation which subsequently crystalized into congressional enactments which not only menaced but disturbed the peace of the Saints. To become once more connected with such a people surely promised no worldly advantage; and besides, when Martin Harris returned to The Church the sands of his life had so well nigh run their course—he was then

eighty-seven years of age—that worldly considerations could have but little or no effect upon his actions. Thus the return of these men to The Church, the circumstances considered under which they returned, is certainly strong evidence against the theory of collusion among these Witnesses.

Fourth: There is a harmony in things bad as well as in things that are good. As men do not work righteousness that evil may come; so they do not plan evil that good may come. Now these young men who bear witness to the truth of the Book of Mormon spent the greater part of their lives—especially when actively promulgating the Book of Mormon and the principles it teaches—in bringing to pass righteousness. They were exhorting men to keep the commandments of God; to cease doing evil and to learn to do well. It is admitted on all sides of the controversy that the Book of Mormon is not a bad book in the sense that it approves evil deeds, cannonizes the vicious, lauds immorality, or in any way gives countenance or sanction to sin. No; its bitterest enemies are forced to admit that it stands for righteousness absolutely, that everywhere, and in all men it condemns sin. What motive, then, prompted these Witnesses to enter into a wicked collusion to deceive mankind in a matter so grave? Did they become villians that they might preach righteousness? Did they wickedly conspire to deceive mankind in order that they might spend their lives in toil, and suffering; and invite the opposition of the world as expressed in ridicule, scorn, vituperation, to say nothing of actual violence through malicious prosecutions before courts, illegal imprisonment, repeated acts of mob violence, ending in house-burning, in drivings, in cruel whippings, in other brutal assaults, and often in outright murder—if not of the Witnesses themselves, then of their dearest friends and neighbors; and of course, with reference to the Prophet Joseph and his brother Hyrum (who must have been necessarily members of the conspiracy if one existed), their persecutions ended in their martyrdom. I refer to the well known history of these men and to the history of The Church of Jesus Christ of Latter-day Saints for proof that the results just enumerated followed the testimony of the Three Witnesses; that they endured all these things in consequence of their testimony. I refer to the whole body of doctrine held by The Church brought into existence, under God, by Joseph Smith and these Witnesses; to the Book of Mormon in particular; to the periodicals published by The Church, and to the letters and other writings of these men, in proof of the facts that their motives were pure, their purposes honest, their efforts praise-worthy, and having for their sole object the attainment of righteousness by themselves and by their fellowmen. Why, I ask again, should they become rogues and villians only to pursue a course that makes for righteousness, for a more exalted morality, for a higher spiritual life than at the time was known among men? It is incumbent upon those who insist that there was a collusion among these Witnesses to deceive mankind, to prove that the subsequent career of these men was in harmony with that theory; for men do not become rogues that they may establish virtue; nor do wicked men become candidates for martyrdom that righteous-

ness might be established: the harmony existing in things evil, as in things good, forbids us believing it.^k

It will be no valid answer to this contention to say that if the Three Witnesses cannot be proven to be conscious frauds and deceivers they may yet be relegated to that very large class known as the mistaken. We have already seen that such was the nature of the revelation vouchsafed to these Witnesses in attestation of the truth of the Book of Mormon that it cannot possibly be resolved into delusion or mistake, and it is not necessary to further discuss that proposition here. There is no middle ground on which one may place himself between conscious, absolute fraud, and positive, absolute trustworthiness: inexcusable liars or true witnesses they must be; they never can be classed among the mistaken.

The possibility of their being mistaken set aside; every circumstance connected with their relationship to the Book of Mormon favors the theory of their being true witnesses, their testimony standing not only unimpeached but unimpeachable, it must follow that they are God's solemn witnesses of a great truth—the verity of the Book of Mormon.

^k For a fuller treatise of the ideas and the force of the argument here presented the reader is referred to Vol I of New Witnesses, ch. xvii.

CHAPTER XX.

DIRECT EXTERNAL EVIDENCES—TESTIMONY OF THE EIGHT WITNESSES.

The exact time when the Eight Witnesses obtained their view of the Nephite plates from which the Prophet translated the Book of Mormon is not known, but it was evidently a few days after the Three Witnesses received their testimony. All the Prophet has seen proper to say upon it in his own history is—alluding to the testimony that had been received by the Three Witnesses—"soon after these things had transpired, the following additional testimony was obtained,"¹ then follows the testimony of the Eight Witnesses. According to the "History of the Prophet" by Lucy Smith,^m the event happened a few days after the Three Witnesses obtained their testimony. The latter be it remembered received their view of the plates near the Whitmer residence in Fayette township, New York; while the Eight Witnesses obtained their view of the plates near the Smith residence in Manchester. On the completion of the translation of the Book of Mormon Joseph sent word to his parents of the joyful event, as we have already seen,ⁿ and they in company with Martin Harris immediately set out for Fayette, and during their brief stay at the place the vision to the Three Witnesses was given. The day following Father and Mother Smith returned to Manchester, and "in a few days"—such is mother Smith's statement—"we were followed by Joseph Oliver and the Whitmers, who came to make us a visit, and make some arrangements about getting the book printed. Soon after they came, all the male part of the company, with my husband, Samuel and Hyrum, retired to a place where the family were in the habit of offering up their devotions to God. They went to this place because it had been revealed to Joseph that the plates would be carried thither by one of the ancient Nephites.^o Here it was that those Eight Witnesses, whose names are recorded in the Book of Mormon, looked upon them and handled them. * * * * * After these Witnesses returned to the house, the angel again made his appearance to Joseph at which time Joseph delivered up the plates into the angel's hands."^p

This narrative is confirmed by the statement of Joseph himself with respect to delivering up the record to the angel. At the time the plates were first given into the Prophet's keeping he was informed that the heavenly messenger would call for them. He then recounts the efforts made to wrest the plates from him by his enemies, and adds:

"But by the wisdom of God they remained safe in my hands, until I had accomplished by them what was required at my hand. When, according to arrangements, the messenger (Moroni) called for them, I

¹ History of The Church, Vol. I, p. 57.

^m Chapter xxxi.

^o This was doubtless Moroni, as he was the custodian of the plates.

^p "History of the Prophet Joseph," by Lucy Smith, ch. xxxi.

delivered them up to him; and he has them in his charge until this day, being the 2nd day of May, 1838."^a

In the evening of the day that the Eight Witnesses saw and examined the Nephite plates, according to Lucy Smith, the Witnesses held meeting at the Smith residence, "in which all the Witnesses bore testimony to the facts as stated above,"^v that is, to the facts stated in their testimony as here added, which appeared in the first and in all subsequent editions of the Book of Mormon.

THE TESTIMONY OF EIGHT WITNESSES.

Be it known unto all nations, kindreds, tongues, and people unto whom this work shall come, that Joseph Smith, Jr., the translator of this work, has shown unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated, we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness, that the said Smith has shown unto us, for we have seen and hefted, and know of a surety that the said Smith has got the plates of which we have spoken. And we give our names unto the world, to witness unto the world that which we have seen; and we lie not, God bearing witness of it.

| | |
|---------------------|--------------------|
| CHRISTIAN WHITMER, | HIRAM PAGE, |
| JACOB WHITMER, | JOSEPH SMITH, SR., |
| PETER WHITMER, JR., | HYRUM SMITH, |
| JOHN WHITMER, | SAMUEL H. SMITH. |

Respecting this testimony of the Eight Witnesses it is to be observed that it differs from that given to the Three Witnesses in that the view of the plates by the latter was attended by a remarkable display of the glory and power of God and the ministration of an angel. The glory of God shone about them; the angel turned the gold leaves of the ancient record; he spoke to them or at least to David Whitmer, saying: "David, blessed is the Lord, and he that keeps his commandments;" and the very voice of God was heard out of the bright light shining about them, saying: "These plates have been revealed by the power of God; and they have been translated by the power of God. The translation of them which you have seen is correct, and I command you to bear record of what you now see and hear."^s No such remarkable display of God's splendor and power was attendant upon the exhibition of the plates to the Eight Witnesses. On the contrary it was just a plain, matter-of-fact exhibition of the plates by the

^a "History of The Church," Vol. I. pp. 18, 19.

^v "History of the Prophet Joseph Smith," by Lucy Smith ch. xxxi.

^s "History of The Church," Vol. I, pp. 54, 55.

Prophet himself to his friends. They saw the plates; they handled them; they turned the leaves of the old Nephite record, and saw and marveled at its curious workmanship. No brilliant light illuminating the forest dazzling their vision; no angel was there to awe them by the splendor of his presence; no piercing voice of God from a glory to make them tremble by its power. All these supernatural circumstances present at the view of the plates by the Three Witnesses were absent at the time when the Eight Witnesses saw them. Here all was natural; matter-of-fact; plain. Nothing to inspire awe, or fear, or dread; nothing uncanny or overwhelming, but just a plain, straightforward proceeding that leaves men in possession of all their faculties, and self-consciousness; all of which renders such a thing as deception, or imposition entirely out of the question. They could pass the plates from hand to hand, guess at their weight—doubtless considerable, that idea being conveyed, “we have seen and hefted, and know of a surety, that the said Smith has got the plates.” They could look upon the engravings, and observe calmly how different they were from everything modern known to them, and hence form the conclusion that the workmanship was not only curious but ancient.

I now proceed to consider the course pursued by these Eight Witnesses with reference to their testimony. I shall take them in the order they seemed to have signed the testimony.[†]

CHRISTIAN WHITMER.

This Witness was thirty-one years old when he beheld the plates, having been born on the 18th of January, 1798. The young man was among the first to embrace the gospel, being baptized on the 11th of April, 1830. He removed with The Church from New York to Ohio in 1831, thence to Jackson County, Missouri. He witnessed the storms of persecution rise against the Saints in the land of Zion; and shared the hardship and despoilation of the Saints incident to their expulsion from Jackson County. He died while in exile for conscience sake, in Clay County, Missouri, on the 27th of November, 1835. He held first

[†] In the first edition of the Book of Mormon where the Testimony appears at the close of the volume instead of at the beginning of the work, as in the current editions, the names stand thus. (Second edition the same)

Christian Whitmer,
Jacob Whitmer,
Peter Whitmer, Jr.,
John Whitmer,
Hiram Page,
Joseph Smith, Sr.,
Hyrum Smith,
Samuel S. Smith.

instead of in a double column as in our current editions. By the way, in passing, it may not be amiss to state that some importance is attached to the arrangement of the names in our current edition, for the reason that if read across the page instead of down the columns, then Page and the members of the Smith family alternate, supposedly to divert attention from the fact that the witnesses, excepting Hiram Page, were of but two families! Such is the conclusion of one profound critic of the Book of Mormon.

the office of Teacher in The Church; and then successively rose to the office of Elder, High Priest, and member of the High Council of The Church in Missouri.

Few and troubled were the years of Christian Whitmer's life after he became a Witness for the existence of the plates from which the Book of Mormon was translated; but few and troubled as the years were, they were glorious for the steadfastness of Christian's faith. He had seen his crops wasted by the wanton destructiveness of a mob, while he himself was seized and threatened with instant death if he did not make known the hiding place of brethren who were escaping from the mob. Christian Whitmer, however, did not betray his friends, notwithstanding the guns of the mob were leveled at him when their threats were made.

He remained true to his testimony and died a consistent member of The Church of Christ.

JACOB WHITMER..

Jacob Whitmer was thirty years of age when he saw the plates, having been born on the 27th of January, 1800. He, too, passed through the trying scenes incident to the expulsion of the Latter-day Saints from Jackson County. But after enduring well for a season he left The Church, in 1838, making his home near Richmond, in Ray County, Missouri. Here he lived a quite retired life, and reared his family in respectability; his eldest son, David P. Whitmer, rising to some local prominence as a lawyer, and serving one or two terms as mayor of Richmond. To the day of his death—which occurred April 21st, 1856—Jacob Whitmer was true to his testimony of the truth of the Book of Mormon. Though he severed his relations with the Church because he did not agree with the policy of the leading Elders, he continued true to the special trust God had committed to him—an actual knowledge of the existence of the Nephite record—as long as he lived.

PETER WHITMER, JR.

This Witness for the existence of the Nephite Record was in his twentieth year at the time he examined the plates and held them in his hands. On meeting with the Prophet Joseph on the occasion of the latter coming to reside at the home of his father, Peter Whitmer, Sr., in Fayette township, 1829, a firm friendship immediately sprang up between them. Peter Whitmer Jr. seems to have been one of those gentle, loving natures that finds its greatest enjoyment and usefulness in giving its allegiance to some more rugged character on whose strength he can lean, in whose courage he can find strength. He entered with enthusiasm into the work of God coming forth under the inspired words and movements of his friend Joseph, the Prophet. He was among the first to join The Church, and when, in September of 1830, a mission was appointed to the Lamanites, (American Indians) under the leadership of Oliver Cowdery, young Whitmer was especially appointed to accompany him, and commanded to be afflicted in all his (Oliver's) afflictions, "ever lifting up your heart unto me in prayer, and faith for his and

your deliverance."^u The mission to the Lamanites traveled on foot from central New York to the western borders of Missouri, a distance of more than one thousand miles, and that chiefly in winter time, when storms and mud and cold had to be encountered. Peter Whitmer, Jr., remained in western Missouri, and assisted the Saints in settling Jackson County, 1831-1833, where in common with the Saints who gathered from the east, he saw the rise of that persecution which culminated in the expulsion of the Latter-day Saints from that county. With many of his exiled co-religionists he found a temporary home near Liberty, Clay County, Missouri, where he died on the 22nd of September, 1836; and was buried by the side of his brother Christian who had died in the same neighborhood less than a year before. Consumption was the immediate cause of his death, which was doubtless hastened by the exposure he had endured in his missionary labors and the hardships he was forced to endure by reason of his expulsion from Jackson County. This young man—he was but twenty-seven when he died—remained true to his testimony through the seven years of toil and suffering that he lived after God called him to be a Witness for the truth of the Book of Mormon; and his fidelity to his trust under all circumstances, adds weight to the solemn words of testimony to which he signed his name in June, 1829.

JOHN WHITMER.

The fourth of the Eight Witnesses, John Whitmer, was twenty-seven years of age when he beheld the plates of the Nephite Record. He was a young man of considerable promise, and upon the coming of Joseph Smith to his father's house, became not only his enthusiastic friend, but rendered him much assistance in writing as the Prophet dictated the translation of the Book of Mormon. John Whitmer was Church historian for a number of years; for a time editor of the Messenger and Advocate, the second periodical published by The Church (Kirtland, Ohio, 1834-1837). He was also prominent in the affairs of The Church in Missouri, being one of the assistant presidents of the Church, his brother David and William W. Phelps being the president and other assistant respectively. He endured the hardships incident to the persecutions of the Saints in that land. When settlements were being formed in the new county of Caldwell John Whitmer was prominently connected with the land purchases made. Indeed it was largely owing to some irregularities connected with the business, and some misunderstanding with the Prophet and other leading brethren in The Church that finally resulted in his excommunication from The Church in March, 1838.

After the expulsion of The Church from Missouri in the winter of 1838-9, John Whitmer purchased the greater part of the townsite of Far West, which soon reverted to farming lands; and here John Whitmer continued to live, making farming his principal occupation, until his death in July, 1878. Though his relations with The Church were severed John Whitmer up to the very close of his life continued to bear

^u Doc. and Cov., Sec. xxx.

witness that his testimony published in connection with the Book of Mormon was true. From it he never deviated. It was his testimony when living, it remains his testimony now that he is dead, unimpaired in its force by any word of his, though he was much offended at the Prophet Joseph, and for forty years had no standing in The Church. One can but regret the events which resulted in his severance from The Church, but one is compelled to admire his fidelity to the trust imposed in him by the Prophet when he made him a Witness for the existence of the Nephite Record, in the presence of such a great temptation to take a different course in the hour of his great darkness.

HIRAM PAGE.

This is the only Witness of the Eight not either a Whitmer or a Smith. He was a son-in-law, however, to Peter Whitmer, Sr., having married Catherine Whitmer, in 1825. He was but a young man when he became a Witness to the existence of the Nephite plates, having been born in the year 1800, in the state of Vermont. He was living at Fayette with the Whitmers when the Prophet and Oliver Cowdery arrived there in the spring of 1829. He entered into the work with enthusiasm, and for some years was a faithful member of The Church. He followed the westward movement of the Saints from New York to Ohio and thence to Missouri. He shared in the persecutions of The Church in Jackson county; in common with his co-religionists he fled to Clay county; and subsequently settled in Caldwell county. When the trouble arose in The Church at Far West in 1838, Hiram Page followed the fortune of the Whitmers, severed his relations with The Church and finally made his home near Excelsior Springs, some fourteen miles north and a little west of Richmond, Missouri, where he died in August, 1852. Like his fellow Witnesses he remained true to his testimony of the existence of the Nephite plates. His oldest son, Philander Page, in 1888, said to Elder Andrew Jenson:

"I knew my father to be true and faithful to his testimony of the divinity of the Book of Mormon until the very last. Whenever he had an opportunity to bear his testimony to this effect, he would always do so, and seemed to rejoice exceedingly in having been privileged to see the plates and thus become one of the Eight Witnesses. I can also testify that Jacob, John and David Whitmer and Oliver Cowdery died in full faith in the divinity of the Book of Mormon. I was with all these Witnesses on their death-beds and heard each of them bear his last testimony." John C. Whitmer, a nephew of Hiram Page by marriage, also testified in the presence of Elder Jenson: "I was closely connected with Hiram Page in business transactions and other matters, he being married to my aunt. I knew him at all times and under all circumstances to be true to his testimony concerning the divinity of the Book of Mormon."^v

JOSEPH SMITH, SR.

The Sixth of the Eight Witnesses is Joseph Smith, Sr., the Prophet's father. He was the first to whom the prophet Joseph confided the fact of Moroni's visit, and the existence of the Nephite record; and this by

^v Latter-day Saints Biographical Encyclopaedia, p. 278.

direct commandment of the angel Moroni himself. The prophet hesitated to make known the vision he had received and the existence of the Nephite record, even to his father; but doubtless the integrity of the heart of Joseph Smith, Sr., was known in the heavens, and the Prophet was taken sharply to task for hesitating to trust him with the knowledge that God had imparted through Moroni. When asked why he had not confided the knowledge of his vision to his father the Prophet expressed a fear that he would not be believed; whereupon Moroni said: "He will believe every word you say to him."^w Upon this the prophet went to his father who was laboring in a field near their home, and related the whole revelation to him. The father assured his son that the great revelation was of God, and told him to go "and do as commanded by the messenger."^x From that time on the youthful Prophet of the Dispensation of the Fullness of Times had no truer, or more constant or faithful friend than his father.

Joseph Smith, Sr., was 59 years of age when he handled and examined the Nephite plates, and gave his testimony of their existence to the world. He became thoroughly identified with the work which the Lord brought forth through his gifted son. He was ordained a Priest of the Most High God, and became the first Presiding Patriarch in The Church, traveling in that capacity among the branches of The Church, especially in the Eastern States, administering comfort to the widow and fatherless, bestowing benedictions wherever he went.

In 1838 under the pressure of that severe persecution which arose against adherents of the Prophet in Ohio, the Patriarch moved to Caldwell County, Missouri, where he saw his sons Joseph and Hyrum taken by ruthless hands, dragged from their families and cast into prison for the word of God and the testimony of Jesus, while he himself, with the remainder of the faithful Saints, were banished from the State of Missouri under the exterminating order of Governor Boggs. In mid-winter of 1838-9, "Father Smith," as the Saints loved to call him, arrived in Quincy, Illinois, and thence removed to Nauvoo and assisted in founding that city. The toils and exposure of his life (he had been a pioneer all his days), and the hardships attendant upon his flight from Missouri proved too much even for his sturdy frame, and on the 14th of September, 1840, Joseph Smith, Sr., in the 70th year of his life, died at Nauvoo.

His was one of those simple, guileless natures who know naught but truth and honor and fidelity. Amidst all circumstances of discouragement and trials he kept the faith, never wavering one moment in his adherence to the truth which God had made known to him. Having seen and handled and examined the plates from which the Book of Mormon was written, he remained true and steadfast to that testimony, and if an unbelieving generation shall undertake to condemn the testimony of some of these Witnesses of the Book of Mormon because they turned from The Church, they must not forget that they will have to meet the force of this righteous man's testimony, and as in

^w "Joseph Smith the Prophet," by Lucy Smith, ch. xix.

^x "History of the Church, Vol. I, p. 15.

prayer so in testimony, the words of a righteous man shall avail much.

HYRUM SMITH.

The seventh of the Eight Witnesses was Hyrum Smith, elder brother to the Prophet Joseph, born February 9, 1800; and hence was 30 years of age at the time the plates were shown to him. From the beginning of the great work of the last days he was a consistent believer in it, and assisted his brother in the preservation of the plates from the hands of those who sought to wrest them from him. He early sought to know the will of the Lord concerning his relations to the great work then coming forth, and was given to understand (May, 1829) that he was to have part and lot in it; and that he was called of God to be a preacher of righteousness to this generation.⁷ From that time forth he labored continuously and faithfully by the side of his prophet-brother in the work of God. In 1837 he was made a counselor in the First Presidency of The Church then assembling in Caldwell County, Missouri, a position he held until January, 1841, when he was called by revelation to take the office of Presiding Patriarch of The Church, an office left vacant by the death of his father, Joseph Smith, Sr.; and which office he held at the time he met a martyr's fate at the hands of the same mob which murdered the Prophet Joseph.

Hyrum Smith was a brother in very deed to the Prophet; for he shared in all his trials throughout his public career; and indeed throughout his life he was never separated from Joseph longer than six months at a time. The Prophet held him in most tender regard. Speaking of him in his journal (Dec. 1835), he said: "I could pray in my heart that all men were like my brother Hyrum, who possesses the mildness of a lamb, and the integrity of a Job; and, in short, the meekness and humility of Christ; and I love him with that love that is stronger than death, for I never had occasion to rebuke him, nor he me."²

Of Hyrum Smith the late President John Taylor also said—speaking of him as he saw him stretched a martyr upon the floor of Carthage prison:

"There he lay as I had left him. He had not moved a limb; he lay placid and calm, a monument of greatness even in death; but his noble spirit had left his tenement and had gone to dwell in regions more congenial to its exalted nature. Poor Hyrum! he was a great and good man, and my soul was cemented to his. If ever there was an exemplary, honest and virtuous man, an embodiment of all that is noble in the human form, Hyrum Smith was its representative."

Such was the character of this witness to the existence of the Nephite record. He not only never denied the testimony that he received through seeing and handling the plates of the Nephite record, but he consecrated his life to the great work of God which in a way may be said to have had its origin in the coming forth of the Book of Mormon;

⁷ See Doc. and Cov., Sec. XI.

² Rise and Fall of Nauvoo, p. 146, also History of The Church, Vol. II, p. 338.

and finally sealed his testimony with his blood and it is in force upon all succeeding generations of men. He loved the Book of Mormon, and from it more frequently than others took the texts which formed the central thought of the discourses he delivered to the Saints. In it also he doubtless saw foreshadowed near the close of his career his own impending martyrdom, and the justification also of his life. On the morning of his departure from Nauvoo to Carthage where he met his martyrdom, he read the following passage in the presence of his family, and turned down the leaf upon it:

“And it came to pass that I prayed unto the Lord that he would give unto the Gentiles grace, that they might have charity. And it came to pass that the Lord said unto me, If they have not charity, it mattereth not unto thee, thou hast been faithful; wherefore thy garments shall be made clean. And because thou hast seen thy weakness, thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father.

“And now I..... bid farewell unto the Gentiles, yea, and also unto my brethren whom I love, until we shall meet before the judgment seat of Christ, where all men shall know that my garments are not spotted with your blood.”^a

SAMUEL HARRISON SMITH.

The last of the Eight Witnesses was a younger brother of the Prophet, having been born in the year 1808, hence was 22 years of age when he beheld and handled the Nephite plates. He was of a serious, religious nature even in his youth; and with three others of his father's family joined the Presbyterian church. While Joseph the Prophet, was engaged with Oliver Cowdery in translating the Nephite record, in Harmony, Pennsylvania, Samuel paid him a visit in the month of May, 1829, about the time that the Aaronic Priesthood was conferred upon the Prophet and Oliver Cowdery by the ministration of John the Baptist. Samuel had come to enquire about the work and Joseph bore testimony of its truth and showed him some of the translation of the Book of Mormon. Samuel seems not to have been easily converted, but after much inquiry he retired to the woods and sought by secret and fervent prayer for wisdom to enable him to judge for himself concerning the things of which the Prophet had testified. The result was that he obtained a revelation for himself sufficient to convince him of the truth and on the 25th day of May, 1829, he was baptized by Oliver Cowdery and returned to his father's house, in Manchester, New York, greatly glorifying and praising God. He was the third person baptized by divine authority in the new dispensation, Joseph Smith and Oliver Cowdery being the first two. He was also one of the six members by whom the organization of The Church was effected on the 6th day of April, 1830.

As soon as the Book of Mormon was published Samuel was among the most zealous of the brethren in proclaiming it to the world, and seeking to dispose of it for the enlightenment of mankind. He shared in all the fortunes of The Church from the commencement of its existence to the time of his death which occurred on the 30th of July,

^a Book of Mormon, pp. 599, 600. Also Doc and Cov. Sec. xxxv.

1844, when he was but 36 years of age. He endured many hardships for the gospel's sake in his extensive travels, meeting with insult and harsh treatment at the hands of scoffers and unbelievers. He witnessed also many demonstrations of the power of God and judgments which befell those who rejected his testimony.

Samuel passed through many trying ordeals of persecution. In the expulsion of the Saints from Missouri, in 1838-9, a special effort was made to capture him and some others for participating in what is known as Crooked River Battle, for particulars of which see The Church History. He was ordained a High Priest in The Church, made a member of the High Council in Kirtland, Ohio, and was noted for the mingled qualities of justice and mercy he exercised in his office. He was among the founders of Nauvoo, and though rising to no great prominence, was known for his steadfastness in adhering to the truth. At the time of the martyrdom of his brothers, Joseph and Hyrum, he was living at Plymouth, in the eastern part of Hancock County, but frequently visited Nauvoo. Hearing of the arrest of his brothers and their imprisonment at Carthage he immediately went to the latter place, but only to find that the martyr's fate had already overtaken them, and in sadness he accompanied the bodies of the prophets to Nauvoo. He survived them but a few weeks, his death being produced by a severe billious fever, doubtless brought on by physical and mental strain produced by the sudden death of his brothers.

Samuel Smith, like his father, Joseph Smith, Sr., and his brother Hyrum, not only remained true to the testimony to which he subscribed in the first edition of the Book of Mormon, but consecrated his life to the work which the coming forth of the Book of Mormon may be said to have commenced; and like them he lived and died a martyr to that holy cause; and his testimony, as theirs, is in force in all the world.

It will be observed from the foregoing account of the lives of the Eight Witnesses with reference to their testimony to the existence of the Nephite plates, that five of them viz: Christian Whitmer, Peter Whitmer, Jr., Joseph Smith, Sr., Hyrum Smith, and Samuel H. Smith all remained true throughout their lives, not only to their testimony of the Book of Mormon, but faithful to The Church also, and were honorable, righteous men. While the three of the Eight Witnesses who left The Church, or were excommunicated from it, not one of them ever denied the truth of the testimony he bore to the Book of Mormon; a circumstance of some weight in helping one to determine the truthfulness of the testimony to which, with those who remained faithful to The Church, they subscribed their names when the Book of Mormon was first given to the world.

CHAPTER XXI.

DIRECT EXTERNAL EVIDENCE—TESTIMONY OF THE ELEVEN WITNESSES
CONSIDERED.

Doubtless the Lord had his own purpose to subserve in giving different kinds of testimony—divine and human—to the same truth. The testimony of the Three Witnesses attended as it was by such remarkable displays of supernatural power he knew would be opposed from the very circumstance of its being supernatural. It cannot be but that God knew of the rise of that so-called "Rational Criticism" of divine things which would resolve inspired dreams, visions, revelations and the administration of angels into hallucinations of the mind, brought about first by an inclination to believe in the miraculous, (and "ordinarily," argue the "Rational Critics." "expectation is the father of its object."),^b supplemented by self deception, self-hypnosis or hypnotic influence of others. This particular school of philosophers took its rise in the last century, and in this is much in vogue, if not actually increasing in numbers and influence.

It will be remembered that the starting point with "Rational Criticism" (and in that term is included the so-called Higher Criticism) is unbelief in what is commonly called the miraculous, and if they do not deny the possibility of the miraculous, they at least say that it has never been proven; and further they hold that "a supernatural relation"—such as the testimony of the Three Witnesses, for instance—"cannot be accepted as such, that it always implies credulity or imposture."^c What chance, for example, is the testimony of the Three Witnesses to have with those who regard it as "an absolute rule of criticism to deny a place in history to narratives of miraculous circumstances?" This, they hold, "is simply the dictation of observation. Such facts have never been really proved. All the pretended miracles near enough to be examined are referable to illusion or imposture!"^d Nor is this the climax of their absurdity, but they hold that the very "honesty and sincerity" of those who testify to the miraculous make them all the more untrustworthy as witnesses! I know this seems incredible; but what will be thought when I set down my authority for the statement and it is learned that I quote no mere blatant declaimer against religion, nor any one of the many careless, or ill informed writers of the so called "Rational school of Critics," but the sober minded, and earnest man of science, the late Professor Huxley? The statement quoted is from his paper on "The Value of Witnesses to the Miraculous."^e In the course of treating upon some statements made by one Eginhard (eighth century A. D.), concerning miraculous events connected with SS. Marcellinus and Petrus, the professor takes occasion to bear testimony to the

^b Renan, "The Apostles," p. 76.

^c Renan, "Life of Jesus," introduction, p. 44; also *New Witnesses*, Vol. I, p. 26, 36, notes.

^d Renan, "The Apostles," p. 37.

^e "The Nineteenth Century" March, 1889.

high character, acute intelligence, large instruction and sincerity of Eginhard; then speaking of him as a witness to the miraculous makes this astonishing statement:

“It is hard upon Eginhard to say so, but it is exactly the honesty and sincerity of the man which are his undoing as a witness to the miraculous. He himself makes it quite obvious that when his profound piety comes on the stage, his goodness and even his perception of right and wrong make their exit.

In another paper to the same magazine, three months later, he says—writing practically on the same subject:—

“Where the miraculous is concerned, neither undoubted honesty, nor knowledge of the world, nor proved faithfulness as civil historians, nor profound piety, on the part of eye witnesses and contemporaries affords any guarantee of the objective truth of their statements, when we know that a firm belief in the miraculous was ingrained in their minds, and was the presupposition of their observations and reasonings.”^f

This school of critics—and its following is much larger than is usually supposed—in its arbitrary way gets rid of the miracles of both the Old and the New Testament. The resurrection of Jesus, to them, is but a figment of the over wrought minds of his disciples; and has no better foundation than the dreams and light visions of women, foremost among whom is Mary of Magdala,^g the once possessed. The glorious departure of Jesus from the midst of his disciples, on Mount Olivet—after the resurrection—is merely a collective hallucination, an illusion—“the air on these mountain tops is full of strange mirages!”^h The display of God’s power on the day of Pentecost as revealed in the “Acts

^f The Nineteenth Century, June, 1889. Professor Huxley’s papers quoted here will also be found in *Agnosticism and Christianity*, pp. 84 et seq and 96 et seq.

^g Renan closes his treatise upon this subject as follows: “The glory of the resurrection, then, belongs to Mary of Magdala. After Jesus it is Mary who had done most for the foundation of Christianity. The shadow created by the delicate sensibility of Magdalene wanders still on the earth. Queen and patroness of idealists, Magdalene knew better than any one how to assert her dream, and impose on every one the vision of her passionate soul. Her great womanly vision: ‘He has risen,’ has been the basis of the faith of humanity. Away, impotent reason! apply no cold analysis to this chef d’oeuvre of idealism and of love. If wisdom refuses to console this poor human race, betrayed by fate, let folly attempt the enterprise. Where is the sage who has given to the world as much joy as the possessed Mary of Magdala?” “The Apostles,” p. 61.

^h Renan. He thus tells the story of the appearing of Jesus to the five hundred brethren at once: “More than five hundred persons were already devoted to the memory of Jesus. In the absence of the lost Master, they obeyed the chief of the disciples, and above all, Peter. One day when following their spiritual chiefs, the Galileans had climbed one of the mountains to which Jesus had often led them, they fancied they saw him again. The air on these mountain tops is full of strange mirages. The same illusion which had previously taken place in behalf of the more intimate of the apostles [he refers to the transfiguration, Matt. xvii]. The whole assembly imagined that they saw the divine spectre displayed in the clouds; they all fell upon their faces and worshipped.” (“The Apostles,” p. 76).

of the Apostles," is a thunderstorm.¹ The speaking in tongues by the apostles, on the same occasion, and thereafter in the Church, is but the ecstatic utterance of incoherent sounds mistaken for a foreign language; while prophecy is but the fruit of mental excitement, a sort of ecstatic frenzy.¹

With views such as these quite prevalent in Christendom, relative to miraculous events, it is but to be expected that the testimony of the Three Witnesses would be accounted for on some similar hypothesis. The early anti-Mormon writers generally assumed a conspiracy between Joseph Smith and the Witnesses to the Book of Mormon, and hence accorded no importance^k to the testimony of either group—the Three or the Eight. Later, however, the force of the testimony of the Witnesses persisting, and pressing for an explanation which the theory of conspiracy and collusion did not satisfy, there began to be advanced the theory that probably Joseph Smith had in some way deceived the Witnesses and thus brought them to give their testimony to the world. "Either these Witnesses were grossly deceived by a lying prophet," says Daniel P. Kidder, who wrote an unfriendly book against The Church in 1843, "or else they wickedly and wilfully perjured themselves, by swearing to what they knew to be false. "The former," he adds, "although not verily creditable to their good sense, is yet the more charitable opinion, and is rendered probable by the fact, that hundreds have been deceived in the same way. It is confirmed, moreover, by the well known mental phenomenon, that to individuals accustomed to disregard the laws of veracity, truth and falsehood are alike. They can as easily persuade themselves of the one as of the other."^l

Also the Rev. Henry Caswall, professor of divinity in Kemper College, Missouri, writing in 1843, said:

"He then persuaded [Martin] Harris to believe, that in some sense he actually beheld the wonderful plates. There was a worthless fellow named Oliver Cowdery, residing in the neighborhood, a school teacher by profession, and also a Baptist preacher, who, together with one David Whitmer, was similarly persuaded by our ingenious prophet."^m

Professor J. B. Turner, of Illinois College, Jacksonville, Illinois,

¹ Renan. This his "rational" (!) conception of the event: "One day when they were assembled together a thunder storm arose. A violent wind burst the windows open—the sky seemed on fire. Thunder storms in those countries are accompanied by wonderful illuminations; the atmosphere is furrowed, as it were, on every side with garbs of flame. Whether the electric fluid had penetrated into the very chamber itself or whether a dazzling flash of lightning had suddenly illuminated all their faces, they were convinced that the spirit had entered, and that he was poured out upon the head of each one of them under the form of tongues of fire." "The Apostles," p. 95.

^j Renan, *The Apostles*, p. 98 et seq.

^k Thus Alexander Campbell in *Millennial Harbinger*, Vol. II, (1831), pp. 86-96. Also Howe's *Mormonism*, (1834). He thinks the Witnesses incompetent, "Nor will any one disagree with us, when we shall have proven that the Book of Mormon was a joint speculation between the 'Author and proprietor.'" [Joseph Smith is alluded to] and the Witnesses," ch. vii.

^l "Mormonism and the Mormons," by Daniel P. Kidder, pp. 54, 55.

^m *Prophet of the Nineteenth Century*, p. 46.

in his "Mormonism in All Ages" (1842), takes practically the same position, but goes a step further and undertakes to explain how the Prophet "deceived" the Witnesses, or how he "persuaded" them to believe, "in some sense," that they had actually beheld "the wonderful plates." In doing this the professor quotes the revelation given through the Prophet, in June 1829, to Oliver Cowdery, David Whitmer, and Martin Harris, previous to their viewing the Nephite plates.^a Also the revelation to Martin Harris in which he is promised that he shall be a witness to the truth of the Book of Mormon.^o In the revelations cited the Lord promises these men that they shall view the Nephite record; and directs what they shall say after they have seen and heard the things promised. Because some of the phraseology of these revelations is found also in the Testimony of the Three Witnesses, the professor rushes to the conclusion that the Witnesses never really saw the vision, nor heard the voice of God as promised, but were persuaded to accept these revelations through Joseph Smith as their witness to the truth of the Book of Mormon. In other words Professor Turner's theory is that the Witnesses had no other evidence than the "say so"—the word of Joseph Smith only, for the existence of the plates and other sacred things connected with them. And he triumphantly exclaims:—

"Here, then, is the mighty power of God, the angel, and voice of the Lord, which revealed such marvels in 1830, all concentrated in the person, and pouring from the mouth of the Lord's prophet in 1829. * * * * * The whole, then, of this mighty array of bombast, nonsense, and blasphemy, resolves itself into this: 'Joe Smith is not only 'author and proprietor' of the Book of Mormon, as both he and his Witnesses declare, but he is also 'Power of God,' 'angel,' 'voice,' 'faith,' 'eyes,' 'ears,' and 'hands' for the Witnesses themselves; that is, all the evidence the world has for the Book of Mormon, after all this bluster, is 'Joe Smith's say so.' He says that God instructs him, he instructs the Witnesses, and the Witnesses instruct the world. Quod erat demonstrandum!"

Undoubtedly the "Illinois College" of the great State of Illinois, was to be congratulated upon having as its chief professor, in 1842, a man of such acuteness of intelligence and profoundness of wisdom! Nor was Governor Thomas Ford when some years later, in the latter forties, he wrote the history of Illinois, to be out done by a mere professor of "Illinois College;" and therefore advanced what he had heard concerning the manner in which the testimony of the Witnesses was obtained. The Governor's peculiar relation to "Mormonism," no less than his exalted political station in Illinois, and also the fact that he is one of the principal historians of that very great State of the American Union, justifies me in setting down what he has said upon the subject in hand:—

"It is related that the Prophet's early followers were anxious to see the plates; the Prophet had always given out that they could not be seen by the carnal eye, but must be spiritually discerned; that the power to see them depended upon faith, and was the gift of God to be obtained by fasting, prayer, mortification of the flesh, and exercise of

^a Doc. and Cov. Sec. xvii.

^o Doc. and Cov. Sec. v: 24-26.

the spirit; that so soon as he could see the evidence of a strong and lively faith in any of his followers, they should be gratified in their holy curiosity. He set them to continual prayer, and other spiritual exercises, to acquire this lively faith by means of which the hidden things of God could be spiritually discerned; and at last, when he could delay them no longer, he assembled them in a room, and produced a box, which he said contained the precious treasure. The lid was opened; the Witnesses peeped into it, but making no discovery, for the box was empty, they said, 'Brother Joseph, we do not see the plates.' The Prophet answered them, 'O ye of little faith! How long will God bear with this wicked and perverse generation? Down on your knees, brethren, every one of you, and pray God for the forgiveness of your sins; and for a holy and living faith which cometh down from heaven.' The disciples dropped to their knees, and began to pray in the fervency of their spirit, supplicating God for more than two hours with fanatical earnestness; at the end of which time, looking again into the box, they were now persuaded that they saw the plates."

The governor then very sagely remarks, with a modesty so worthy to keep company with the exalted intelligence that could stoop to detail such mere drivel as above:

"I leave it to philosophers to determine whether the fumes of an enthusiastic and fanatical imagination are thus capable of blinding the mind and deceiving the senses by so absurd a delusion."^p

Inadequate as these theories are to account for the testimony of the Three Witnesses, and contemptible as they are for their childishness of statement, they do not fail of more modern advocates. In 1899 a work published by the Appletons, which, while it was a work of fiction was nevertheless an earnest effort to account for Joseph Smith on some other basis than that of being a conscious fraud, wickedly bent on deceiving mankind, and hence, adopted the theory that "Smith was genuinely deluded by the automatic freaks of a vigorous but undisciplined brain, and that yielding to these he became confirmed in the hysterical temperament which always adds to delusion self-deception, and to self-deception half-conscious fraud. In his day it was necessary to reject a marvel or admit its spiritual significance; granting an honest delusion as to his visions and his book, his only choice lay between counting himself the sport of devils or the agent of heaven; an optimistic temperament cast the die."^q

It remained, however, for the year of grace 1902 to witness the setting forth of these theories under the learned formulas of a scientific treatise, in which the testimony of the Witnesses received special consideration. Mr. I. Woodbridge Riley, the author of the work referred to, after quoting the account of the exhibition of the plates by the angel to the Three Witnesses, as related in the History of Joseph Smith^r regards the duty before him to be to find to what degree the manifestations [given the Three Witnesses] are explicable on the grounds of subjective hallucination, induced by hypnotic suggestion."^t

^p Hist. Illinois, (Ford) pp. 257-8.

^q"The Mormon Prophet," by Lily Dougall, preface, p. vii.

^r History of The Church, Vol. I, pp. 54, 55.

^t "The Founder of Mormonism, A Psychological Study of Joseph Smith, Jr., by I. Woodbridge Riley, one time instructor in English, New York University," (Dodd, Mead & Company, New York, 1902). It can-

Mr. Riley proceeds to show that the Prophet possessed "magnetic power," and that the Witnesses were "sensitive subjects," and then says:

"Given, then, such an influence, and sensitive subjects, and mental suggestion could produce anything in the way of illusion. Thus the explanation is subjective, not objective; it was captivation but not fascination; there was leader and led, and the former succeeded in inducing in the latter all the phantasmagoria of religious ardor. * * *

* * * Again, the vision of the plates may be related in a larger way with what has gone before. Of the three classes of hallucinations two have already been explicated. Joseph's father had the ordinary hallucination of dream; his grandfather that which persists into the waking state. The vision of the Three Witnesses is that form of hallucination which may occur either in the normal state, or be induced in the state of light hypnosis. The former is exemplified in day dreams; it is largely self-induced and implies some capacity or visualizing. The latter may also occur with the eyes open, but it is induced by the positive suggestion of another. * * * * * As the hypnotized soldier will hear the voice of his old commander, or the devout French peasant see his patron Saint, so was it in these manifestations. The ideas and interest which were uppermost in the mind were projected outwards. Harris had received the first 'transcription of the gold plates;' Whitmer had been saturated with notions of ancient engravings; Cowdery, for weeks at a time, had listened to the sound of a voice translating the record of the Nephites. When the voice was again heard in the grove, when the four sought 'by fervent and humble prayer to have a view of the plates,' there is little wonder that there arose a psychic mirage, complete in every detail. Furthermore, the rotation in prayer, the failure of the first two attempts, the repeated workings of the Prophet over the doubting Harris, but served to bring out the additional incentives to the hypnotic hallucination."^u

Thus "Rational Criticism," applied to the testimony given by the Three Witnesses would explain it away. The vision of the plates, of the angel, the glory of God that shown about the Witnesses, the voice of

not be denied that Mr. Riley's book is an ingenious work, and bears evidence of wide erudition, and an intimate knowledge of the subject. Mr. Riley's treatise, a book of 426 pages, was offered to the Philosophical Faculty of Yale University as a thesis for the degree of Doctor of Philosophy. His materials were also used in 1898 for a "Master of Art" thesis on the "Metaphysics of Mormonism." The book has an introductory preface, by Professor George Trumbull Ladd, of Yale University, commending the work by laudatory praise of it. The author himself explains that his aim is "to examine Joseph Smith's character and achievements from the standpoint of recent psychology." He makes a careful pathological study of the ancestors of the Prophet, and reaches the conclusion that Joseph Smith's "abnormal experiences" (meaning his visions, revelations and visitations of angels) are the result of epilepsy. This his working hypothesis in accounting for Joseph Smith, supplemented by what he considers is the Prophet's unconscious liability to self-hypnosis, and his hypnotic power over others sufficient to make them partakers in his own vivid hallucinations. The hypothesis is an adroitly conceived one, and worked out on lines of sophistry that by many will be mistaken for sound reasoning. The whole theory is overthrown, however, by the work the Prophet achieved, the institution he founded, The Church, the religion he established, the philosophy he planted; all of which to madness would be impossible; besides, as remarked by M. Renan, 'Hitherto it has never been given to aberration of mind to produce a serious effect upon the progress of humanity.'" Life of Jesus, p. 105.

^uThe Founder of Mormonism, by I. Woodbridge Riley, pp. 226, 227, 228.

God from the midst of the glory—all was illusion, hallucination produced by mental suggestion, on the part of the Prophet. All was chimerical, a mental mirage. But what of the testimony of the Eight Witnesses—all so plain, matter of fact, straightforward and real? How shall that be accounted for? Here all the miraculous is absent. It is a man to man transaction. Neither superstition, nor expectation of the supernatural, can play any part in working up an illusion or mental mirage respecting what the Eight Witnesses saw and handled. Their testimony must be accounted for on some other hypothesis than that of hallucination. And so indeed it is. Some regard it as a mere fabrication of interested parties to the general scheme of deception. This, however, is an arbitrary proceeding, not warranted by a just treatment of the facts involved. Others, impressed with the evident honesty of the Witnesses, or not being able to account for the matter in any other way, admit that Joseph Smith must have had plates which he exhibited to the Eight Witnesses but deceived them as to the manner in which he came in possession of them. Of the latter class is Pomeroy Tucker whose home during the coming forth of the Book of Mormon was at Palmyra, where the book was printed, and who claims a personal acquaintance with the Prophet and all his associates in the work at Palmyra. He refers to the fact of metallic plates covered with hieroglyphics having been discovered in various parts of the country, making special mention of some found in Mexico by Professor Rafinesque, and mentioned by the Professor in his Asiatic Journal for 1832; and some others found in Pike county, Illinois, a cleansing of which by sulphuric acid brought out the characters engraven upon them very distinctly. Mr. Tucker then says:

“Smith may have obtained through Rigdon (the literary genius behind the screen) one of these glyphs, which resemble so nearly his description of the book he pretended to find on Mormon Hill. For the credit of human character, it is better at any rate to presume this, and that the eleven ignorant Witnesses were deceived, by appearances, than to conclude that they wilfully committed such gross moral perjury before high heaven as their solemn averments imply.”^v

Rev. William Harris, writing in 1841, while not admitting the honesty of the Witnesses himself suggests, nevertheless, the possibility of Joseph Smith deceiving the Eight Witnesses by presenting to them plates of his own manufacture:—

“Now, even admitting, for the sake of argument, that these Witnesses are all honest and credible men, yet what would be easier than for Smith to deceive them? Could he not easily procure plates to be made, and inscribe thereon a set of characters, no matter what, and then exhibit them to his intended Witnesses as genuine? What would be easier than thus to impose on their credulity and weakness? And if it were necessary to give them the appearance of antiquity, a chemical process could easily effect the matter.”^w

So Daniel P. Kidder, writing in 1842, says in commenting on the testimony of the Witnesses:—

“That these men may have seen plates is very possible. * * * * *

^v Origin, Rise, and Progress of Mormonism, by Pomeroy Tucker, p. 75.

^w “Mormonism Portrayed,” Rev. William Harris, pp. 4-10.

That Smith showed them plates, which to ignorant men had the appearance of gold, is easy enough to be believed; and if he had manufactured the same, it would have been no great stretch of ingenuity."^x

Professor J. E. Turner, writing in 1842, adopts the same theory with reference to the testimony of the Eight Witnesses:

"We are not only willing, but anxious to admit that Smith did show some plates of some sort: and that they [the Eight Witnesses] actually testify to the truth, so far as they are capable of knowing it."^y

So John Hyde,^z 1857:—

"Every careful reader must be compelled to admit that Smith did have some plates of some kind. Smith's antecedents and subsequents, show that he did not have genius sufficient to originate the whole conception, without some palpable suggestion. The having chanced to have found some plates in a mound, as Wiley found his, or as Chase discovered Smith's 'peepstone,' would be just such an event as would suggest every peculiar statement Smith made about his plates, at the same time account for what is known; and, therefore, it is more than reasonable to conclude that Smith found his plates while digging gold. This entirely destroys all the shadow of argument so laboriously compiled by the Mormon apologists, which, even without this, although their strongest argument, only proves that he had some plates, but at the same time has no force of proof as to Smith's obtaining them from an angel."^a

Professor Riley with some other anti-Mormon writers, suggests the possibility of collective hypnotization in the case of the Eight as well in that of the Three Witnesses: an hypnotization producing both visual and sense illusion; but it is only a suggestion. While maintaining with the utmost confidence the mental mirage theory, induced by hypnotic suggestion, as an adequate accounting for the testimony of the Three Witnesses he can only suggest it as a possible solution of the testimony of the Eight Witnesses, and inclines rather to the theory of "pure fabrication."

"It is a document," he remarks, "due to the affidavit habit."^b

As for the rest of the anti-Mormon critics on this point they adopt the pure fabrication theory, or, admit that the Prophet Joseph had in his possession some kind of plates which he either manufactured or accidentally discovered in his alleged searching after hidden treasures and which he really exhibited to the Eight Witnesses. But why have the "pure fabrication" theory to account for the testimony of the Eight Witnesses, and the "mental hallucination" theory to account for the testimony of the Three? If the testimony of the Eight is pure fabrication is not the testimony of the Three pure fabrication also? Or at least is it not most likely to be so? For if conscious fraud, and pure fabrication lurks anywhere in Joseph Smith's and the Eleven Witnesses' account of the coming forth of the Book of Mormon, would it not exist throughout the whole proceedings? Professor Turner, already twice

^x "Mormonism," Kidder, pp. 52, 53.

^y "Mormonism in all Ages," Turner, p. 178.

^z "Mormonism, Its Leaders and Designs," pp. 269, 270.

^a Mormonism: Its Leaders and Designs, by John Hyde, Jr., pp. 269, 270.

^b "The Founder of Mormonism," pp. 228-231.

quoted, in admitting that the Prophet had in his possession some sort of plates, which he showed the Eight Witnesses, says that he is anxious to make the admission "in order to keep up the just and charitable equilibrium between the knaves and fools in Mormonism and the world at large. Three to Eight is at once a happy and reasonable proportion. We will not disturb it. It is gratifying to human philanthropy to be able to account for all the facts in the case by this charitable solution." This sarcasm, however, is not a "solution;" nor is it refutation of the testimony of the Witnesses; nor is it argument; nor anything but the fuming of a small mind; yet it is the only "reason" I have ever heard advanced for adopting the hallucination theory in the case of the Three Witnesses, and either the pure fabrication or deception theory in the case of the Eight Witnesses.

The testimony of the Three and the Eight Witnesses, respectively, stands or falls together. If the pure fabrication theory is adopted to explain away the testimony of the Eight Witnesses, there is no reason why it should not be adopted to explain away the testimony of the Three. But every circumstance connected with the testimony of all these Witnesses, as we have seen, cries out against the theory of "pure fabrication." It is in recognition of the evident honesty of the Three Witnesses that the theory of mental hallucination is invented to account for their testimony; as it is also the evident honesty of the Eight Witnesses that leads to the admission by many anti-Mormon writers that Joseph Smith must have had some kind of plates which he exhibited to the Eight Witnesses, though he may not have obtained them through supernatural means.

The theory of pure fabrication of the testimony of the Witnesses is absolutely overwhelmed by the evidence of their honesty.

The hallucination theory breaks down under the force of the matter of fact testimony of the Eight Witnesses, from which all possible elements of hallucination are absent.

The manifestation of the divine power through which the Three Witnesses received their testimony destroys the theory of deception alleged to have been practiced by the Prophet on the credulity of the Eight Witnesses by exhibiting plates either manufactured by himself or accidentally discovered.

Such, then, is the force of this direct testimony of the Eleven Witnesses to the truth of the Book of Mormon—the testimony of the Three and the Eight when considered together. It is so palpably true that it cannot be resolved into illusion or mistake. It is so evidently honest that it cannot be resolved into pure fabrication. It is of such a nature that it could not possibly have been the result of deception wrought by the cunning of Joseph Smith. There remains after these but one other theory. "The Witnesses were honest." They saw and heard and handled what they say they saw, and heard, and handled. Their testimony stands not only unimpeached, but unimpeachable.

CHAPTER XXII.

THE TESTIMONY OF INCIDENTAL WITNESSES.

In addition to the testimony of the Three Witnesses and to the testimony of the Eight Witnesses to the fact that Joseph Smith was in possession of the Nephite plates, the Urim and Thummim and the breast plate, I present also the testimony of persons who may be said to have become acquainted with these facts in an incidental way.

When the strong sympathy and mutual confidence subsisting between the Prophet and his mother, Lucy Smith, is taken into account, it would be more than passing strange if she did not in some substantial way have personal knowledge of her son being in possession of the Nephite plates, and the things found with them. That she had this knowledge appears in the sequel. In 1845, while residing at Nauvoo "Mother Smith," as she was affectionately called by the Saints, dictated her memoirs to Mrs. Martha Jane Knowlton Coray, which are now published under the title, *History of the Prophet Joseph, by his Mother, Lucy Smith.*⁴ In her account of her son's movements on the night of the 21st, and the morning of the 22nd of September, 1827—the day Joseph Smith obtained possession of the Nephite record—Lucy Smith states that in consequence of having visitors at their home—these visitors were Mr. Joseph Knight and Josiah Staal—she was detained until past midnight of the 21st, in her domestic duties; that while so engaged Joseph came to her and asked if she had a chest with a lock and key. She surmised instantly for what use he wanted it, for evidently the family knew the appointed time had come to secure the plates. A few minutes after this Emma Smith, the Prophet's wife, passed through the room dressed for riding, and a few minutes later they departed with the horse and wagon of one of their guests, Mr. Joseph Knight. The family was astir early in the morning and Mr. Knight was somewhat exercised on finding his horse gone, and Mother Smith did not feel at liberty to say who had taken him. Meantime the prophet Joseph returned with the horse and wagon. And now the statement of the Prophet's mother:

"I trembled so with fear, lest all might be lost in consequence of some failure in keeping the commandments of God, that I was under the necessity of leaving the room in order to conceal my feelings. Joseph saw this, and said, 'Do not be uneasy, mother, all is right—see here, I have got a key.' I knew not what he meant, but took the article of which he spoke into my hands, and examined it. He took

⁴ See *Improvement Era*, Vol. V. *Mother Smith's Memoirs* were first published by Orson Pratt in Liverpool, England, in 1853, under the title "Biographical Sketches of Joseph Smith, the Prophet, and His Progenitors for Many Generations." As "Mother Smith" dictated chiefly from memory, there were some inaccuracies in her work, as first published by Elder Orson Pratt. Afterwards the work, was corrected by a committee of which the late George A. Smith, Church Historian, was chairman. It is this revised copy from which the *Era* edition was published in 1902.

it again and left me, but said nothing respecting the record. * * *
 * * That of which I spoke, which Joseph termed a key, was indeed, nothing more nor less than the Urim and Thummim, and it was by this that the angel showed him many things which he saw in vision; by which also he could ascertain, at any time, the approach of danger, either to himself or the record, and on account of which he always kept the Urim and Thummim about his person."^e

After relating the particulars about the prophet bringing home the plates and securing them she makes the following statement:

"Soon after this, he came in from work, one afternoon, and after remaining a short time, he put on his great coat, and left the house. I was engaged at the time, in an upper room, in preparing some oil-cloths for painting.^f When he returned, he requested me to come down stairs. I told him that I could not leave my work just then, yet, upon his urgent request, I finally concluded to go down and see what he wanted, upon which he handed me the breast plate spoken of in his history. It was wrapped in a thin muslin handkerchief, so thin that I could feel its proportions without any difficulty. It was concave on one side, and convex on the other, and extended from the neck downwards, as far as the center of the stomach of a man of extraordinary size. It had four straps of the same material, for the purpose of fastening it to the breast, two of which ran back to go over the shoulders, and the other two were designed to fasten to the hips. They were just the width of two of my fingers, (for I measured them), and they had holes in the end of them, to be convenient in fastening. After I had examined it, Joseph placed it in the chest with the Urim and Thummim."^g

I next call attention to a statement made by Parley P. Pratt concerning an incident of experience when performing a brief mission among some branches of The Church in western New York in company with the Prophet Joseph. He says:

"Arriving in Geneseo, we met with the other Elders who had started from Kirtland on the same mission, and with others who were local, and held a general conference. Among those whose hospitality we shared in that vicinity (Geneseo) was old Father Beaman and his amiable and interesting family. He was a good singer, and so were his three daughters; we were much edified and comforted in their society, and were deeply interested in hearing the old gentleman and Brother Joseph converse on their early acquaintance and history. He [Beaman] had been intimate with Joseph before the first organization of The Church; and assisted him in preserving the plates of the Book of Mormon from the enemy, and had at one time had them concealed under his own hearth."^h

In consequence of the worldly circumstances of his father, the Prophet was under the necessity at times of finding employment away from home. In the month of October, 1825, he hired with an old gentleman by the name of Josiah Stool, who lived in Chenango county, in the state of New York, and was put to work, with other hands, by the old gentleman to search for a silver mine which the traditions of the neighborhood said had been opened by the Spaniards near Harmony, Susquehanna county, state of Pennsylvania. It was here that the

^e History of the Prophet Joseph Smith, by Lucy Smith, ch. xxiii.

^f Lucy Smith followed the business of hand painting oil cloth covers for tables, stands, etc., see her History of the Prophet, ch. xvii.

^g History of the Prophet Joseph Smith, by Lucy Smith, ch. xxiv.

^h Autobiography of Parley P. Pratt, p. 117.

Prophet made the acquaintance of the Knights, who were well-to-do farmers and millers in that neighborhood. It appears from all the circumstances that the Prophet took Josiah Staal and Joseph Knight into his confidence¹ as to the time when he was to receive the plates of the Book of Mormon, and hence their presence at the Smith residence on the morning of the 22nd of September, 1827. They had business at Rochester, New York, and in leaving their home in Chenango county, so timed their journey that they arrived at the Smith residence on the 20th of September and remained there for a number of days;¹ and were not only present when Joseph Smith obtained the records, but were there when he brought them to the house a day or two later. And now the testimony of Mr. Staal. Under date of December 19, 1843, a Mrs. Martha L. Campbell writing to the Prophet Joseph Smith at the request of Mr. Staal, and for him, says:

"Brother Smith:—

"By the request of Brother Staal I now sit down to write you. He is quite unwell, and is sometimes fearful that he cannot stand it through the winter, and wishes me to say to you that he wants your prayers and the prayers of all the Saints for the recovery of his health to enable him to gather among the Saints, and he also wishes to know if you could receive him as a brother. He says he shall come out [to Nauvoo] next spring if he lives and has health to endure the journey. He says if he remains as well as [at] present he shall venture to start. He says he has never staggered at the foundation of the work, for he knew too much concerning it. If I understood him right he was the first person that took the plates out of your hands the morning you brought them in, and he observed, blessed is he that seeth and believeth, and more blessed is he that believeth without seeing, and he says he has seen and believed. He seems anxious to get there [to Nauvoo] to renew his covenants with the Lord."²

The whole letter is of interest but this is the only part bearing upon the Book of Mormon, and is referred to as testimony for this reason: It is a wholly undesigned incident in connection with the com-

¹ The fact that the Prophet took these two men into his confidence is supported by the testimony of Mr. John Reid, Esq., in a speech before the state convention held in Nauvoo, at which Joseph Smith was nominated to be president of the United States. Mr. Reid had known the Prophet in an early day when he was working for Mr. Staal in Chinango county, and thus speaks of him:

"After living in that neighborhood about three years, enjoying the good feelings of his acquaintances, as a worthy youth, he told his particular friends that he had had a revelation from God to go to the west about eighty miles, to his father's, in which neighborhood he would find hid in the earth an old history written on golden plates, which would give great light and knowledge concerning the destiny of all nations, kindreds and tongues; he said that he distinctly heard the voice of him that spake. Joseph Knight, one of the fathers of your church, a worthy man and my intimate friend, went with him. * * * In a few days his friends returned with the glad news that Joseph had found the plates and had gone down to his father-in-law's for the purpose of translating them." (History of The Church, Vol. I, p. 94.)

¹ History of Joseph Smith the Prophet, by Lucy Smith, ch. xxiii.

² The original of Mrs. Campbell's letter is on file at the Historian's Office, package 4.

ing forth of the work, and is one which occurs under circumstances that render it of first rate importance as testimony. It is a fact directly stated in the history of Mother Lucy Smith that Josiah Stool and Joseph Knight were guests at the homestead of the Smiths from the 20th to the 24th, or 25th of September, 1827; and now a letter written on December 19, 1843, sixteen years later, without any design whatever of corroborating the fact, also states that Josiah Stool was at the Smith residence, and that he received the plates from the hands of the Prophet remarking at the time "Blessed is he that seeth and believeth, and more blessed is he that believeth without seeing." So there can be no question but what Josiah Stool had the most palpable evidence that Joseph Smith had the Nephite record; and sixteen years afterwards, though he had neglected his privileges as a member of The Church, and had not followed its fortunes, yet he reaffirms his faith in the work which the Book of Mormon may be said to have inaugurated, and declares that he has "never staggered at the foundation of the work for he knew too much concerning it." That is, he had too strong evidence of the reality of those facts in which the work had its origin to doubt their truth.

I have laid much stress, but not without good reason, upon the direct testimony of the Three Witness and the Eight Witnesses to the truth of the Book of Mormon; and, of course, their testimony must forever stand as of first importance in the direct external evidences of the Book of Mormon, but I confess also that this incidental testimony appeals strongly to me, and when I think how in harmony it all is with the circumstances surrounding the coming forth of the Book of Mormon, to my mind, it wonderfully strengthens the direct statements of the other Witnesses.

CHAPTER XXIII.

THE PROBABILITY OF JOSEPH SMITH'S STORY OF THE ORIGIN, TRANSLATION AND FINAL DISPOSITION OF THE BOOK OF MORMON.

I.

THE MINISTRATION OF ANGELS IS NEITHER UNSCRIPTURAL NOR UNREASONABLE.

By the probability of Joseph Smith's story, I mean, of course, the probability of Moroni revealing the existence of the Book of Mormon to him; of Moroni's delivering to him the plates and Urim and Thummim; of the Prophet's translating the record by the gift and power of God, by means of the Urim and Thummim; of his returning the plates to Moroni, who to this day, doubtless, has them under his guardianship.

I am aware of the fact that the miraculous is usually regarded with suspicion; that such a thing as the ministration of angels in what are called these "hard and scientific times" is generally scouted by most of those who make any pretensions to science; that a school of scholars has arisen whose main slogan in the search of truth is that the miraculous is the impossible, and that all narratives which include the miraculous are to be rigidly rejected, as implying credulity or imposture;^a that even professed believers in the Bible, who accept as historically true the Bible account of the ministration of angels, insist that the age in which such things occurred has long since passed away, and that such ministrations are not to be expected now. But on this subject the word of God stands sure. According to that word there have been ministrations of angels in times past; and there will be such ministrations to the last day of recorded time. As to the ministration of angels in the past, according to holy scripture, the reader will call to mind the circumstance of angels together with the Lord, visiting Abraham at his tent-home in the plains of Mamre, and partaking of his hospitality; of the appearance of angels to direct the flight of Lot from one of the doomed cities of the plain; of Jacob's physical contact with the angel with whom he wrestled until the breaking of the day; of the angel who went before the camp of Israel in their march from bondage, and scores of other instances recorded in the Old Testament where heavenly personages cooperated with men on earth to bring to pass the holy purposes of God.

Of instances in the New Testament, the reader will recall the ministration of the angel Gabriel to Zacharias, announcing the future birth of John the Baptist; of the angel who appeared to Mary to make known the high honor bestowed upon her in becoming the mother of our Lord Jesus; of the appearance of Moses and Elias to the Savior and three of his disciples, to whom they ministered; of the angel who rolled away the stone from the mouth of the sepulchre, and announced the resur-

^a See "Life of Jesus," Renan. (E. T.) Introduction; also "New Witnesses," Vol. I, ch. i.

rection of the Savior; of the men in white (angels) who were present at the ascension of Jesus from the midst of his disciples, and announced the fact that the time would come when that same Jesus should come again to the earth in like manner as they had seen him go into heaven; of the angel who delivered Peter from prison, and a dozen other instances where angels co-operated with men in bringing to pass the purposes of God in the dispensation of the meridian of time.

With reference to the angels who in ages future from that in which the apostles lived ministering to men and co-operating to bring to pass future purposes of God, the reader will recall the saying of the Savior concerning the gathering together of the elect in the hour of God's judgment: "and he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other;"^b he will recall, also, the promise in Malachi concerning the same times: "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse;"^c he will recollect the promised coming of the angel to restore the gospel in the hour of God's judgment, concerning who John says: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters;"^d also the angel who will declare the fall of Babylon: "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, if any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God."^e "And after these things I saw another angel come down from heaven, having great power, and the earth was lighted with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen and is become the habitation of devils, and the hold of every foul spirit."^f The reader of the scriptures, I say, will readily recall all these future ministrations of angels; as also the promise of the ministration of many other angels, in bringing to pass the great things of God in the last days, even to the gathering together in one all things in Christ.^g

It cannot be held as unscriptural, then, when Joseph Smith claimed that by the ministration of angels he received a revelation from God—a dispensation of the gospel.

But what shall we say to that very large number of people who do not believe the Bible? How shall we so appeal to them as to secure their attention in these matters? Addressing himself to those who questioned at least the likelihood of the resurrection, Paul asked: "Why

^bMatt. xxiv: 31. ^cMalachi iv: 5, 6. ^dRevelation xiv: 6, 7. ^eRev. xiv: 8, 9, 10. ^fRev. xviii: 1-3. ^gEphesians i: 9, 10.

should it be thought a thing incredible with you, that God should raise the dead?" So say I respecting those who do not believe in the Bible, but pride themselves on accepting and believing all those things established by the researches of men—by science—why should it be thought a thing incredible with them that angels should visit our earth in order to communicate knowledge not otherwise, perhaps, obtainable. They live in the midst of ascertained facts respecting the universe, that such a thing as communication between the inhabited worlds of that universe ought to be looked upon as a thing so rational that to doubt its probability would be esteemed as folly.

A word as to this proposition: Of the change of view respecting our own earth and its relations in the universe, I have already spoken.^k Indeed, I may say that with some attention to details I have considered the transition from the conception of the earth as the center of the universe, with the sun, and moon and all the stars brought into existence for its convenience, or beauty, or glory, to the conception of the earth as one of the smaller planets of a group moving regularly about the sun as their centre, and the probability of each fixed star being the center of such a group of planets. The ascertained existence of millions of other suns than ours, evidently the centers of planetary systems being granted, the view that these planets are the habitation of sentient beings seems a concomitant fact, so probable that one is astonished, if not a little provoked, at that conservatism which hesitates to accept a hypothesis so reasonable in itself, and so well sustained by the analogy of the existence of sentient beings on our own planet. The astronomers tell us some of these fixed stars—these suns that are probably the centres of planetary systems—have existed for hundreds of thousands of years, for so distant are they from us in space that it would require that period of time for their light to reach our earth, hence they must have existed all that time. It is evident, then, that they are many times older than our earth; so, too, are the planets that encircle them. From this conclusion to the one that the sentient beings that doubtless dwell upon these planets are far in advance of the inhabitants of our earth, intellectually, morally, spiritually and in everything that makes for higher development and more perfect civilization, is but a little step, which rests on strong probability. From these conclusions, again, to the conceived likelihood of the presiding Intelligences of some of these worlds to which our earth may sustain peculiar relations of order or affinity—having both the power and the inclination to communicate from time to time by personal messengers, or other means, to chosen men of our own race—but for the benefit or good of all—is but another step, not so large as the others, by which we have been led to this point, and one that rests also upon a base of strong probability. And this is the phenomena of the visitation of angels and revelation testified of in the scriptures. Such phenomena are mistakenly considered supernatural. They are not so really. They are very matter of fact realities; perfectly natural, and in harmony with the intellectual order or economy of a universe where intelligence and goodness govern,

^k New Witnesses, Vol. I, chs. xxviii, xxix, xxx.

and love unites the brotherhood of the universe in bonds of sympathetic interest.

In view of these reflections, why, I ask, should it be thought a thing incredible with scientific men that there should be such phenomena as the visitation of angels, or other means of communication, among the many planets and planetary systems which make up the universe? Surely it will not be argued that it is impossible for sentient beings to pass from world to world, because man in his present state is bound to earth by the force of gravitation, and that the same force would doubtless operate upon the inhabitants of other worlds, and bind them to their local habitation as we are bound to ours. The beings whom we call angels, though of the same race and nature with ourselves, may have passed, through such physical changes as to render them quite independent of the clogging force called gravitation. We may not, therefore, place the same limitations upon their powers in this kind as upon man's in his present physical state.

As for other means of communication from intelligences of other worlds to our own, they will not be regarded as impossible in the presence of the achievements of men in such matters. By means of magnetic telegraph systems, man has established instant communication with all parts of the world. Not the highest mountain ranges, not deserts, not even ocean's wide expanse, have been sufficient to bar his way. He has made the earth a net-work of his cables and telegraph lines, until nearly every part of the earth is within the radius of instant communication. In 1896, the National Electric Light association celebrated the triumphs of electricity by holding a national electrical exposition in New York City. The occasion was the completion of the electric works at Niagara Falls. For ages, that great cataract had thundered out the evidences of its mighty power to heedless savages and frontiersmen; but modern man looked upon it, and by the expenditure of five million dollars, harnessed it, applied its forces to his contrivances, made it generate electric force which lights the cities, drives the street cars, and turns the wheels of industry for many miles around; and even transmitted its force to New York City, four hundred and sixty miles distant! It was on that occasion that Governor Levi P. Morton, upon the declaration being made that the exposition was open, turned a golden key by which four cannon were instantaneously fired in the four quarters of the republic, one in Augusta, Maine, one in San Francisco, one in front of the public building at St. Paul, and another in the public park in New Orleans. This discharge was accomplished by a current of electricity generated at Niagara, and transmitted over the lines of the Postal Telegraph Cable Company. Later in the course of the exposition, a message was sent all over the world, and returned to New York within fifty minutes. The message was:

"God created nature's treasures; science utilizes electric power for the grandeur of the nations and peace of the world."

The reply, also sent over the world, was:

"Mighty Niagara, nature's wonder, serving men through the world's electric circuit, proclaims to all people science triumphant and the beneficent Creator."

The distance traversed by each of these messages was about twenty-seven thousand five hundred miles, touching nearly all the great centres of population in the world, and that within the almost incredible time of fifty minutes!

Again, in 1898, on the occasion of California's Golden Jubilee, that is, her semi-centennial celebration of the discovery of gold in the state, William McKinley, then president of the United States, seated in his office at the White House, in Washington, D. C., pressed an electric button which rung a bell in the Mechanic's Pavilion in San Francisco, and formally opened the mining exposition, though the president was distant about three thousand miles! The press dispatches, at the time of the event, gave the following graphic description of the event just related:

"By an electric sensation, as indescribable as the thrill of the discoverer's cry of "gold," the president of the nation sent from Washington the signal which announced the opening of the fair. As the bell clanged its clear note, and the Great West was for an instant connected with the distant East, a hush fell on the gathered thousands; then, moved by a common impulse, the vast throng burst into cheers. Close following on the touch which sounded the sweet-toned bell came the greeting of President McKinley, announcing "the marking of a mighty epoch in the history of California." About him, over three thousand miles away, stood the representatives of the state in Congress, their thoughts flying quicker even than telegraphic message to the people gathered in the great pavilion. And so, united by the material ties of the electric wire, and the subtle powers of thought, the East and the West were held for a few brief moments by a community of good wishes."

Wonderful as all this is, it is now eclipsed by wireless telegraphy—now passed beyond its experimental stages, and rapidly coming into the practical commerce of the nations. Man is no longer dependent upon a network of wires and cables for means of communication. The atmosphere enveloping the world affords sufficient means for conducting vibrations made intelligible by the instrument of man's invention; and today, even across the surface of the broad Atlantic, messages are transmitted by this means as easily as by means of the cable lines. So delicate and perfect are the receiving instruments, that from the roar of our great cities' traffic, the message is picked out of the confusion and faithfully registered.

The argument based on all these facts, of course, is this: If man with his limited intelligence, and his limited experience, has contrived means by which he stands in instant communication with all parts of the world, why should it be thought a thing incredible that God, from the midst of his glory, from the heart of the universe, is within instant means of communication with all parts of his creations. Especially since it is quite generally conceded, by scientists, that all the fixed stars and all the planetary systems encircling them, float in and are connected by the ether, a substance more subtle and sensitive to vibrations than the atmosphere which surrounds our planet, and suggests the media of communication. To all this, however, I fancy that I hear the reply of the men of science: "We do not deny the possibility or even the probability of communication from superior Intelligences of other

planets, we simply say that up to the present time there is no convincing testimony that such communications have been received." This, however, is a miserable begging of the whole question; and an unwarranted repudiation of the testimony of those who have borne witness to the verity of such communications. The testimony of Moses and the prophets, of Jesus and the apostles, of Joseph Smith and his associates, may not thus be put out of the reckoning. The character of these witnesses, their service to mankind, what they suffered and sacrificed for their testimonies, make them worthy of belief; and, since in the nature of things there is nothing which makes their testimony improbable, but, on the contrary, much that makes it very probable, it is not beneath the dignity of scientists to accord to their statements a patient investigation.

II.

TO BELIEVE IN MEDIA FOR ASCERTAINING DIVINE KNOWLEDGE IS NEITHER UNSCRIPTURAL NOR UNREASONABLE.

Whatever the position of unbelievers in the Bible may be with reference to Joseph Smith translating the Book of Mormon by means of Urim and Thummim, or "Interpreters," as they were called by the Nephites, surely believers in the Bible cannot regard such a claim as impossible or improbable, since it is matter of common knowledge that the High Priest in ancient Israel possessed Urim and Thummim, and by means of them received divine communications. I am not unmindful of the fact that a diversity of opinion obtains respecting Urim and Thummim of the scriptures, of what they consisted, and the exact use of them, but this I think may be set down as ascertained fact; they were precious and doubtless transparent stones placed in the breast plate of the High Priest, and were a means through which God communicated to him divine knowledge—the divine will. The reader will find the data for the foregoing view concerning Urim and Thummim in the following passages: Exodus xxviii: 29, 30; Leviticus viii: 8; Numbers, xxvii: 21; Deuteronomy xxxiii: 8; I Samuel xxviii: 6; Ezra ii: 63; Nehemiah vii: 65. He will also find an excellent article on the subject in Smith's Dictionary of the Bible, (Hackett edition), Vol. IV, pp. 3,356-3,363; also in Kitto's Encyclopaedia of Biblical Literature, Vol. II, pp. 900-903. Josephus' description of Urim and Thummim is as follows: "I will now treat of what I before omitted, the garment of the high priest: for he (Moses) left no room for the evil practices of (false) prophets; but if some of that sort should attempt to abuse the divine authority, he left it to God to be present at his sacrifices when he pleased, and when he pleased to be absent. And he was willing this should be known, not to the Hebrews only, but to those foreigners also who were there. But as to these stones, which we told you before the high priest bore on his shoulders, which were sardonyxs, (and I think it needless to describe their nature, they being known to

everybody): the one of them shined out when God was present at their sacrifices; I mean that which was in the nature of a button on his right shoulder, bright rays darting out thence; and being seen even by those that were most remote; which splendor yet was not before natural to the stone. This has appeared a wonderful thing to such as have not so far indulged themselves in philosophy, as to despise divine revelation. Yet will I mention what is still more wonderful than this: for God declared beforehand, by those twelve stones which the high priest bore on his breast, and which were inserted into his breastplate, when they should be victorious in battle; for so great a splendor shone forth from them before the army began to march, that all the people were sensible of God's being present for their assistance. Whence it came to pass that those Greeks who had veneration for our laws, because they could not possibly contradict this, called that breast plate The Oracle. Now this breast plate and this sardonyx left off shining two hundred years before I composed this book, God having been displeased at the transgression of his laws.^b

Since this kind of media, then, was used by prophets in ancient Israel, through which to obtain divine knowledge, it should not be matter of astonishment, much less of ridicule, or a thing to be regarded as improbable that when a colony of Israelites were lead away from the main body of the people, a similar media for obtaining the will of the Lord, and for translating records not otherwise translatable, should be found with them. So also respecting Joseph Smith's claim to having found what he called a "Seer Stone," by means of which he could translate. That cannot be regarded as an impossibility or even an improbability by those who believe the Bible; for, in addition to the Hebrew literature giving an account of Urim and Thummim in the breast plate of the high priest, it is well known that other means were used by inspired men of Israel for obtaining the word of the Lord. That most excellent of Bible characters, Joseph, the son of Jacob, blessed in his boyhood with prophetic dreams, and possessed of the divine gift of interpreting dreams, the savior of Israel in a time of famine, and a wise ruler for a time of Egypt's destiny, used such media. When the cup was found in the mouth of Benjamin's sack, Joseph's steward said to him: "Is not this it in which my Lord drunketh, and whereby, indeed, he divineth?" Joseph himself said, when his perplexed brethren stood before him, "What deed is this that ye have done? Wot ye not that such a man as I can certainly divine?" The fact of ascertaining the word of the Lord by means of this "divining cup" cannot be explained away by suggesting that Joseph merely referred to an Egyptian custom of divining; or that the steward repeated the words which Joseph had spoken to him merely in jest.¹ As remarked by a learned writer on this subject: "We need not think of Joseph, the pure, the heaven-taught, the blameless one, as adopting still less as basely pretending to adopt, the dark arts of a system of imposture."² I agree

^b Antiquities of the Jews, bk. III, ch. viii.

¹ Genesis xlv: 5-15. Such is the Roman Catholic explanation of the matter, see note on the passage, Gen. xlv: 5-15, in Douay Bible.

² Smith's Dictionary of the Bible, Art. Urim and Thummim.

with that view. It is a reality sustained by Bible authority that there exists media through which divine revelation may be obtained, and hence to the Bible believers the claim of Joseph Smith concerning "Urim and Thummim," and the "Seer Stone," by means of which, through the inspiration of God, he translated the record of the Nephites, is not impossible nor even improbable.

As in the matter of the visitation of angels, so also in relation to Urim and Thummim and also the "Seer Stone," I may say that our scientific skeptics in such things live in the mist of such achievements of man's ingenuity, and in the daily use of such marvelous instruments invented by men for the ascertainment of truth, that men of science ought not to stumble at accepting, at least as possible, and even as probable, the existence of such media. Take for instance the telescope. For ages, men believed that the whole of the universe consisted of sun, moon, earth, and the few fixed stars within the radius of man's unaided vision. Finally, however, a genius converted a handful of sand into a lens, adjusted it in a tube, and turned it to the heavens when, lo! the frontiers of the universe were pushed back to an infinite distance, and millions of suns heretofore never seen by human eyes were brought within the range of man's vision and consciousness. This first telescope has been improved upon from time to time, until now we have instruments of that kind so large and so perfect that our own planets are brought comparatively near for our inspection, while the number of fixed stars now within the range of our vision, by means of these instruments, is quite generally conceded to be about forty millions.

While viewing the starry heavens by the aid of the telescope, in search of new facts, astronomers beheld at enormous distances from us hazy patches of light, concerning the nature of which they could form no definite idea. An improved telescope, however, at last resolved some of these mists into groups of separate stars; then it was supposed that all such mists were star groups, and that it only required larger and stronger telescopes to demonstrate the truth of that theory. Meantime, however, another wonderful instrument was invented, the spectroscope, an optical instrument which forms and analyzes the spectra of the rays emitted by bodies or substances. Meantime Fraunhofer made the discovery that the spectrum of an ignited gaseous body is non-continuous, and has interrupting lines. Later, Professor John William Draper discovered that the spectrum of an ignited solid is continuous with no interrupting lines. With these facts established, the spectroscope was turned upon the distant patches of nebulae and it was discovered that some of them were positively of a gaseous nature and not congeries of stars. Thus was another great truth concerning the universe discovered by means of an instrument invented by man.

Nor is the end yet. The eye of man, perhaps, is the most wonderful organ known; wonderful in its powers when unaided by instruments of man's invention, but rendered infinitely more powerful and wonderful when aided by telescope and microscope. Indeed, by these instruments new and unthought of worlds are brought to the consciousness of man and his knowledge infinitely extended. Yet won-

derful as is this organ of man, and great as are its achievements when aided by the instruments of man's invention, man's ingenuity has produced a more powerful eye than man's! One that can look longer and see farther than the human eye, even when aided by the most powerful telescope; and registers upon its retina truths otherwise unattainable by man. This instrument Camille Flammarion, the French astronomer and writer, calls "The Wonderful New Eye of Science." It is merely a lens connected with a photographic apparatus, and of it the writer just named says:

"This giant eye is endowed with four considerable advantages over ours; it sees more quickly, farther, longer, and, wonderful faculty, it receives and retains the impress of what it sees. It sees more quickly: in the half-thousandth of a second, it photographs the sun, its spots, its vortexes, its fires, its flaming mountains, and on an imperishable document. It sees farther: Directed towards any point of the heavens on the darkest night, it discerns stars in the depths of infinite space—worlds, universes, creations, that our eye could never see by the aid of any telescope. It sees longer: That which we cannot succeed in seeing in a few seconds of observation we shall never see. The photographic eye has but to look long enough in order to see; at the end of half an hour it distinguishes what was before invisible to it; at the end of an hour it will see better still, and the longer it remains directed towards the unknown object, the better and more distinctly it will see it—and this without fatigue. And it retains on the retinal plate all that it has seen."¹

This photographic eye, used in what is called the kinetograph, photographs the spokes of the sulky driven at full speed—which cannot be discerned at all by the human eye—as if standing still. The bullet discharged from the most powerful gun of modern invention, which the human eye cannot follow in its flight, this instrument seems to arrest in mid air. The ripple waves on the surface of mercury, which no human eye has ever seen—even when assisted by the most powerful microscopes—it faithfully registers, and by its testimony alone we know of their existence. This instrument registers on sensitized tin foil, birds in their flight, express trains at full speed, moving throngs on crowded streets, athletes at their sports, the restless waves of ocean, the tempest's progress, the lightning's flash—all of which by means of another instrument called the kinetoscope are reproduced to the life, though the actors in the scenes represented be dead, and rotting in their graves. As these named instruments photograph and reproduce actions, so the phonograph registers the intonations, inflections, and all the peculiarities of voice entrusted to it, and as faithfully reproduces them, once, twice, or a thousand times, so that friends may recognize the intonations and all the peculiarities of inflection and voice, though he who thus speaks has long since been dead or removed to other lands. What more shall I say? Is not enough here presented concerning the instruments of man's invention to justify the probability of the existence of media that can accomplish all that is ascribed to Urim and Thummim and Seer Stone by Joseph Smith? Will the reader say no, because to Urim and Thummim or Seer Stone there seems to have been ascribed by some almost intellectual qualities—the power to take

¹ The Cosmopolitan Magazine for September, 1896.

the characters of an unknown language and present the interpretation of them in intelligible English; while to all these other instruments, to which reference is here made, there seems to be ascribed only a mechanical quality—the power merely to extend the vision of the human eye—to magnify to human vision the smaller objects in nature—to register movements too rapid or too minute for the unaided human eye to see—to conduct sounds to greater distance—to send out into space and receive vibrations that convey intelligence? But may not this objection, if such it can be considered, rest upon false premises? Those who advance it ascribe to Urim and Thummim and the Seer Stone qualities not claimed for them by Joseph Smith. I have already called attention to the fact^m that the instruments used by the Prophet Joseph in translation were not everything and the Prophet nothing: that the primary factor in the work of translation was the mind of the Prophet enlightened by the Spirit of God; that the instruments he used were merely aids in the work not the primary factors. In Urim and Thummim or Seer Stone appeared, according to the testimony of Martin Harris and David Whitmer, the Nephite characters, and underneath them an interpretation in English; but it was the inspired mind of the Prophet, not any quality in Urim and Thummim or Seer Stone, that wrought out the translation. The translation was thought out in the mind of the Prophet, and confirmed by the Holy Spirit;ⁿ which, in the work of translation, as in all things else of a divine nature, is God's witness for the truth. The Urim and Thummim and Seer Stone possessed the quality of reflecting the Nephite characters, and for the time reflecting also the translation of them wrought out in the inspired mind of the Prophet, and held them before his vision until faithfully recorded; and when this fragment of translation was dismissed from the mind of the Prophet, it disappeared also from Urim and Thummim.

If it should still be objected that even this view of Urim and Thummim and Seer Stone leaves those instruments many more times wonderful than any instrument of man's invention, it should be remembered that they were instruments prepared or selected by divine intelligence, and as that intelligence far exceeds the intelligence of man, so may it be expected that the instruments of his devising or selection will excel, in quality and power, anything which man could invent. Meantime those instruments which man has contrived to aid him in his search and ascertainment of truth, make belief possible in the existence and use of the more wonderful instruments of God's devising.

^m See M. I. A. Manual for 1903-4, ch. vii.

ⁿ See Doc. and Cov., Secs. vii, ix. Also chapter vii of Manual 1903-4. I do not think I can too strongly urge upon the reader's attention the statements in the revelation of God found in sections vii and ix of the Doctrine and Covenants, for there we have God's description of how the gift of translation is to be exercised, and his word upon the subject is to be taken, before any human words spoken or any human theory advanced.

III.

OF RETURNING THE PLATES OF THE BOOK OF MORMON TO MORONI.

The question is often asked—and it bears upon the probability of Joseph Smith's statements respecting the Book of Mormon, because the answer that has to be made gives rise to doubts, and sometimes to sneers on the part of those receiving it—the question is asked, I repeat, "What became of the gold plates from which Joseph Smith claims to have translated the Book of Mormon. can they be seen now? Is The Church in possession of them?" The answer is, "No; the Prophet returned them to the angel Moroni, and he, doubtless, now has possession of them, and is their guardian."^o As remarked, this answer is declared to be unsatisfactory, and is often ridiculed; for worldly wisdom fancies that the Prophet had a most direct means of establishing the truth as to the existence and character of the plates, if only he had retained them in his possession, or deposited them in some state or national institution of learning or archæology. Joseph Smith acted under the direction of Moroni in the matter of the plates of the Book of Mormon; why he was not permitted to keep the book of plates is not, perhaps, positively known. Part of the record was sealed, as the Prophet himself informs us;^p and as the time had not come for that part of it to be translated, it may be that that was one reason why it should be still kept in the custody of the angel. Moreover, in this life we are required by divine wisdom to walk by faith, not by sight. It is part of our education that we learn to act with reference to sacred things on probabilities. A veil of oblivion is stretched over our past spirit-existence. The future is hidden largely from our view, and we are required to perform this life's journey from the cradle to the grave in the midst of uncertainties, except as we increase our faith and establish assurance by the development of spiritual strength from

^o I soon found out the reason why I had received such strict charges to keep them safe, and why it was that the messenger had said that when I had done what was required at my hand, he would call for them. For no sooner was it known that I had them, than the most strenuous exertions were used to get them from me. Every stratagem that could be invented was resorted to for that purpose. The persecution became more bitter and severe than before, and multitudes were on the alert continually to get them from me if possible. But by the wisdom of God, they remained safe in my hands, until I had accomplished by them what was required at my hand. When, according to arrangements, the messenger called for them, I delivered them up to him; and he has them in his charge until this day, being the second day of May, one thousand eight hundred and thirty-eight. (Church History, Vol. I, pp. 18, 19).

^p These records were engraven on plates which had the appearance of gold, each plate was six inches wide and eight inches long, and not quite so thick as common tin. They were filled with engravings, in Egyptian characters, and bound together in a volume as the leaves of a book, with three rings running through the whole. The volume was something near six inches in thickness, a part of which was sealed. The characters of the unsealed part were small, and beautifully engraved. The whole book exhibited many marks of antiquity in its construction, and much skill in the art of engraving. (Mill. Star, Vol XIX, p. 118.

within. Why this should be so may not always seem clear to us; but of the fact of it there is no doubt. Nor can there be any doubt as to the wisdom of it, and the benefit of it to mankind, since our Father-God, has so ordained it. Nor is it in "Mormonism" alone that certain direct material evidences are denied to men concerning divine things. Infidels refer to the opportunities which they think the impudent challenges of the persecutors of the Son of God afforded him to demonstrate his divine power, and prove the truth of his mission, when they said, "If thou be the Son of God, come down from the cross. * * * "If he be the King of Israel, let him now come down from the cross, and we will believe him."⁴ What an opportunity was afforded him here to respond to their challenges and cover them with confusion and fear! But the Son of God heeded them not, and infidels everywhere run away with the opinion that he missed the opportunity of his career if, indeed, he was the Son of God—the Lord of Life—the Master of Death.

Moses gave out the statement that the Law of Israel, the Ten Commandments, were written by the finger of God on tables of stone.⁵ These, in his anger, Moses broke to pieces in their presence, when he found that during his brief absence in the Mount, obtaining the law, Israel had turned to the folly of idolatry. But a second set of tables was prepared, and again on these God carved with his own hands the Ten Commandments. Moses placed them in the ark of shittim wood, which by divine appointment he provided, and this constituted the "Ark of the Covenant."⁶

Again, when the children of Israel were disposed to rebel against the priesthood of God's appointment, under divine direction, Moses called upon each of the twelve princes of the house of Israel to present before the Lord a rod with the name of his tribe upon it. Among these was Aaron's rod, representing the tribe of Levi. All were placed in the "Tabernacle of Witness" before the Lord. On the morrow when Moses went into the "Tabernacle of Witness"—"Behold the rod of Aaron, of the house of Levi, was budded, brought forth buds, and yielded almonds:" and all this in a single night! Thus the Lord gave a palpable evidence to Israel of his choosing the house of Aaron and the tribe of Levi to stand before him in the priest's office; and the Lord said unto Moses, "Bring Aaron's rod again before the testimony, to be kept for a token against the rebels."⁷

The unbelieving world to whom Israel's message was afterwards sent, might demand that the tables of stone and Aaron's rod that budded should be displayed for their inspection that faith might take hold of the unbelieving; but there is no record that these sacred things were ever exhibited for such a purpose.

The infidels of our own day frequently remark that the prayer of Dives to Abraham ought to have been graciously granted, and Lazarus sent to bear witness to the relatives of the tortured nobleman that they

⁴ Matt. xxvii: 40, 42.

⁵ Deut. ix: 8-11.

⁶ Deut. x: 1-5.

⁷ Numbers xvii.

might escape his sad fate; but Abraham's answer was, "They have Moses and the prophets; let them hear them!" "Nay, father Abraham," answered Dives, "but if one went unto them from the dead, they will repent." But Abraham said: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."^u

Referring again to the Savior: unbelievers marvel that Jesus confined his visitations after his resurrection to a few of his faithful followers only—to those who already believed on him. Why did he not appear in all the majesty of his immortal life, after his resurrection, before the high priests and the Sanhedrin of the Jews? Before the court of Pilate? Before the rabble who had impiously clamored in the streets for his blood to be upon them and upon their children. Why? The only answer to this question exists in the fact apparent from the whole course of God's dealings with the world in relation to sacred things: viz., God has chosen certain witnesses for himself in relation to sacred matters, and demands that his children shall walk by faith on the words which his chosen servants declare unto them. Thus Peter, on the matter of Christ showing himself to the world, says:

"Him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us who did eat and drink with him after he rose from the dead. And he commanded us to preach, and to testify that it is he which was ordained of God to be the judge of the quick and dead."^v

Judas (one of the twelve, not Iscariot, but the brother of James) on one occasion asked the same question that infidels have been asking for many generations, "How is it that thou wilt manifest thyself unto us, and not unto the world?" Jesus answered and said unto him, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."^w Such is the Christ's answer to the question of his disciple, and in it one sees that God has ordained that in addition to the special witnesses, the prophets, whom he ordains to testify of his truth, that the Holy Spirit shall be his supreme and universal Witness for things divine. "If a man love me he will keep my words: * * * These things have I spoken unto you being yet with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things.^x * * *

"When the Comforter is come whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me, and ye also shall bear witness because ye have been

^u Luke xvi: 13, 31.

^v Acts x: 40-42.

^w John xiv: 22-26.

^x John xiv: 26.

with me from the beginning."⁷ * * * "I give you to understand that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost."² God, in his wisdom, and for the accomplishment of his own wise purposes with reference to us, has ordained that his children in this world's probation shall walk by faith, not by sight. To produce that faith, he sends forth special chosen servants, prophets, apostles, his own Son, and through them makes known the divine will. Then when drawn to God by this faith, when love-inspired towards God, the Lord gives the witness of the Holy Spirit, by and through which man may know the truth, for he becomes possessed of the very spirit of divine intelligence and of truth, by which power he is made to know all that is true.

These principles obtain in this last dispensation of the gospel, at the head of which stands Joseph Smith as prophet and president. He comes as did Noah, Enoch, Moses, the prophets, Christ and the apostles—he comes with a message from God—with a new volume of scripture, whose express purpose is to enlarge the foundations of faith. He and his associates bear witness of its truth, and those who will give heed to that testimony, and will seek to God for further knowledge, are expressly promised in the Book of Mormon itself, that they shall receive a manifestation of its truth by the power of the Holy Ghost; "And by the power of the Holy Ghost," says this Nephite record, "ye may know the truth of all things."³ Throughout, it will be seen that in this matter of the Book of Mormon the divine power is acting in harmony with those great principles which have been operating in the spiritual economy of this world from the beginning; which fact, in reality, is at least an incidental testimony of the truth of the work.

In the light of all these reflections, then, together with the fact that part of the Book of Mormon was sealed, the time not then having arrived for its translation, there is nothing remarkable in the circumstance of the Nephite plates being returned to the care of the angel guardian of them. Certainly there is nothing unreasonable in such a procedure, and surely nothing in the circumstance that warrants the ridicule with which that statement has sometimes been received. Moreover, human guardianship of such things is by no means as secure as some may conceive it to be. Take for example the fate which befell the Egyptian papyrus from which the Prophet translated the Book of Abraham. It is an item of Church history that in 1835 the Saints

⁷ John xv: 26, 27.

² I Cor. xii: 3.

³ Behold I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam, even down until the time that ye shall receive these things, and ponder it in your hearts. And when ye shall receive these things, I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost; and by the power of the Holy Ghost ye may know the truth of all things. (Moroni x: 3-5).

in Kirtland purchased, of one Michael H. Chandler, some Egyptian mummies, in the sarcophagus of which was found certain rolls of papyrus, beautifully engraved with Egyptian characters. Upon examination, Joseph Smith found the papyrus to be the writings of Abraham and of Joseph, the son of Jacob, who was sold into Egypt. Portions of these records the Prophet translated into the English language, and the translation was published in the 'Times and Seasons, Vol. III, and subsequently made part of the "Pearl of Great Price." After the death of the Prophet, the mummies together with the records on papyrus were left in charge of his mother, Lucy Smith. She afterwards parted with them, under what circumstances is not positively known. Finally, the records and mummies found their way into Wood's Museum, in Chicago, where, according to the statement of the editors of the Plano edition of "Biographical Sketches of Joseph Smith and his Progenitors," by Lucy Smith, they were destroyed in the Chicago fire of 1871.^b Thus the writings of Abraham, after being preserved for many generations in the linen wrappings of Egyptian mummies, were consumed by fire in a modern city, a circumstance which illustrates the uncertainty of human means to preserve important documents, and justifies angel guardianship of a record as sacred as are the plates from which the Book of Mormon were translated.

IV.

ON THE LOSS OF ONE HUNDRED AND SIXTEEN PAGES OF MANUSCRIPT, BEING THE TRANSLATION OF THE FIRST PART OF MORMON'S ABRIDGMENT OF THE NEPHITE RECORDS.

Another incident connected with the probability of Joseph Smith's story concerning the Book of Mormon, and which, like the circumstance of the Prophet returning the plates to the angel, meets with ridicule—is the loss of the 116 pages of manuscript, through the unfaithfulness of Martin Harris. This subject is spoken of at length in chapter five, of M. I. A. Manual for 1903-4, a brief summary of its main points, however, is given here:

After acting for some time as amanuensis to the Prophet Joseph, in the work of translation, Harris repeatedly importuned him for permission to show as much of the work as they had translated to a number of his relatives and friends. The Prophet believing this request beyond his right to grant, under the strict instructions he had received from the angel, presented the request of Harris to the Lord, with the result that it was denied. Harris still importuned, and again the Prophet asked permission to grant this request, notwithstanding the will of the Lord was known; and the second time the request was denied. Finally, however, after further importuning, under strict instructions and limitations, permission was granted for Harris to take possession of the manuscript, and read it to those whom he had named—Preserved Harris, his own wife, his father and mother, and a Mrs. Cobb, his wife's sister. Harris repaired to Palmyra, where he read the

^b See Plano edition of the above named work, 1880, note on page 91.

manuscript to members of his own family, and others not included among those to whom he was permitted under his agreement with the Prophet to read it.^c The manuscript was finally stolen from him, and for a time—and even now—what fate overtook it, is uncertain.

This incident, as we have already stated at length^d lost to Joseph Smith, for a time, the gift of translation, and also possession of the plates and Urim and Thummim; but through sincere repentance, he was received again into the favor of the Lord.

On being permitted to resume the work of translation, however, the Prophet was informed through divine communication that those who had stolen the manuscript from Harris, designed to hold it until he should translate again that part which had fallen into their hands. If the Prophet's second translator should be like the first, then it was the intention of the conspirators to change the manuscript in their possession, and claim that the translation was not obtained by divine aid, else the second would be like the first; but since it would by this trick be proved to be different, the claim of divine inspiration in the translation of the book must fall to the ground, and Joseph Smith's pretension to being a Seer and Prophet of God would fall with it; and thus the work God designed to accomplish through him would be destroyed. The Lord revealed this plot to Joseph Smith, and warned him not to translate again Moroni's abridgment of the Book of Lehi—which comprised so much of the manuscript as had been entrusted to Harris.^e On the contrary, he was commanded to translate what are called in the Book of Mormon the "Smaller Plates of Nephi," and let that stand in the place of the translation of the Book of Lehi which Harris had lost.

A word of explanation here: Two sets of plates were kept by the first Nephi and his successors. One set might be called the secular, the other the sacred record of the Nephite people. They, however, called them the "Smaller" and "Larger" Plates of Nephi. On the former was recorded the ministry of the prophets, the word of the Lord to them, and much of their teaching and preaching; on the latter, the reigns of the kings, their wars and contentions, and the secular affairs of the people generally. Still, even on the "Smaller Plates of Nephi" there was a reasonably succinct account of the principle events of Nephite history, from the time Lehi left Jerusalem until four hundred years had passed away.

When Mormon found among the records delivered into his keeping the Smaller Plates of Nephi, he was so well pleased with their contents that he placed the whole of them with the abridgment he had made from the larger Nephite records. "And I do this," he informs us, "for a wise purpose; for thus it whispereth me according to the workings of the Spirit of the Lord which is in me. And now I do not know all things, but the Lord knoweth all things which are to come, wherefore he worketh in me to do according to his will." By the addition of the Smaller Plates of Nephi to Mormon's abridgment of the Larger

^c History of The Church, Vol. I, p. 21.

^d See Manual 1903-4, ch. v.

^e See preface to first edition of the Book of Mormon.

Plates, it will be observed that there was a double line of history for a period of about 400 years. Therefore, when, through carelessness and breaking his agreement with the Prophet, Martin Harris lost the translation of the first part of Mormon's abridgment, and those into whose hands the manuscript had fallen designed to change it and destroy the claims of the Prophet to inspiration in translating it—as already stated—under divine direction he translated the Smaller Plates of Nephi, and let that translation take the place of the one which had been stolen, and thus the plan of the conspirators against the work was thwarted. This statement of the Prophet, nowever, as already remarked, comes in for its share of ridicule, and is generally spoken of as a very clever escape for the Prophet out of what is called a rather perplexing dilemma. The Prophet's statement of the incident was published at the time the first edition of the Book of Mormon issued from the press, and, in fact, stands as the preface to the book, which I reproduce here:

PREFACE.

To the Reader—

As many false reports have been circulated respecting the following work, and also many unlawful measures taken by evil designing persons to destroy me, and also the work, I would inform you that I translated, by the gift and power of God, and caused to be written, one hundred and sixteen pages, the which I took from the Book of Lehi, which was an account abridged from the plates of Lehi, by the hand of Mormon; which said account, some person or persons have stolen and kept from me, notwithstanding my utmost exertions to recover it again—and being commanded of the Lord that I should not translate the same over again, for Satan had put it into their hearts to tempt the Lord their God, by altering the words, that they did read contrary from that which I translated and caused to be written; and if I should bring forth the same words again, or, in other words, if I should translate the same over again, they would publish that which they had stolen, and Satan would stir up the hearts of this generation, that they might not receive this work; but behold, the Lord said unto me, I will not suffer that Satan shall accomplish his evil design in this thing: therefore thou shalt translate from the plates of Nephi, until ye come to that which ye have translated, which ye have retained; and behold ye shall publish it as the record of Nephi; and thus I will confound those who have altered my words. I will not suffer that they shall destroy my work; yea, I will show unto them that my wisdom is greater than the cunning of the Devil. Wherefore to be obedient unto the commandments of God, I have, through his grace and mercy, accomplished that which he hath commanded me respecting this thing. I would also inform you that the plates of which hath been spoken, were found in the township of Manchester, Ontario county, New York.

THE AUTHOR.

Thus from the beginning the Prophet boldly declared that which the Lord had revealed to him concerning this effort on the part of the conspirators to destroy the work; and there was not one who rose to contradict his statement, at the time, although some anti-“Mormon” writers of later years assert—but without any warrant of proof—that, enraged at the part her husband was taking in producing the book, Mrs. Martin Harris burned the manuscript. This, however, she always denied. The first publication referring to this subject, aside from what the Prophet published in the preface to the first edition of

the Book of Mormon, is Howe's "History of Mormonism" published at Painsville, in 1834. This is an anti-"Mormon" book and of the manuscript incident says: "The facts respecting the lost manuscripts we have not been able to ascertain. They sometimes charged the wife of Harris with having burnt it, but this is denied by her." I quote from the first (1834) edition of Howe's work, page 22.

Meantime, attention is called to the fact that there is nothing improbable in the statement of Joseph Smith; but on the contrary all the conditions obtaining in the neighborhoods where he resided while bringing forth the work favor the probability of such a conspiracy as he charges: the unwarranted but repeated efforts made by his enemies to wrest the plates from his possession; the home of his parents repeatedly beset by mobs; the issue of warrants by justices of the peace for searching his wagon for the plates; and subsequently the actions of Mr. Grandin, his printer, who, after entering into contract to print the Book of Mormon was certainly in honor bound to render him all the assistance in his power in getting out the work in the best order possible, and protecting him in his copyrights—the actions, I say, of Mr. Grandin, in permitting Squire Cole^f the use of his press on nights and Sundays in order to secretly publish his "Dogberry Papers," in which was to appear a garbled edition of the Book of Mormon in weekly instalments; the mass meetings held in Palmyra and vicinity in which resolutions were passed not to purchase the book should it ever issue from the press (which action caused Mr. Grandin to suspend the work of printing, until the Prophet could be brought from Harmony, in Pennsylvania, to give renewed assurance of his ability to meet the price of printing); the confession of J. N. Tucker, one of the employes of Grandin's printing establishment, that after setting up a sheet in type, it was secreted and the story given out that it was lost, and that manuscript for another sheet would have to be produced, which when done is alleged to be unlike the first^h—all these well attested circumstances establish the fact of a wide-spread and bitter opposition to the coming forth of the Book of Mormon; and, failing in that, then a determination to prevent its acceptance as a revelation from God. All these things make it very easy to believe that such a conspiracy against the work as the Prophet describes in the preface to the first edition of the Book of Mormon, actually existed; and removes his statement on that subject far beyond the influence of the sneers and ridicule of those who oppose the work.

^f See pp. 77, 78 of part I, Manual for 1903-4. It is unthinkable that this effort to publish a garbled edition of the Book of Mormon was unknown to Grandin and those employed in his establishment.

^g See pp. 77, 78, Part I, Manual, 1903-4.

^h See pp. 74, 75 Part I, Manual, 1903-4, where this incident is treated, and the fact pointed out that the Prophet's precautions had protected the work from the effects of such tricks as this described by Tucker.

CHAPTER XXIV.

INDIRECT EXTERNAL EVIDENCES—AMERICAN ANTIQUITIES.
PRELIMINARY CONSIDERATIONS.

In dealing with the indirect external evidences to the truth of the Book of Mormon supplied by American antiquities, embracing in that term archæology, mythologies, traditions, ethnology, languages, etc., it should be observed that the Book of Mormon is not a specific work upon any of these subjects. Nor is it a work on physical geography; nor even a history, in the modern sense of that term. Furthermore, while the purpose of the book is mainly religious,^a it is not a formal treatise even upon religion. But while the Book of Mormon has limitations in all the directions noted, it is a fact that American antiquities, mythologies, traditions, etc., may be of great importance in sustaining its truth. I therefore begin the consideration of this branch of evidence by enquiring what conditions respecting the location and nature of American monuments of civilization the Book of Mormon demands.

I.

WHAT THE BOOK OF MORMON REQUIRES AS TO THE LOCATION, EXTENT AND NATURE OF THE JAREDITE CIVILIZATION.

It has been shown in preceding chapters^b that the first people who inhabited North America after the flood, were a colony that came from Euphrates' valley, about the time of the confusion of languages at Babel, under the leadership of a prophet of the name of Moriancumer and his brother, Jared. They made their first considerable settlement somewhere in the region of country known in modern times as Central America, calling the name of their chief province Moron, which, from the time of its establishment, with brief intermittant periods, remained the seat of government of the great nation up to the time of its destruction, in the early part of the sixth century, B. C. The confusion of languages took place in the twenty-third century B. C. The Jaredites left Babel shortly previous to this event, and departed for the land to which the Lord had promised to lead them. How long they were in making that journey may not be definitely ascertained, but the fair inference is that at the very outside limits it was not more than twenty-five years. We learn of the place of their landing only in the most incidental manner, but the evidence establishes the fact that it was most probably somewhere in that region of country now known to us as Central America. From Moroni's translation of the record of the Jaredites (the book of Ether) we learn that the capital of the Jaredite kingdom, in the reign of the second king of the Jaredites, Kib, was in the "land of Moron."

^a See Manual, Part I, ch. iii, where the purposes for which the Book of Mormon are written are considered at length.

^b That is, in the chapters of the Manual for 1903-4.

"Now," says Moroni, "the land of Moron where the king dwelt was near the land which is called 'Desolation' by the Nephites;"^c and later he informs us that this "land of Moron" was the land of the "first inheritance" of the Jaredites.^d This locates the land of Moron near the land called by the Nephites "Desolation," and the land Desolation, according to the Nephite records, bordered on the north of the land Bountiful, at that point where 't was but a day and a half's journey for a Nephite from the sea east to the sea west."^e This would bring the southern borders of the land Desolation well down towards the continent of South America, perhaps to some point on that narrow neck of land known to us as the Isthmus of Panama. The northern limits of what the Nephites called the land Desolation may not be so easily ascertained. Whether it extended westward beyond the peninsula of Yucatan or ended south and east of that peninsula may not be definitely determined; but from the general tenor of the references to it in the Book of Mormon, it was, when compared with the whole country, occupied by the Nephites, a small division of the country, a local province, and bounded on the north by what the Jaredites called the land of Moron, the land of the Jaredites' first inheritance.^f

According to the late Elder Orson Pratt the place of the Jaredites' "first inheritance," or landing, was "on the western coast, and probably south of the Gulf of California,"^g though he gives no reason for his statement. Elder George Reynolds, speaking of the land of Moron, "where the Jaredites made their first settlement," says: "It was north of the land called Desolation by the Nephites, and consequently in some part of the region which we know as Central America."^h This conclusion, of course, is based upon the idea that the land Desolation was comparatively but a small country, an idea that, as already remarked, is forced upon the mind from the general tenor of the Book of Mormon references to it.

This land "Desolation," so named by the Nephites because of the evidence of ruin and destruction that everywhere abounded in it when first discovered by them, not because its lands were infertile, was evidently a great centre of population in Jaredite times. About 123 B. C., a company of Nephites—forty-three in number—sent out by one Limhi, came into the land afterwards called "Desolation" and described it as "a land which was covered with dry bones, yea a land which had been peopled, and which had been destroyed." Another description of the land found by Limhi's expedition is that they "discovered a land which was covered with bones of men, and of beasts, and was also covered with the ruins of buildings of every kind; * * * * * a land which had been peopled with a people who were as numerous as the hosts of Israel."ⁱ And for a testimony that the things they said were true,

^cEther vii: 6.

^dEther vii: 16-17.

^eAlma xxii: 32.

^fEther vii: 6, 16, 17.

^gNote "h" on Ether vi: 12.

^hDictionary of the Book of Mormon, Art. Moron, p. 245.

ⁱMosiah xxi: 25, 26.

^jHelaman iii: 6.

they brought from the land twenty-four plates which were filled with engravings, and the plates were of pure gold. And behold, also, they brought breast plates, which were large, and they were of brass and of copper, and perfectly sound. And again, they brought swords, the hilts of which had perished, and the blades were cankered with rust; but no one in the land could interpret the language or the engravings that were on the plates."^k

It is evident, however, that the land of Moron, north of Desolation was the chief centre of Jaredite civilization, and the principal seat of government from the time of their first landing in America—some twenty-two centuries B. C.—to the last civil war which ended in the destruction of the nation in the sixth century B. C. The evidence of the foregoing statement is seen in the fact that Moron is the land of their first inheritance; and also that nearly all their great civil wars throughout their national existence, down to and including the last, were waged in and about the land of Moron^l—except the last great battles of the last war which were fought about the Hill Ramah, the Cumorah of the Nephites. This fixes the centre of Jaredite civilization for a period of some sixteen centuries in Central America. True, there is evidence that the Jaredites occupied at one time very much of the whole of the north continent;^m but the land Moron, in Central America, was the seat of government and the centre of civilization of the great empire. In the reign of the fourth king of the Jaredites, Omer, a conspiracy overthrew his authority; and would doubtless have ended in his assassination; but warned of God in a dream, he departed out of the land with his family, and "traveled many days," and "came over by the place where the Nephites were destroyed"—that is, by the Hill Cumorah, south of Lake Ontario, in the state of New York—"and from thence eastward, and came to a place that was called Ablom, by the sea shore, and there he pitched his tent."ⁿ Here he was joined later by others who fled from the tyranny of those who had usurped the kingdom.^o This "Ablom," the late Elder Orson Pratt suggested, was "probably on the shore of the New England states."^p So far as known this marks the northern limit of Jaredite possession. In the reign of the sixteenth king—in whose days "the whole face of the land northward was covered with inhabitants,"^q a "great city was founded at the narrow neck of land," that is, at some point on the Isthmus of

^k Mosiah vii: 8-11. These plates were afterwards translated by the Nephite king, Mosiah, who was a seer; that is, one who could use Urim and Thummim. The record which he translated gave an account of the people who were destroyed from the time "they were destroyed back to the building of the great Tower at the time the Lord confounded the language of the people. * * * * * Yea, and even from that time until the creation of Adam." (Mosiah xxviii: 11, 17). Subsequently Moroni gave an abridged translation of the same record which he called the "Book of Ether," Ether being the name of the prophet who wrote it.

^l See the whole Book of Ether.

^m Ether x: 21.

ⁿ Ether ix: 1-3.

^o Ether ix: 9.

^p See foot note to Ether ix: 3.

^q Ether x: 21.

Panama. That city marked the southern limits of the Jaredite empire. They never entered south America for the purpose of colonization, but preserved it "for a wilderness," in which "to get game."^r The width of the empire east and west, north of the Gulf of Mexico, may not be determined. Whether it extended from ocean to ocean, or was confined to the Missouri-Mississippi valleys and thence eastward south of the great lakes, may not be positively asserted; but personally I incline to the latter opinion, notwithstanding the statement of the Book of Mormon to the effect that "the whole face of the land northward was covered with inhabitants." This I believe to be merely a general expression meant to convey the idea of a very extensive occupancy of the north continent by the Jaredites; but as it does not compell us to believe that the writer had in mind Labrador, the regions of Hudson's Bay and Alaska, so I do not think it requires us to believe that the Jaredites occupied the Rocky mountains, and regions westward of them. My principal reason for thinking that the Jaredite empire was limited northward to the great lakes, eastward from the Rocky mountain slopes—northward of the Gulf of Mexico—to the Atlantic, and southward to the Isthmus of Panama, is because—as will appear later—to that territory, magnificent in its extent, are more strictly confined what I regard as the evidences of Jaredite occupancy.

I have now considered the territory occupied by the Jaredites, the central places of their civilization and seat of government—Central America; and the length of time they occupied it—some sixteen hundred years. It now remains to consider the extent and nature of Jaredite civilization, their probable numbers, and the destruction of that people.

The extent of Jaredite civilization would be co-extensive with the territory they occupied, the limits of which have already been considered. Of its nature one may judge somewhat when it is remembered that they were colonists from the Euphrates' valley, shortly after the flood; and very likely the nature of their buildings, especially of their public buildings, temples and other places of worship, would take on the general features of the buildings in ancient Babel, modified in time, of course, by their own advancement in architecture. That they were a prosperous and civilized race in their new home in the western hemisphere we have already seen;⁸ and in the reigns of Riplakish and Morianton, their tenth and eleventh monarchs respectively—there were twenty-eight legitimate kings in all, besides a number of usurpers who held authority for a season in the Jaredite nation—many spacious buildings were erected and many cities were built; and the people "became exceeding rich" under those reigns; while in the reign of the sixteenth monarch, Lib, they seemed to have reached a very high state of civilization which extended over the whole face of the land northward as already described, but which at the risk of being charged with repetition, I shall set down again:

"They were exceedingly industrious, and they did buy and sell, and traffic one with another, that they might get gain. And they did work

^r Ether x: 20.

⁸ See Manual 1903-4, Part II, ch. x, Colony of Jared.

in all manner of ore, and they did make gold, and silver, and iron, and brass, and all manner of metals: and they did dig it out of the earth; wherefore they did cast up mighty heaps of earth to get ore, of gold, and of silver, and of iron, and of copper. And they did work all manner of fine work. And they did have silks, and fine twined linen; and they did work all manner of cloth, that they might clothe themselves from their nakedness. And they did make all manner of tools to till the earth, both to plough and to sow, to reap and to hoe, and also to thrash. And they did make all manner of tools with which they did work their beasts. And they did make all manner of weapons of war. And they did work all manner of work of exceeding curious workmanship. And never could be a people more blessed than were they, and more prospered by the hand of the Lord."^t

This represents a people far advanced in civilization, in agriculture, in mining, in manufactures, and in the arts. Neither were they without a literature. When the Nephite king Mosiah, centuries afterwards, translated some of their records—the twenty-four plates of Ether, brought by Limhi's expedition from the land Desolation—it is stated that they gave an account not only of the people who were destroyed from the time they were destroyed back to the building of the great Tower at the time the Lord confounded the language of the people and scattered them abroad upon the face of the earth, but they also gave an account of events beyond that time even up to the creation of Adam." It is only reasonable to conclude that the record engraven on gold plates by the last Jaredite historian, the prophet Ether, was but one of many such records among the Jaredites; for since they came from the Euphrates' valley with a knowledge of letters, there is nothing in their history which would lead us to suppose they lost that knowledge; but on the contrary everything to establish the fact that they continued in possession thereof; for not only was Ether able to keep a record, but the last of their kings, Coriantumr, also was able to write; for in the days of the Nephite king, Mosiah I. a large stone was brought to him with engravings on it which he interpreted by means of Urim and Thummim; and the record on the stone gave an account of Coriantumr, written by himself, and the slain of his people, and it also spake a few words concerning his fathers and how his first parents came out from the Tower at the time the Lord confounded the language of the people, and of the severity of God falling upon them according to his judgments.^v

The number of Jaredites of course varied at different periods of their long national existence. In the reign of the fourth king, Omer, a grievous civil war broke out among them which "lasted for the space of many years," and led to "the destruction of nearly all the people of the kingdom."^w From time to time they were subject to these civil wars which very naturally checked the increase in their population. Still they became very numerous, sufficiently so, as already shown, to occupy an immense empire of country, extending from the Isthmus of Panama northward, including Central America, Mexico, thence northward to the great

^t Ether x: 22-28.

^u Mosiah xxviii: 17.

^v Omni ii: 2-23.

^w Omni ix: 1-12.

lakes and from the eastern slopes of the Rocky mountains to the Atlantic Ocean. In their last great civil war, after it had raged many years, we are informed by the sacred historian that there had been slain by the sword "two millions of mighty men, and also their wives and their children."* Upon which the late Orson Pratt remarks, in a foot note on the passage, that including the wives and children of the two millions of men who were slain, "the numbers would probably have been from ten to fifteen millions;" and still the war continued. Through four eventful years the people marshalled themselves together south of the great lakes for renewed hostilities; after which gathering together a disastrous battle continuing through eight days took place and the people were destroyed to the last man, Coriantumr, the leader of one of the great national parties. He wandered southward through a war-desolated land until he was finally discovered by Mulek's colony at the place of their first landing, the Nephite "land of desolation," and lived with them some nine months.

Thus passed away the Jaredites after a national existence of sixteen centuries. They constituted one of the greatest nations of antiquity and one whose continuance through so many centuries is most remarkable. Naturally one is tempted to draw a parallel between this old American nation and various other nations in the old world which paralleled its existence. Surely it is interesting to think that while empires were founding in Assyria and Egypt and Babylon; that while Greece was passing through her heroic ages, in the western world also an enlightened race was building up a national existence and struggling with those problems which through all times and among all people engage the intelligent attention of mankind. Also it would be interesting to note that about the time of the capture of Ninevah, which marked the fall of the Assyrian empire, and but a little before the destruction of the Kingdom of Judah, here in our western world an empire which had endured the storms of ages was passing away. Still the main fact to be kept in mind in this work is that such a nation, coeval with the old empires of the eastern world, and with a civilization no less magnificent, existed according to the Book of Mormon in our great northern continent, with its centre of civilization in that part of the continent we call Central America. Proof of the existence of such an empire, of such a civilization, and having such a location would be strong collateral evidence for the truth of the Book of Mormon.

II.

WHAT THE BOOK OF MORMON REQUIRES AS TO THE LOCATION, EXTENT AND NATURE OF THE NEPHITE CIVILIZATION.

In considering this subject I shall take no account of the colony of Mulek beyond noting the fact that previous to the union of their descendants with the Nephites under Mosiah I., about two hundred years B. C., they did not affect to any considerable extent the civilization of the country, and hence I shall consider them under the same head as

* Ether xv: 2.

the Nephites. Concerning the Nephites and their civilization, the Book of Mormon requires the proof that a colony of Israelites left Jerusalem about six hundred years B. C., carrying with them the Hebrew scriptures; that they made a voyage from thence to the west coast of the south continent of America, landing about thirty degrees south latitude; that there were four brothers in the colony among whom there was a contention about leadership; that the younger brother had the greater weight of influence with the colony, and became practically its leader; that they were directed in their journey by miraculous means—an instrument consisting of a ball of brass with spindles in it which indicated the direction of their travels, receiving upon its burnished surface from time to time instructions for their guidance—called by them Liahona; that because of jealousies among the four brothers the colony was divided,⁷ the younger brother leading away northward the more righteous part of the colony, from which separation arose two people, one civilized, the other, in comparison with the first, barbarous; that the civilized people, those following the younger brother, removed gradually northward because of the repeated depredations of their relentless enemies, the Lamanites; that during the period of some four hundred years they removed from the place of their first landing to a region of country in the west part of South America, between the tenth degree south latitude and the equator; that in this land about two hundred B. C. the more righteous part of the people again separated from the rest and made their way still further northward to the great valley of what they called the Sidon river, and there united with the descendants of Mulek's colony and formed the Nephite-Zarahemla nation; that this people extended their cities and provinces throughout the northern part of South America, colonizing even a portion of the narrow neck of land connecting the two continents; that they were in frequent conflict and waged great wars with the barbarous people who still pressed upon them from the south; that in the year 55 B. C. they began migrating into Central America and even still further northward; that ship building was inaugurated by one Hagoth on the west side of the Isthmus of Panama; that the people moved northward in great numbers by means of these vessels as well as by land; that two of these vessels going far northward drifted out into the great ocean and were lost, at least to the Nephites; that there were frequent wars between the civilized people and the barbarians; that the birth of Messiah was evidenced by the appearance of a new star in the heavens, and by a night which continued brilliant as day from the setting of the sun to the rising thereof; that at the crucifixion of Messiah during the three hours that he hung upon the cross at Jerusalem the western world was visited by an unparalleled series of cataclysms which convulsed the whole land, destroying many cities, some being buried by mountains of earth and others being sunk in the depths of the sea; that these dreadful convulsions of the earth were followed by three days of total darkness; that sometime after these awful catastrophes the risen Messiah appeared in person to a multitude in the region of country in South America east and south of the Isthmus of Panama and includ-

⁷ II Nephi v: 1-13.

ing part of that Isthmus;² that he proclaimed his relationship to God, held forth himself as the Son of God, taught the doctrine of the atonement, instituted the Christian sacraments of baptism and the Lord's supper, chose twelve disciples and authorized the organization of a church to teach the doctrine of Christ and perfect, by its watchful care, those who accepted it; that this introduction of the gospel of Christ was followed by a period of universal peace and prosperity—a veritable golden age—through nearly two centuries; that after that the people declined in moral and spiritual excellence until they were in complete apostasy; that a series of civil wars and the rise of robber bands undermined government, and that about the close of the fourth century A. D., the government was destroyed, the people divided into small bands or tribes and anarchy prevailed.

Only two other remarks are necessary to complete the consideration of what the Book of Mormon Nephite period requires of American antiquities in order to derive from them evidence in support of its truth. The first of these is the fact that Nephite occupancy of the western world is confined to the western and extreme northern part of the south continent, up to the year 55 B. C.; that it was only then that Nephite migrations extended into the north continent; that while it is true that their settlements in the north became somewhat extensive, the progress of them was checked by frequent wars between Nephites and Lamanites and also with robber bands which infested the land up to the time of the crucifixion of Messiah; that at the crucifixion of Messiah occurred these tremendous cataclysms which convulsed the whole land and resulted in the destruction of so many of the people; so that during this period of some eighty-eight years—from 55 B. C., to 33 A. D.—the period of time the Nephites occupied the north continent previous to the advent of Messiah, they could not have erected many monuments of civilization that would survive the ravages of ages. After the destruction which swept over both western continents during the crucifixion of Messiah, the people were so reduced in numbers that it would be some time before they could begin to occupy the land to any very great extent, still during the two hundred years of righteousness and peace which followed Messiah's advent among them, the Nephites doubtless became very numerous and the arts of peace would very greatly develop. At the close of this period, however, civil wars again checked their progress, and they entered upon that period of rapid decline in all that makes for the stability of government and permanency of civilization, until at the close of the fourth century, A. D., anarchy prevailed only to be followed by Lamanite barbarism which exerted its uttermost effort to destroy government, overthrow civilization, and destroy every monument and vestige of that religion against which chiefly the Lamanites had waged war.³

In the second remark referred to a moment since, I would call attention to the fact that there exists evidence which leads one to believe that the Nephites constructed their buildings of perishable material; chiefly, I think, of wood, a circumstance which will go far to

² The Nephite land of Bountiful.

³ Mormon viii: 1-10.

wards accounting for the fact that there is but little evidence of the existence of a great civilized nation possessing temples, synagogues, palaces, etc., in the northern part of South America, where the Nephite civilization rose to its highest development previous to the coming of the Messiah. The reasons for this conclusion are to be found in several passages of the Book of Mormon, where the specific statement is made that the people were taught to work in all manner of wood, iron, copper, etc; but no mention is made of their being skilled in the working of stone. For example, the first Nephi says: "And I did teach my people, to build buildings; and to work in all manner of wood, and of iron, and of copper, and of brass, and of steel, and of gold, and of silver, and of precious ores, which were in great abundance."^b Again, in the book of Jarom, it is written: "And we multiplied exceedingly, and spread upon the face of the land, and became exceedingly rich in gold, and in silver, and in precious things, and in fine workmanship of wood, in buildings, and in machinery, and also in iron and copper, and brass and steel, making all manner of tools of every kind to till the ground, and weapons of war."^c After migrations into the north continent began, one of the things which seemed to be a cause of regret on the part of the Nephites was the lack of timber in that land. Referring to this, Mormon, in his abridgment of Helaman's reference to it, says: "And now no part of the land was desolate, save it were for timber. * * * * * And there being but little timber upon the face of the land [northward], nevertheless the people who went forth, became exceedingly expert in the working of cement; therefore they did build houses of cement in the which they did dwell. * * * * * And the people who were in the land northward, did dwell in tents, and in houses of cement, and they did suffer whatsoever tree should spring up upon the face of the land that it should grow up, that in time they might have timber to build their houses, yea, their cities, and their temples, and their synagogues, and their sanctuaries, and all manner of their buildings. And it came to pass as timber was exceeding scarce in the land northward, they did send forth much by the way of shipping; and thus they did enable the people in the land northward, that they might build many cities. Both of wood and of cement."^d These statements, I believe, justify the conclusion that the Nephites in the main used timber—perishable material—for building purposes, and hence the monuments of their civilization so far as architectural remains are concerned, have very largely perished as well in the north as in the south, except perhaps to the extent that they may have rebuilt and reoccupied some of the old Jaredite cities in the north continent.

An Israelitish origin then is what is required for the second race inhabiting America; a landing in South America; a gradual movement northward until they took possession of the north as well as the south continent; their civilization of a lighter order so far as expressed in solidity of buildings or the number of cities, and spread over a more extensive area than that of the Jaredites; an intermixture of the monuments of the one, with the ruins of the other; knowledge of the Mosaic

^b II. Nephi v: 15.

^c Jarom i: 8.

^d Helaman iii: 6-11.

institutions and history of the ancient world, through the Hebrew scriptures; special signs at Messiah's birth, and appalling cataclysms throughout the land at his crucifixion: the appearing of Messiah to them and the establishment of a Christian church; the overthrow of the Nephite government and civilization about the opening of the fifth century, A. D. These are the main facts for which we seek proofs in American antiquities so far as the Nephite period of the Book of Mormon is concerned.

Of course it may be possible that in the present state of knowledge of American antiquities evidences for all these facts may not now be obtainable; but if evidences tending to prove them can be pointed out at all it will be so much in favor of the Book of Mormon. Meantime the reader should be cautioned not to expect too much from the characters of the evidence now to be considered, nor should he be discouraged if in quantity and clearness it falls below his expectations. It must be remembered that examination of our American antiquities, especially in Central and South America, has not yet been as thoroughly made as it will be; there are many buried cities and other monuments 'yet to be heard from,'^e as also a better understanding of those monuments of ancient American civilization already brought to light. Moreover it should be remembered that for many ages the Bible stood practically without the advantages of monumental testimony in its support. Not until modern times have learned men penetrated the eastern countries to return laden with exact knowledge of monumental testimony to the truth of the Bible. Not until the discovery and translation of the Rosetta stone early in the last century was an impetus given to explorations in Egypt, the Sianitic Peninsula, Palestine and the Euphrates' valley—Bible lands—resulting in that collection of collateral evidence for the truth of the Bible noted in a former chapter.^f One should not be impatient then if the Book of Mormon has to wait some time yet for the development of that fulness of monumental testimony to its truth which I am sure lies hidden in the, as yet, imperfectly known and still less perfectly understood, antiquities of the western hemisphere.

^e On this point Mr. Baldwin says: "To understand the situation of most of the old ruins in Central America, one must know something of the wild condition of the country. Mr. Squires says: 'By far the greater proportion of the country is in its primeval state, and covered with dense, tangled, and almost impenetrable tropical forests, rendering fruitless all attempts at systematic investigation. There are vast tracts untrodden by human feet, or traversed only by Indians who have a superstitious reverence for the moss-covered and crumbling monuments hidden in the depths of the wilderness. * * * For these and other reasons, it will be long before the treasures of the past, in Central America, can become fully known.' A great forest of this character covers the southern half of Yucatan, and extends far into Guatemala, which is half covered by it. It extends also into Chiapa and Tabasco, and reaches into Honduras. The ruins known as Copan and Palenque are in this forest, not far from its southern edge. Its vast depths have never been much explored. There are ruins in it which none but wandering natives have ever seen, and some, perhaps, which no human foot has approachd for ages. It is believed that ruins exist in nearly every part of this vast wilderness." (Ancient America, pp. 94, 95.)

^f Manual 1903-4, ch. i: 6-11.

CHAPTER XXV.

AMERICAN ANTIQUITIES—DIRECT EXTERNAL EVIDENCES—PRELIMINARY
CONSIDERATIONS—Continued.

I.

OF THE PROBABILITY OF INTERCOURSE BETWEEN THE EASTERN AND WESTERN
HEMISPHERES DURING JAREDITE AND NEPHITE TIMES.

Another remark should be made in these preliminary observations, viz: It cannot possibly be in conflict with the Book of Mormon to concede that the northeastern coast of America may have been visited by Norsemen in the tenth century; or that Celtic adventurers even at an earlier date, but subsequent to the close of the Nephite period, may have found their way to America. It might even be possible that migrations came by way of the Pacific Islands to the western shores of America. I think it indisputable that there have been migrations from northeastern Asia into the extreme north parts of North America by way of Behring straits, where the continents of Asia and North America are separated by a distance of but thirty-six miles. The reasons for this belief are first, a positive identity of race between the Esquimaux of North America and the Esquimaux of northern Asia; and, second, a very clear distinction of race between the Esquimaux and the American Indians of all other parts of North and South America.⁵

None of these migrations are impossible or even improbable, though it must be stated in passing, that the proofs for at least some of them rests on no historical evidence. Whether the theory that in ancient times the Phoenicians and their colonists, the Carthagenians, had intercourse with the shores of America is true or not I cannot determine. The historical evidence is insufficient to justify a positive opinion, neither does my treatise on the subject in hand require an extended consideration of this question. It will be enough to say that if there were such intercourse, both Nephite and Jaredite records in the Book of Mormon are silent with reference to it. Yet it must be conceded that the records now in hand, especially that of the Jaredites, are but very limited histories of these people. All we can say is that no mention of such intercourse is made in these records, and yet it is possible that Phoenician vessels might have visited some parts of the extended coasts of the western world, and such events receive no mention in the Jaredite or Nephite records known to us.⁶

⁵ Vivier de Saint Martin, in the new Dictionary of Universal Geography, article "American Ethnology," states that the tribes all along the Arctic Ocean known as the Esquimaux are a race absolutely distinct from all other American natives. (De Roo, "History of America Before Columbus," Vol. I, p. 305, 309.)

There is one event in the history of The Church which, though brief and merely incidental, would go very far towards confirming the idea that in very ancient times there was intercourse between the eastern and western hemispheres. Near Kinderhook, in Pike county, Illinois—between fifty and sixty miles south and east of Nauvoo—on April 23, 1843, a Mr. Robert Wiley while excavating a large mound took from

Equally unnecessary is it for me to inquire whether or not the ancient inhabitants of America "discovered Europe," as some contend they did.¹ It is not impossible that between the close of the Nephite period and the discovery of the western world by Columbus, American craft made their way to European shores. And even should further investigation prove that in Nephite or even in Jaredite times such voyages were made, it would not affect the Book of Mormon and the inquiry we are making concerning it. As stated in respect of alleged Phoenicians and other peoples making their way to America's extended coasts, so it may be said with reference to this other theory that Americans "discovered Europe," no mention is made of such an event in the Book of Mormon. But it should be remembered that for the history of the Jaredites we have but Moroni's abridgment of Ether's twenty-four plates. Had we Ether's history of the Jaredites in full, it could be but a very limited history of so great a people, and for so long a period—sixteen centuries—barely an outline, and wholly inadequate to give one any clear conception of their national greatness, the extent of their migrations, or the grandeur of their civilization. And yet, even of this brief history we have but an abridgment, of which Moroni informs us he has not written an "hundredth part."² Hence how very limited our knowledge of the Jaredites and their movements. While our knowledge of the Nephites is more extensive than our knowledge of the Jaredites, we have to confess its narrow limits also. The Book of Mormon, is, in the main, but an abridgment of the larger Nephite records; and at the point where Nephite civilization reached its fullest development, Mormon informs us that "a hundredth part of the proceedings of this people, yea, the account of the Lamanites, and of the Nephites, and their wars, and contentions, and dissensions, and their preaching, and their prophecies, and their shipping, and their building of ships, and

this mound six brass plates of bell shape, fastened by a ring passing through the small end and fastened with two clasps and covered with engravings. Human bones together with charcoal and ashes were also found in the mound. The plates were submitted to the Prophet Joseph and speaking of them in his journal under date of May 1, 1843, he says: "I have translated a portion of them, and find they contain the history of the person with whom they were found. He was a descendant of Ham, through the loins of Pharaoh, king of Egypt, and that he received his kingdom from the ruler of heaven and earth." This would mean that the remains were Egyptian, but whether the man's kingdom which he had received from the ruler of heaven and earth was located in the new world or in Egypt does not appear. He may have reached the north continent of America and penetrated its interior on an exploring expedition merely and dying in the upper Mississippi valley was buried by his companions in the mound where his remains were found. The whole account of the finding of the plates together with the testimony of eight witnesses besides Mr. Wiley who were acquainted with the finding of the relics, as also the statement from the Prophet's history, is found in the *Millennial Star*, Vol XXI: pp. 40-44.

^b All these theories are considered at length in H. H. Bancroft's "Native Races," Vol. V, ch. i., and also in the "History of America Before Columbus," by P. De Roo, Vol. I, chs. vi and viii.

¹ The question is considered at length by De Roo in his "History of America Before Columbus," Vol I, ch. vii., in support of which theory he quotes many authorities.

² Ether xv: 33.

their building of temples, and of synagogues, and their sanctuaries, and their righteousness, and their wickedness, and their murders, and their robbings, and their plunderings and all manner of abominations and whoredoms, cannot be contained in this work."* I repeat then, even in Jaredite and Nephite times voyages could have been made from America to the shores of Europe, and yet no mention of it be made in Nephite and Jaredite records now known.

I know of but one utterance in the Book of Mormon that would in any respect be against the probability of intercourse between the old world and the new, in Nephite times; and that is found in the following passage:

"And behold, it is wisdom that this land should be kept as yet from the knowledge of other nations; for behold, many nations would overrun the land, that there would be no place for an inheritance. 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."¹

This was uttered in the first half of the sixth century B. C. It will be observed, however, that the covenant with Lehi was based upon the condition that those whom the Lord led to the land of America must keep his commandments; a condition which was complied with only in part, even during Nephite supremacy; and at the last it was wholly violated on the part of both Nephites and Lamanites, and therefore may be eliminated as a substantial objection to the idea of intercourse between the old and the new world even during Nephite times. Still, in a general way, this land was preserved unto the descendants of Lehi until the coming of the Spaniards in the fifteenth and sixteenth centuries.

II.

THE WESTERN WORLD SINCE THE CLOSE OF THE NEPHITE PERIOD— THE LAMANITE CIVILIZATION.

Other considerations that may affect the evidences of American antiquities to the Book of Mormon, arise out of the conditions which have obtained in the western world since the close of the Nephite period. What I have called the Nephite period closes with the commencement of the fifth century, A. D.; and as it was towards the close of the fifteenth century before America was discovered by the Spaniards and made known to Europeans, there is a thousand years during which time many things happened to affect conditions in America by the time it was discovered by the Spaniards; and which at the time of that discovery and now influence, not to say confuse, our knowledge of American antiquities, by indiscriminately mingling the ancient with the

* Helaman iii: 14.

¹ II Nephi i: 3-9.

modern, confounding local movements with more ancient and general migrations, and mixing merely tribal events with the national affairs of more ancient times, until things are rendered in some respects well nigh unintelligible.

When the Nephites were overthrown in those last great battles about Cumorah, it appears that the victorious Lamanites were possessed, with the most frenzied determination to destroy the last vestige of civilization, government, and religion; but when they had destroyed their enemies, the Nephites, they continued the fighting among themselves until the whole face of the land was one continual scene of intestine wars.^m How long such conditions continued no one knows, since the Book of Mormon closes with its sad story of the overthrow of the Nephites, and there is nothing beyond this point—the early part of the fifth century A. D.—by which we can be guided. It is probable, however, that even anarchy at last spent its forces; something like tribal relations may have been brought into existence to take the place of the more elaborate and complex forms of government which had been overthrown, and from these may have arisen confederacies of tribes as interest or fortune, good or ill, may have dictated, until at last something like semi-civilization begun to arise out of the chaos which followed the destruction of the Nephites.

The maddened Lamanites might succeed in destroying every vestige of government, religion and that order of society which had prevailed in former times, but the memory of those things, and the advantages of them, could not be obliterated; and the memory of them would be an incentive to strong minds to re-establish a settled order of things.

It should be remembered in this connection—as lending probability to what is said here—that when the ancient distinctions of Nephite and Lamanite were revived in 231, A. D., they no longer stood, the former for the descendants of Nephi and his following and the latter for the descendants of Laman and his following, as in earlier times; nor did the former name now stand for a civilized people, and the latter for a barbarous one, as they had done in some parts of former ages. In civilization the two parties stood equal, and remained so through the one hundred and seventy troubled years which followed. For more than two centuries following the appearance of the Messiah in the western world, there had been but one people on the land, and these followers of the Messiah—Christians. This was the American golden age—the age of peace, of prosperity, of expansion, until both the continents were inhabited by a numerous and happy people. Then came pride which follows wealth; and corruption which follows ease. Sects arose within the church, schism followed schism. Then the wicked, schismatical sects persecuted the true followers of Christ. The old distinctions of Lamanite and Nephite were revived; and under these names an internecine war was begun. The true followers of Christ, who had taken the name of Nephites, unhappily fell away from righteousness—were no longer Christians in fact, but fought on under the name the Christians had assumed until the series of wars between the two parties ended in anarchy. This much to remind the reader that there was

^m See Mormon, ch. viii: 1-11.

no distinction in the matter of civilization during this period between Lamanites and Nephites. After the fall of the Nephite party—more proper then to say Nephite people—followed the Lamanite wars and anarchy; from which, however, I have ventured the conjecture that there was a revolt, and an effort made to return to settled orders of government, and to some sort of civilization.

The last battles of the great and long continued war which ended in the destruction of the Nephite party, took place south of the great lake region, about Cumorah; and to this part of the land had been drawn if not the bulk, then certainly a very large proportion of the inhabitants of the land.^a These moved southward in time, tribe pressing upon tribe, as ocean wave presses on ocean wave towards the shore; and doubtless this movement of population southward after the disaster at Cumorah accounts for those universal traditions found among the natives of Mexico and Central America of successive migrations from the north of powerful tribes or races who so much affected the political history of those countries.^o As these tribes from the north reached the

^a See Mormon vi.

^o Very naturally there is much confusion on the subject of migratory movements among the ancient native inhabitants of America, and this owing to the confounding of migrations from the old world with later intercontinental movements. Also there is a great division of opinion among authorities upon the subject, some alleging, for instance, that the tribes who established the civilization found in Mexico by the Spaniards came from the north—some from the northeast, others from the northwest—while others insist that the movement was from Central America northward. The controversy waged on this subject is too extensive to be introduced into this note or even into this work. But I may here say that the disagreement among so many writers worthy of our respect grows out of the fact that there were movements both north and south which leads to their confusion. We know from the Book of Mormon that the general migratory movement of the Nephites at an early date—55 B. C.—was from the south northward; while during the period of peace which followed Messiah's advent, there were unrestricted movements of population north and south between the two continents. Then came the period of gathering in the north continent, south of the great lakes, ending in the disaster about Cumorah; then the movement of the people from the north southward to the old centres of population, and the reviving of civilized conditions. One class of writers seizes upon the fragmentary tradition concerning this northward movement for their conclusion, while the other seizes upon the traditions of the southward movement for their authority, and hence the conflict. Of the traditions of the northern origin of the Aztecs Prescott remarks: "Traditions of a western, or northwestern origin were found among the more barbarous tribes, and by the Mexicans were preserved both orally and in their hieroglyphical maps, where the different stages of their migrations are carefully noted. But who, at this day, shall read them? They are admitted to agree, however, in representing the populous north as the prolific hive of the American races. In this quarter were placed their Aztlan, and their Huehuetapallan; the bright abode of their ancestors, whose warlike exploits rivalled those which the Teutonic nations have recorded of Odin and the mythic heroes of Scandinavia. From this quarter the Toltecs, the Chichimecs, and the kindred races of the Nahuatlacs, came successively up the great plateau of the Andes, spreading over its hills and valleys, down to the Gulf of Mexico." (Conquest of Mexico, Vol. II, pp. 137, 138). Also Nadaillac speaking of the invaders of the valley of Mexico says: "All these men, whether Toltecs, Chichimecs, or Aztecs, believed that their people came from the North, and migrated southward, seeking more fertile lands,

old centers of population and civilization they revived settled orders of government, fastened themselves upon the weaker inhabitants as their rulers, compelled industry among the lower orders, gave encouragement to the arts that ministered to their ease and vanity, encouraged learning at least among the sacerdotal orders, and received the credit of founding a new order of civilization, when in reality it was but a partial reviving of a former civilization, upon which they fastened the dark and loathsome Lamanite superstitious idolatry with its horrors of human sacrifice and cannibalism. I believe these conjectures to be warranted by the fact that in several parts of the American continents, viz: in Mexico, Central America, and Peru, a civilization of no mean degree of advancement was found to exist at the time of the arrival of the Spaniards; and, indeed, there are not wanting authorities who assert that the civilization found in America by the Spaniards both in Mexico and Peru was equal to their own. Such is the assertion of Dr. John W. Draper who says, in speaking of the crimes of Spain: "From Mexico and Peru a civilization that might have instructed Europe was crushed out. * * * * It has been her [Spain's] evil destiny to ruin two civilizations, Oriental and Occidental. * * * * In America she destroyed races more civilized than herself." Nadailac remarks: "To sum up, every thing goes to prove that the ancient races of Central America possessed an advanced culture, exact ideas on certain arts and sciences, and remarkable technical knowledge. As pointed out in 1869, by Morgan, in the *North American Review*, the Spanish succeeded in destroying in a few years a civilization undoubtedly superior in many respects to that which they endeavored to substitute for it."⁹ Prescott places scarcely less value upon it. He says: "Enough has been said, however, to show that the Aztec and Tezcucan races were advanced in civilization very far beyond the wandering tribes of North America. The degree of civilization which they reached, as inferred by their political institutions, may be considered perhaps, not much short of that enjoyed by our Saxon ancestors, under Alfred [849-901 A. D.] In respect to the nature of it, they may be better compared with the Egyptians; and the examination of their social relations and culture may suggest still stronger points of resemblance to that ancient people."¹⁰ H. H. Bancroft says: "I may safely claim, if the preceding pages inform us aright, then were the Nahuas, the Mayas, and the subordinate and lesser civilization surrounding these, but little lower than the contemporaneous civilization of Europe and Asia, and not nearly so low

more genial climates, or perhaps driven before a more warlike race; one wave of emigration succeeding another. We must, according to this tradition, seek in more northern regions the cradle of the Nahuatl race." (*Pre-Historic America*, p.13). Baldwin, quoting Brasseur de Bourbourg and Sahagun allows a northeast migration for the Toltecs (*Ancient America*, pp. 200, 202), but insists that the Aztecs who succeeded these races in the occupation of the valley of Mexico came from the south. (pp. 217, 218). This view of the southern origin for the Aztecs is also maintained at some length and by an extensive citation of authorities by Bancroft. (*Native Races*, Vol. V. ch. iii.)

⁹ *Intellectual Development of Europe*, Vol. II, pp. 166-167.

¹⁰ *Pre-Historic America*, p. 336.

¹¹ *Conquest of Mexico*, Vol. I, pp. 57-8.

as we have hitherto been led to suppose.⁶ John D. Baldwin writing in 1871 says: "We are told repeatedly that the Spaniards employed 'Mexican masons' and found them 'very expert' in the arts of building and plastering. There is no good reason to doubt that the civilized condition of the country when the Spaniards found it was superior to what it has been at any time since the conquest."^t Tezcuco and Mexico are both known to be comparatively modern cities, Mexico itself being founded no earlier than 1325, A. D., and Prescott in speaking of an era of prosperity which followed the tripple alliance of the states of Mexico, Tezcuco, and Tlacopan says: "The Aztec capital, [Mexico] gave evidence of public prosperity. Its frail tenements were supplanted by solid structures of stone and lime. * * * * The dimensions of which, covering the same ground, were much larger than those of the modern capital of Mexico."^u His description of the valley of Mexico, and its cities, fields and orchards when first beheld by the invading Spaniards under Cortez, is as follows:

"Stretching far away at their feet, were seen noble forests of oak, sycamore, and cedar, and beyond, yellow fields of maize and the towering maguey, intermingled with orchards and blooming gardens; for flowers, in such demand for their religious festivals, were even more abundant in this populous valley than in other parts of Anahuac. In the centre of the great basin were beheld the lakes, occupying then a much larger portion of its surface than at present; their borders thickly studded with towns and hamlets, and, in the midst—like some Indian empress with her coronal of pearls—the fair City of Mexico, with her white towers and pyramidal temples, reposing, as it were, on the bosom of the waters—the far-famed 'Venice of the Aztecs.' High over all rose the royal hill of Chapultepec, the residence of the Mexican monarchs, crowned with the same grove of gigantic cypresses, which at this day fling their broad shadows over the land. In the distance beyond the blue waters of the lake, and nearly screened by intervening foliage, was seen a shining speck, the rival capital of Tezcuco, and, still further on, the dark belt of prophyry, girdling the valley around, like a rich setting which nature had devised for the fairest of her jewels."^v

From the statements of Bernal Diaz we are also justified in believing that a somewhat similar state of civilization obtained in Yucatan and other parts of Central America. While the well known works of Squier,^w Baldwin, Rivero and Tschudi,^x and the very excellent and popular volumes of Prescott on Peru, justify us in the belief that while differing somewhat in its character, the civilization of Peru was equal—and even superior in some respects—to that of Mexico at the time of the conquest; and the empire of the Incas was even more extensive than that of the Montezumas.

The civilization in America upon the advent of the Spaniards—since there is no substantial historical evidence of foreign migrations in

⁶ Native Races, Vol. II, pp. 804-5.

^t Ancient America, (Baldwin) p. 215.

^u Conquest of Mexico, (Prescott) Vol. I, p. 39.

^v Conquest of Mexico, (Prescott) Vol. I, p. 354.

^w Peru, Incidents of Travel and Exploration of the Land of the Incas, E. George Squier, M. A. F. S. A.

^x Peruvian Antiquities, by Rivero and Tschudi; the former director of the National Museum at Lima, the latter a doctor of philosophy and medicine.

which it could have had its origin—must have arisen, as already suggested, from among the Lamanites after the fall of the Nephites at Cumorah—it was Lamanite civilization. I would not have the reader form too exalted an opinion of that civilization however. It found its chief expression where it attained its highest development in the existence of numerous cities, palaces, and temples; in the existence of regular pursuits of industry, of agriculture, and manufactures; in a settled order of society, a regular order of government, and a fixed establishment of religion. So far as these conditions make for civilization, Mexico, some parts of Central America, and Peru can be said to be civilized. But after this is said it must be claimed that much was lacking in the conditions existing in those parts of America in order to make them conform to the generally accepted idea of civilization. The governments were cruel despotisms; the industrial system reduced the masses to conditions scarcely removed from abject slavery; the religion of Mexico and Central America, at least, were the darkest, the most sanguinary, and repulsive described in the annals of human history; while the revolting practice of refined cannibalism was more widespread and horrible than among any other people whatsoever. These and many other considerations, too numerous to mention in detail, must forbid our entertaining exalted notions of this Lamanite civilization. We shall see as we proceed with the unfoldment of our evidences, that these horrible conditions were but the natural outgrowth of Lamanite tendencies through all the course of their history.

III.

OF THE WRITERS ON AMERICAN ANTIQUITIES.

Still another remark is necessary in these preliminary observations. The authorities upon which we have to depend for our knowledge of American antiquities are widely conflicting. There is not one that may be followed unreservedly, and it is impossible to say with any degree of exactness what is even the consensus of opinion of authorities upon very many subjects, so widely divergent and conflicting are their views. This conflict of opinion extends to such important subjects as the following: Who were the first inhabitants of America? Were they indigenous races, or is their presence in America due to migration? If due to migration from what lands did they come? Was there one or several migrations? What was the course of their migration? Are they of one or a number of distinct races? Are the monuments of civilization found in America ancient or modern? Do they represent the civilization of vanished races, or are they the work of the not very remote ancestors of the Indians? Is the civilization represented by these monuments really of a very high order or was it but a step or two removed from savagery? In support of any one of these conflicting opinions about America's ancient inhabitants and their civilization one need not be at a loss to find respectable authorities. One may support with honored names in this field of research the Lost Tribes of Israel theory of the origin of the American Indians; the Malay theory of origin; the Phoe-

nician theory; the Egyptian, the Atlantic, and a number of other minor theories.⁷ One can array a formidable list of authors in favor of the indigenous theory of origin for ancient American civilization; and perhaps a still longer and equally learned list of authorities in favor of an exotic origin. All of which makes it evident that writers upon the subject are to be weighed as well as counted; and also warns us that in the presence of such a diversity of opinions many things pertaining to American antiquities must remain open questions. It must be remembered that as yet, so far as man's researches are concerned, but little is really known about ancient America. "That," as a Frenchman remarks, "has yet to be discovered." True, many of her ancient monuments have been located, but they seem to tell a different story to each explorer who looks upon them. There are not wanting stone tablets of hieroglyphics, and ancient documents writ on skins and paper;² but up to the present time they are sealed books even to the learned. Meantime no Rosetta Stone is discovered^a to furnish the key to their decipherment, and no learned American Champollion as yet^b comes forward to reveal their mystery.

In considering authorities upon American antiquities, one thing should be especially observed: one should be upon his guard against the credulity and bias of the early writers; and equally upon his guard against the skepticism and bias of the more modern ones. The former, living in an age of superstition and credulity and having special interests to serve, would have us believe too much; the latter, living in an age super-critical and doubting, would have us believe too little. There is no doubt but what the Spanish writers connected with the conquest of America colored their narratives to give importance in the eyes of their countrymen in Europe to the events with which they were associated; and they likely exaggerated whatever had such a tendency. Hence greater empires, more formidable armies and more imposing civilizations than really existed in America at the time of the conquest were described. So with the missionaries who accompanied the various European expeditions and those who immediately followed them. They some times very likely saw analogies between the Christian faith of which they were teachers and some of the traditions and superstitions of the natives where none existed. So closely did some of the native traditions and ceremonies resemble Catholic Christian dogma and rites that the overzealous priests came

⁷ "Under the broad range allowed by a descent from the sons of Noah," says Mr. John L. Stephens, to whom we are indebted for the most excellent works on American antiquities, "the Jews, the Canaanites, the Phoenicians, the Carthaginians, the Greeks, the Scythians in ancient times; the Chinese, the Swedes, the Norwegians, the Welsh, and the Spaniards in modern, have had ascribed to them the honor of peopling America." (Central America, Vol. I, pp. 96, 97.)

² There are eight or ten such collections. Their contents for the most part, are published in Lord Kingsborough's monumental work. A list of them and a description will also be found in Bancroft's Native Races, Vol. II, ch. xvii.

^a See Manual 1903-4, p. 6.

^b It was the French linguist and archeologist, Jean Francois Champollion, who discovered from the Rosetta Stone the key to the Egyptian hieroglyphics.

to the conclusion that the devil had in America counterfeited some parts of the Christian religion and intermixed it with the native paganism the better to encompass the damnation of the natives and hinder the progress of the Christian religion. This led to the destruction of many Aztec manuscripts which were regarded by some of the priests as works on magic, and in other ways were supposed to uphold the idolatry of the natives. This idea strongly impressed the first archbishop of Mexico, Don Juan de Zumarraga,^c who from a number of cities, caused large quantities of the native manuscripts to be collected and destroyed. The collection from Tezcuco was especially large, since—as Prescott describes it—Tezcuco was “the great depository of the national archives.” The archbishop caused these collected manuscripts “to be piled up in a ‘mountainlike heap,’—as it is called by the Spanish writers themselves—in the market place at Tlatelolco and reduced them all to ashes. * * * * The unlettered soldiery were not slow in imitating the example of their prelate. Every chart and volume which fell into their hands was wantonly destroyed; so that when the scholars of a later and more enlightened age anxiously sought to recover some of these memorials of civilization, nearly all had perished, and the few surviving were jealously hidden by the natives.”^d And thus was destroyed materials which might have gone far towards solving the mystery that enshrouds the people and civilization of ancient America.

These native records were more numerous than they are generally thought to be. Baldwin in speaking of the people of Central America and Mexico says: “The ruins show that they had the art of writing, and that at the south this art was more developed, more like a phonetic system of writing than we find in use among the Aztecs. The inscriptions of Palenque, and the characters used in some of the manuscript books that have been preserved, are not the same as the Mexican picture writing. It is known that books of manuscript writings were abundant among them in the ages previous to the Aztec period. * * * * Las Casas wrote on this point as follows: ‘It should be known that in all the commonwealths of these countries, in the kingdoms of New Spain and elsewhere, among other professions duly filled by suitable persons was that of chronicler and historian. These chroniclers had knowledge of the origin of the kingdoms, and of whatever relates to religion and the gods, as well as to the founders of towns and cities. They recorded the history of kings, and of the modes of their election and succession; of their labors, actions, wars, and memorable deeds, good and bad; of the virtuous men or heroes of former days, their great deeds, the wars they had waged, and how they had distinguished themselves; who had been the earliest settlers, what had been their ancient customs, their triumphs, and defeats. They knew, in fact whatever pertained to history, and were able to give an account of all past events. * * * * Our priests have seen those books, and I myself have seen them likewise, though many were burned at the instigation of the monks, who were afraid they might impede the work of conversion.’ Books such as those here described by Las Casas must have contained

^c Born 1486, died 1549.

^d Conquest of Mexico, Vol. I, pp. 89, 90.

important historical information. The older books, belonging to the ages of Copan and Palenque, went to decay doubtless long previous to his time, in the wars and revolutions of the Toltec period, or by the wear of time. The later books, not otherwise lost, were destroyed by Aztec and Spanish vandalism."^e

Respecting native writers following the conquest they were men who acquired the Spanish language and wrote on the history of their people either in Spanish, or, if in their own language they employed the Spanish alphabet—of them it is said, and one may readily admit the reasonableness of the statement—"most of them were thoroughly imbued with the spirit of their converters, and their writings as a class are subject to the same criticism."^f

Naturally these native writers would emphasize that which would glorify their own country and exalt the character of its civilization; belonging to a conquered race—the soreness of the conflict past—they would be but too prone to please, in order to stand in favor with, their conquerors; while their religious zeal would prompt them to find as many analogies as possible between their old faith and the one to which they were converted. All of which would tend to exaggeration in the same general direction as that followed by the early Spanish writers. But because of these tendencies to exaggeration it does not follow that all the works of early Spanish or native writers on America are to be described as of no value or even as of little value.

As justly remarked by H. H. Bancroft, "Do we reject all the events of Greek and Roman history, because the historians believed that the sun revolved about the earth, and attributed the ordinary phenomena of nature to the actions of the imaginary gods? * * * * And finally, can we reject the statements of able and conscientious men—many of whom devoted their lives to the study of aboriginal character and history, from an honest desire to do the natives good—because they deem themselves bound by their priestly vows and the fear of the inquisition to draw scriptural conclusions from each native tradition? The same remarks apply to the writings of converted and educated natives, influenced to a great degree by their teachers; more prone, perhaps, to exaggeration through national pride, but at the same time better acquainted with the native hieroglyphics. To pronounce all these works deliberately executed forgeries, as a few modern writers have done, is too absurd to require refutation."^g And to this I would add a protest against that spirit of skepticism which in these same modern writers, when they do not pronounce the works referred to by Bancroft as forgeries, insist upon so far discrediting their works by their sophistries of criticism that they might as well pronounce them outright forgeries.

^e Ancient America, pp. 187, 188, J. D. Baldwin.

^f Native Races, Bancroft, Vol. V, p. 147.

^g Native Races, Vol. V, pp. 145-6. The whole chapter from which the above passage is quoted deals with the subject of the early writers on ancient America and could with profit be considered by the reader. W. H. Prescott also has a very choice set of notes on the subject of the same class of writers in his first book on the conquest of Mexico, especially those notes following each chapter on some special authority on whom he mainly relies for the statements in his text.

Undoubtedly the trend of modern writers is in support of the theory both of an indigenous people and civilization for America, and the latter of no very high order. In support of this theory they do not hesitate to discredit most of the native traditions recorded by the earlier writers, which tell of migrations of their ancestors from distant countries; of golden ages of prosperity and peace, and of an ancient, splendid civilization. It is difficult to determine always which is most to be discounted, the writers through whom the traditions of the glorious past are transmitted to us, or those who would dismantle that part of its glory and present us with an ancient America undeveloped beyond the point of middle savagery. Perhaps in this as in so many other things where man's prejudices are involved, the truth will be found at about an equal distance between the two extremes; and even under this adjustment of the conflicting claims of authorities, I am sure we shall find much that will in an incidental way support the claims of the Book of Mormon.

CHAPTER XXVI.

INDIRECT EXTERNAL EVIDENCES: AMERICAN ANTIQUITIES.

The Book of Mormon, as already stated, requires the evidence of the existence of a very ancient civilization in the north continent of America, with its central and most enduring monuments in our Central American states. Also the evidences of a later civilization somewhat overlaying and intermixed with the former: the monuments of these two civilizations, however, may be somewhat confused by the rise of another though inferior civilization during the thousand years preceding the advent of the Spaniards in America, which had begun to raise itself out of that chaos of confusion into which things were thrown by the destruction of the Nephites and their government. Under these circumstances it may be extremely difficult to separate these antiquities and assign each group to its proper division. But this much we feel confident can be done; evidence can be adduced that such ancient civilizations did exist; that the monuments of one has overlaid and intermixed with the others; that the central location of the first was in our Central states of America, and so far as such evidence is adduced, to that extent the claims of the Book of Mormon will be sustained. In the presentation of such evidence I can only take the humble part of compiler of it from the writings of others, since I lay no claim to original investigation of the matter; and even in the work of presenting the utterances of conceded authorities upon the subject one stands momentarily confused, not because of the lack of matter to present to the reader, but in the matter of selecting from the great mass those passages suitable for our limited space, and which shall be most direct and convincing. With so much by way of introduction, then, I present first of all—

I.

THE EVIDENCE OF THE EXISTENCE OF ANCIENT CIVILIZATIONS IN AMERICA.

“Considering the vast extent of these remains, [i. e. of ancient cities, pyramids and temples] spreading over more than half the continent, and that in Mexico and South America, after the lapse of an unknown series of ages, they still retain much of ancient grandure which ‘Time’s effacing fingers’ have failed to obliterate, it is certainly no wild flight of the imagination to conjecture that in ancient times,^a even coeval with

^a The author of the history of the “Antiquities of Mexico,” tom. I, chapter ii, Veytia, dates the first migration of the Nahuas from the year 2,237 after the creation” quoted by Nadaillac “Prehistoric America,” p. 261. This date is somewhat in agreement with the time at which the Book of Mormon represents the Jaredites as arriving in the western world. Don Mariano Veytia was born of an ancient and highly respected family at Pueblo, Mexico, 1718. After finishing his academic education he went to Spain where he was kindly received at court. He visited several other countries of Europe, made himself acquainted with their languages and returned home and devoted the rest of his life chiefly to the illustration of the national history and antiquities of his country.

the spread of science in the east, empires may have flourished here that would vie in power and extent with the Babylonian, the Median, or the Persian; and cities that might have rivaled Ninevah, and Tyre, and Sidon; for of these empires and these cities, the plains of Asia now exhibit fewer, and even less imposing relics, than are found of the former inhabitants of this country."^b

"We venture to say that the aboriginal inhabitants of our hemisphere have not till this day received their meed for ancient bravery, nautical skill, and wonderful attainments in geography and in every branch of material advancement and of civilization generally. Ancient, prehistoric America was, indeed, a civilized world. * * * * * Proceeding from north to south, we find from distance to distance unmistakable traces of mighty, skilful, and learned nations that had either wholly disappeared from the face of the earth, or had become degenerated and degraded to such an extent as to be irrecognizable at the time of not only the Spanish, but even of the Northman [tenth century] discoveries. * * * * * The Mayas [central America] were intellectual giants, indeed. The ruins of their vast public works, of their costly edifices, of their sculptures and paintings, and of their finely carved symbolic writings attest the height of a civilization of which we might well be proud today. And yet all these evidences of a glorious past lay buried for long centuries before Columbus' discovery in the virgin forests of Yucatan. Palenque, Uxmal, Copan, and several other ruined cities of Central America are as grand and beautiful monuments on the cemeteries of the New World as are Troy, Babylon, and Thebes on those of the Old; and their antiquity does not seem to be less venerable. They certainly pertain to America's remotest period. They were ruins, more than they are now, in the sixteenth century; the natives of the neighboring region knew nothing of their origin, and no notice whatever of the existence of such cities appears in the annals of the surrounding civilized nations during the eight or nine centuries preceding the Spanish conquest. Bancroft is even of the opinion that the Maya grandeur was already at its height several centuries before Christ."^c

After speaking of various evidences of civilization in America, Naudillac remarks:

"But we need not give any further account of these great discoveries. We must return to the companions of Cortes to tell of the new wonders which awaited them. Even in the most remote districts in the primeval forests covering Chiapas, Guatemala, Honduras, and Yucatan; where through the dense undergrowth a passage had often to be forced, axe in hand; statues, columns, hieroglyphics, unoccupied villages, abandoned palaces, and stately ruins rose on every side, mute witnesses of past ages and of vanished races. Everywhere the conquerors were met by tokens, not only of a civilization even more ancient and probably more advanced than that of the races they subjugated, but also of struggles and wars, those scourges of humanity in every race and every clime."^d

He composed various works, but his "Antiquities" is the only one which went to press. His history covers the whole period from the first occupation of Anahuac to the middle of the fifteenth century, at which time his labors were unfortunately terminated by his death, which occurred in 1780. In the early portion of his "Antiquities" he endeavored to trace the migratory movements and historic annals of the race who entered the country. "Every page," remarks Prescott, "bears testimony of the extent and fidelity of his researches." (Conquest of Mexico, Vol. I, p. 40, note.

^bHistory of United States, Marcus Wilson, Book I, American Antiquities, p. 94.)

^cHistory of America Before Columbus, P. De Roo, Vol. I, pp. 173, 176, 177, 178.

^dPre-Historic America, pp. 10, 11.

Continuing further on in his admirable work, the same writer says:

"Undoubtedly America bears witness to a venerable past; and without admitting the claims of some recent authors who are of opinion that when Europe was inhabited by wandering savages, whose only weapons were roughly hewn of stone, America was already peopled by men who built cities, raised monuments, and had attained to a high degree of culture, we must admit that their civilization and social organization can only have become what it was by degrees. * * * * To erect the monuments of Mexico and Peru, the yet more ancient ones of Central America—the singular resemblance of which, in some particulars, to the temples and palaces of Egypt, strike the archaeologist—must have required skilled labor, a numerous population, and an established priesthood, such as could have developed only during the lapse of centuries. * * * * To sum up: multitudes of races and nations have arisen upon the American continent and have disappeared, leaving no trace, but ruins, mounds, a few wrought stones, or fragments of pottery."^f

"In the New World, mysterious mounds and gigantic earth works arrest our attention. Here we find deserted mines, and there we can trace the sites of ancient camps and fortifications. The Indians of the prairies seem to be intruders on a fairer civilization. We find here evidences of a teeming population. In the presence of their imposing ruins, we can not think that nomadic savages built them. They give evidences rather of a people having fixed habitations, and seem to imply the possession of a higher civilization than that of the Indians. These questions demand solution; but how shall we solve the problem? Save here and there a deserted camp, or a burial mound, containing perhaps articles of use or adornment, all traces have vanished. Their earth-works and mounds are being rapidly leveled by the plow of modern times, and the scholar of the future can only learn from books of their mysterious builders. In Mexico, and further south, we find the ruins of great cities. To the student of antiquity, these far surpass in interest the ruined cities of the Nile or Euphrates' valley. Babylon of old, with its walls, towers, and pleasure resorts, was indeed wonderful. In our own land cities, if not as ancient, yet fallen in more picturesque ruin, reward the labors of the explorer. Uxmal, Copan, and Palenque, invite our attention. Here are hieroglyphics in abundance, but no Rosetta Stone supplies the key by whose aid a Champollion can unravel the mystery."^e

"Closely enveloped in the dense forests of Chiapas, Guatemala, Yucatan, and Honduras, the ruins of several ancient cities have been discovered, which are far superior in extent and magnificence to any seen in Aztec territory. * * * * Most of these cities were abandoned and more or less unknown at the time of the conquest. They bear hieroglyphic inscriptions apparently identical in character; in other respects they resemble each other more than they resemble the Aztec ruins—or even other and apparently later works in Guatemala and Honduras. All these remains bear evident marks of great antiquity. Their existence and similarity, in the absence of any evidence to the contrary, would indicate the occupation of the whole country at some remote period by nations far advanced in civilization, and closely allied in manners and customs, if not in blood and language. Furthermore, the traditions of several of the most advanced nations point to a widespread civilization introduced among a numerous and powerful people by Votan and Zamna, who, or their successors, built the cities referred to, and founded great allied empires in Chiapas, Yucatan and Guatemala; and moreover, the tradition is confirmed by the universality of one family of languages or dialects spoken among the civilized nations, and among their descendants to this day."^g

^f Pre-Historic America, pp. 13, 14.

^e The Prehistoric World, or Vanished Races, E. A. Allen, introduction, pp. 23, 24.

^g Native Races, Vol. II, pp. 116, 117, Bancroft.

"That the population of Central America (and in this term I include Mexico) was at one time very dense, and had attained to a high degree of civilization, higher even than that of Europe in the time of Columbus, there can be no question; and it is also probable, as I have shown, that they originally belonged to the white race."^b

"Finally, from all we can gather on this momentous subject, we are compelled from the overwhelming amount of evidence to admit that mighty nations, with almost unbounded empire, with various degrees of improvement, have occupied the continent, and that, as in the old world, empire has succeeded empire, rising one out of the other, from the jarring interests of the unwieldy and ferocious mass—so also in this."^c

The foregoing is perhaps sufficient for the purpose of establishing the mere fact of the existence of an extensive and highly developed civilization in America. Especially as many of the quotations on some of the other divisions of the subject will also bear upon this point. I now take up the matter of the chief centres of those old civilizations.

II.

CHIEF CENTRES OF ANCIENT AMERICAN CIVILIZATION.

The following is from Baldwin's *Ancient America*:

"It has been said, not without reason, that the civilization found in Mexico by the Spanish conquerors consisted, to a large extent, of 'fragments from the wreck that befell the American civilization of antiquity.' To find the chief seats and most abundant remains of the most remarkable civilization of this old American race, we must go still farther south into Central America and some of the more southern states of Mexico. Here ruins of many ancient cities have been discovered, cities which must have been deserted and left to decay in ages previous to the beginning of the Aztec supremacy. Most of these ruins were found buried in dense forests, where, at the time of the Spanish conquest, they had been long hidden from observation."^d

Marcus Wilson in speaking of the central location of the ancient American civilization and its probable radiating points says:

"It is believed that the western shores of this continent, and perhaps both Mexico and Peru—equally distant from the equator, and in regions the most favorable for the increase and the support of human life, were the radiating points of early American civilization; from which, as from the hearts of empire, pulsation after pulsation sent forth their streams of life throughout the whole continent. But the spread of civilization appears to have been restricted, as we might reasonably expect to find it, to those portions of the continent where the rewards of agriculture would support a numerous population. Hence, following the course of the civilization, by the remains it has left us, we find it limited by the barren regions of upper Mexico, and the snows of Canada on the north, and the frosts of Patagonia on the south; and while in Mexico and Peru are found its grandest and most numerous monuments, on the outskirts they dwindle away in numbers and in importance."^e

"In the Central American region of the western continent are found

^b *Atlantis*, (Donnelly) p. 349.

^c *American Antiquities*, Priest, p. 396.

^d *Ancient America*, pp. 92, 93.

^e *History of the United States*, Book I, *American Antiquities*, pp. 93, 94.

ruins of what are pronounced by all scholars to be the highest civilization, and the most ancient in time, of any in the New World. There it arose, flourished, and tottered to its fall. Its glory had departed, its cities were a desolation, before the coming of the Spaniards. * * * * *
 * * * The most important ruins are in the modern states of Honduras, Guatemala, Chiapas, and especially Yucatan, the northern portion of this peninsula being literally studded with them. The river Usumacinta and its numerous tributaries flowing in a northern direction through Chiapas is regarded as the original home of the civilization whose ruins we are now to describe. From whence the tribes came that first settled in this valley is as yet an unsettled point. We notice that we have here another instance of the influence that fertile river valleys exert upon tribes settling therein. The stories told us of the civilization that flourished in primitive times in the valley of the Euphrates and the Nile are not more wonderful—the ruins perhaps not more impressive—than are the traditions still extant, or the material remains fallen in picturesque ruins, of the civilization that once on a time held sway in the Usumacinta valley.”¹

“Wherever there was a centre of civilization, that is, wherever the surroundings favored the development of culture, tribes of different stocks enjoyed it to nearly an equal degree, as in central Mexico and Peru. By them it was distributed, and thus shaded off in all directions.”^m

A brief description of some of these ruins of Central America cannot fail at this point to be both instructive and interesting. I begin with the description of Copan which, by mutual consent of authorities, we may regard as one of the most famous as also the most ancient of American ruins.ⁿ

COPAN.

The ruins are situated in the west part of the modern state of Honduras on the left bank of the Copan river which empties into the Montague. The name Copan is applied to the ruins because of their vicinity to an adjoining hamlet of that name, so that Copan is not to be regarded as the true name of the ancient city. And now I quote the description from the works of John L. Stephens to whom the world is chiefly indebted for its knowledge of these ruins, omitting, however, the references to plans and engravings which occur in his excellent work:

“The extent along the river, as ascertained by monuments still found, is more than two miles. There is one monument on the opposite side of the river, at the distance of a mile, on the top of a mountain two thousand feet high. Whether the city ever crossed the river, and extended to that monument, it is impossible to say. I believe not. At the rear is an unexplored forest, in which there may be ruins. There are no remains of palaces or private buildings, and the principal part is that which stands on the bank of the river, and may, perhaps, with propriety be called the Temple.

“The temple is an oblong enclosure. The front or river wall extends on a right line north and south six hundred and twenty-four feet, and it is from sixty to ninety feet in height. It is made of cut stones, from

¹ The Pre-Historic World, or Vanished Races, by E. A. Allen (1885) pp. 564, 566. I quote this passage upon the location, extent and grandeur of the ancient ruins of Central America with the greater pleasure because Mr. Allen is one of the authors who, as far as possible, discount the extent, greatness and very remote antiquity of the civilization represented by American ruins; though for all this his work is one of the most conscientious and valuable upon the subject.

^m The American Races, Daniel G. Brinton, p. 44.

ⁿ Bancroft, Native Races, p. 81, also pp. 82, 104.

three to six feet in length, and a foot and a half in breadth. In many places the stones have been thrown down by bushes growing out of the crevices, and in one place there is a small opening, from which the ruins are some times called by the Indians, Las Ventanas, or the windows. The other three sides consist of ranges of steps and pyramidal structures, rising from thirty to one hundred and forty feet in height on the slope. The whole line of survey is two thousand eight hundred and sixty-six feet, which, though gigantic and extraordinary for a ruined structure of the aborigines, that the reader's imagination may not mislead him, I consider it necessary to say, is not so large as the base of the great pyramid of Ghizeh." * * * * *

"Near the southwest corner of the river wall and the south wall is a recess, which was probably once occupied by a colossal monument fronting the water, no part of which is now visible; probably it has fallen and been broken, and the fragments have been buried or washed away by the floods in the rainy season. Beyond are the ruins of two small pyramidal structures, to the largest of which 's attached a wall running along the west bank of the river; this appears to have been one of the principal walls of the city; and between the two pyramids there seems to have been a gateway or principal entrance from the water.

"The south wall runs at right angles to the river, beginning with a range of steps about thirty feet high, and each step about eighteen inches square. At the southeast corner is a massive pyramidal structure one hundred and twenty feet high on the slope. On the right are other remains of terraces and pyramidal buildings; and here also was probably a gateway, by a passage about twenty feet wide, into a quadrangular area two hundred and fifty feet square, two sides of which are massive pyramids one hundred and twenty feet high on the slope.

At the foot of these structures, and in different parts of the quadrangular area, are numerous remains of sculpture. At one point is a colossal monument richly sculptured, fallen, and ruined. Behind it fragments of sculpture, thrown from their place by trees, are strewn and lying loose on the side of the Pyramid, from the base to the top; and among them our attention was forcibly arrested by rows of death's heads of gigantic proportions, still standing in their places about half way up the side of the pyramid; the effect was extraordinary."

Here follows the description of the gigantic stone monuments or carved images which were doubtless the idols of the ancient inhabitants of Copan. Resuming his general description, Mr. Stephens says:

"The whole quadrangle is overgrown with trees, and interspersed with fragments of fine sculpture, particularly on the east side, and at the northeast corner is a narrow passage, which was probably a third gateway. On the right is a confused range of terraces running off into the forest, ornamented with death's heads, some of which are still in position, and others lying about as they have fallen or been thrown down. Turning northward, the range on the left hand continues a high, massive pyramidal structure, with trees growing out of it to the very top. At a short distance is a detached pyramid, tolerably perfect, about fifty feet square and thirty feet high. The range continues for a distance of about four hundred feet, decreasing somewhat in height, and along this there are but few remains of sculpture. The range of structures turns at right angles to the left, and runs to the river, joining the other extremity of the wall, at which we began our survey. The bank was elevated about thirty feet above the river, and had been protected by a wall of stone, most of which had fallen down.

"The plan was complicated, and the whole ground being overgrown with trees, difficult to make out. There was no entire pyramid, but, at most, two or three pyramidal sides, and these joined on the terraces or other structures of the same kind. Beyond the wall or enclosure were walls, terraces, and pyramidal elevations running off into the forest, which sometimes confused us. Probably the whole was not erected at the same time, but additions were made and statues erected by dif-

ferent kings, or, perhaps, in commemoration of important events in the history of the city. Along the whole line were ranges of steps with pyramidal elevations, probably crowned on the top with buildings or altars now ruined. All these steps and the pyramidal sides were painted, and the reader may imagine the effect when the whole country was clear of forest, and priest and people were ascending from the outside to the terraces, and thence to the holy places within to pay their adoration in the temple."

Then follows a description of pyramids and stone monuments and altars together with stone tablets of hieroglyphics which, without the accompanying engravings of Mr. Stephens' work would be unintelligible. Mr. Stephens visited the stone quarries which supplied the material for this magnificent city, ruins of whose public buildings doubtless alone remain, and if these extensive ruins but mark the cite and grandeur of the public buildings, as is most probable, then how extensive indeed must have been the old city whose ruins we call Copan? While at the quarry, some two miles distance from the ruins, Mr. Stephens indulged in the following reflections:

"The range lies about two miles north from the river, and runs east and west. At the foot of it we crossed a wild stream. The side of the mountain was overgrown with bushes and trees. The top was bare, and commanded a magnificent view of a dense forest broken only by the winding of the Copan river, and the clearings for the haciendas of Don Gregorio and Don Miguel.^o The city was buried in forest and entirely hidden from sight. Imagination peopled the quarry with workmen, and laid bare the city to their view. Here, as the sculptor worked, he turned to the theatre of his glory, as the Greek did to the Acropolis of Athens, and dreamed of immortal fame. Little did he imagine that the time would come when his works would perish, his race be extinct, his city a desolation and abode for reptiles, for strangers to gaze at and wonder by what race it had once been inhabited."

Relative to the antiquity and probable cause of the desertion of Copan Mr. Stephens writes:

"In regard to the age of this desolate city I will not at present offer any conjecture. Some idea might perhaps be formed from the accumulations of earth and the gigantic trees growing on the top of the ruined structures, but it would be uncertain and unsatisfactory. Nor shall I at this moment offer any conjecture in regard to the people who built it, or to the time when or the means by which it was depopulated, and became a desolation and ruin; whether it fell by the sword, or famine, or pestilence. The trees which shroud it may have sprung from the blood of its slaughtered inhabitants; they may have perished howling with hunger; or pestilence, like the cholera, may have piled its streets with dead, and driven forever the feeble remnants from their homes; of which dire calamities to other cities we have authentic accounts, in eras both prior and subsequent to the discovery of the country by the Spaniards. One thing I believe, that its history is graven on its monuments. No Champollion has yet brought to them the energies of his inquiring mind. Who shall read them?"

"'Chaos of ruins! who shall trace the void,
O'er the dim fragments cast a lunar light,
And say 'here was or is,' where all is doubly night?'"^p

^o Modern plantations near the ruins.

^p "Incidents of Travel in Central America, Chiapas, and Yucatan," Stephens (1841), Vol. I, ch. vii. Those who would become further acquainted with the ruins of Copan will find elaborate descriptions in Bancroft's "Native Races," Vol. IV, ch. iii. His foot notes citing various authorities on the subject are especially valuable.

PALENQUE.

I next call attention to the ruins of Palenque, situated about two hundred and sixty miles northwest from Copan in the modern state of Chiapas in the valley of the Usumacinta river. Our space will not admit of the elaborate and detailed description given of this ancient city by the writers who have visited it, and whose descriptions are usually attended with references to numerous cuts of pyramids, temples, ruined walls, statuary, tablets, etc. I have therefore decided to abridge the description of this city and its chief monuments from the admirable work of Nadaillac.

"The monuments of Palenque are justly reckoned amongst the most remarkable in Chiapas.⁹ The town stands in the region watered by the Usumacinta, where settled the first immigrants of whom it has been possible to distinguish traces. The position of Palenque, at the foot of the first buttresses of the mountain chain, on the banks of the little river Otolum, one of the tributaries of the Tulija, was admirably chosen. The streets extended for a length of from six to eight leagues, (from eighteen to twenty-four miles) irregularly following the course of the streams which descend from the mountains and furnish the inhabitants with an abundant supply of water necessary to them. At the present day the ruins rise in solitude, which adds to the effect produced by them. They were long altogether unknown; Cortez, in one of his expeditions, passed within a few miles of Palenque without suspecting its existence; and it was not till 1746, that chance led to its discovery by a cure of the neighborhood. * * * * *

"Among the best preserved ruins may be mentioned the palace, the temple of the three tablets, the temple of the bas-reliefs, the temple of the cross, and the temple of the sun. We keep the names given by various explorers in the absence of better ones. There are others, but of less importance. Dupaix speaks of eleven buildings still standing, and a few years before A. del Rio mentioned twenty; Waldeck says eighteen, and Maler, who visited the ruins of Palenque in 1877, fixes the number of the temples or palaces at twelve. These contradictions are more apparent than real, and are explained by the different impressions of each traveler, and the divisions he thought it necessary to adopt.

"The palace, the most important building of Palenque, rests on a truncated pyramid about forty feet high, the base of which measures from three hundred and ten feet by two hundred and sixty. The inside of this pyramid is of earth: the external faces are covered with large slabs; steps lead up to the principal building, which forms a quadrilateral of two hundred and twenty-eight feet by one hundred and eighty; the walls, which are two or three feet thick, are of rubble, crowned by a frieze framed between two double cornices. Inside as well as outside they are covered with a very fine and durable stucco, painted red or blue, black or white. The principal front faces the east; it includes fourteen entrances about nine feet wide, separated by pilasters ornamented with figures. These figures measure more than six feet high, and are full of movement; while above the head of each are hieroglyphics inlaid in the stucco. * * * * *

"The inside of the palace corresponds with the magnificence of the outside; there are galleries forming a peristyle all round the court; and the rooms are decorated with granite bas-reliefs, grotesque figures, some thirteen feet high. * * * The expression of the figures speaks well for the skill of the artist; but the execution is weak, suggesting an art in decadence rather than the ruggedness of one in its infancy. These

⁹And for matter of that in Central America.

rooms were united by corridors. * * * The architects of Palenque were ignorant of the arch, and their vaults were formed of over-sailing courses, one above the other, as in the cyclopean monuments of Greece and Italy. The building is finished off with a tower of three stories, measuring thirty feet square at the base. Here, too, we find symbolical decorations, which are very rich and in a very good state of preservation."

Our author after excusing himself from mentioning many of the monuments of Palenque for want of space, says:

"We must, however, mention one of them, situated on the other bank of the Otolum, and known under the name of the Temple of the Cross. It rises from a truncated pyramid and forms a quadrilateral with three openings in each face, separated by massive pilasters, some ornamented with hieroglyphics and some ornamented with human figures. The frieze is also covered with human figures, and amongst those still visible Stephens mentions a head and two torsos, which, in their perfection of form, recall Greek art. The openings, all at right angles, lead into an inside gallery communicating with three little rooms. The central one of these rooms contains an altar, which fairly represents an open chest, ornamented with a little frieze with a margin. From the two upper extremities of this frieze springs two wings, recalling the mode of ornamentation so often employed in the pediments of Egyptian monuments.

"Above the altar was originally placed the tablet of the cross, which was afterward torn from its position by the hand of a fanatic, who chose to see in it the sacred sign of the Christian faith, miraculously preserved by the ancient inhabitants of the palace. The tablet was taken down and then abandoned, we know not why, in the midst of the forest covering part of the ruins. Here it was that the Americans discovered part of it, took possession of it, and carried it to Washington, where it forms part of the collection of the National Museum. The centre represents a cross, resting upon a hideous figure, and surmounted by a grotesque bird. On the right, a figure on foot is offering presents; on the left, another figure, in a stiff attitude seems to be praying to the divinity. The costume of these two persons is unlike any that is now in use; and above their heads we can make out several hieroglyphical characters. A slab on the right is also covered with them. In the present state of knowledge it is impossible to make out whether these inscriptions are prayers to the gods, the history of the country or that of the temple, the name or the dedication of the founders.

"At the end of the sanctuary recently discovered near Palenque by Maler, are three slabs of sculptured stone in low relief. On the right and left are hieroglyphics; in the centre a cross, surmounted by a head of strange appearance, wearing around the neck a collar with a medallion; above this head is a bird, and on either side are figures exactly like those of the temple of the cross. Evidently this was a hieratic type, from which the artist was not allowed to depart. * * * * *

"We cannot leave the ruins of Palenque without mentioning a statue, remarkable for more than one reason. The calm and smiling expression of the face resembles that of some of the Egyptian statues; the head-dress is a little like that of the Assyrians; there is a necklace around the neck; the figure presses upon its bosom an instrument, and rests its left hand upon an ornament, the meaning of both of which it is difficult to imagine. The plinth of the statue has a cartouch with a hieroglyphical inscription, probably giving the name of the god or hero to whom it was dedicated. There is a very distinct resemblance in some of these hieroglyphics to those of Egypt."⁵

In concluding an extended description of the ruins of Palenque, Bancroft says:

⁵ Pre-Historic America, Nadaillac, ch. vii.

"I close my account of Maya antiquities with the following brief quotations respecting Palenque, and the degree of art exhibited in her ruined monuments. 'These sculptured figures are not caricatures, but display an ability on the part of the artists to represent the human form in every posture, and with anatomical fidelity. Nor are the people in humble life here delineated. The figures are royal or priestly; some are engaged in offering up sacrifices, or are in an attitude of devotion; many hold a scepter, or other baton of authority; their apparel is gorgeous; their head-dresses are elaborately arrayed, and decorated with long feathers.' 'Many of the reliefs exhibit the finest and most beautiful outlines, and the neatest combinations, which remind one of the best Indian works of art.' The ruins of Palenque have been perhaps overrated; these remains are fine, doubtless, in their antique rudeness; they breathe out in the midst of their solitude a certain imposing grandeur; but it must be affirmed, without disputing their architectural importance, that they do not justify in their details the enthusiasm of archaeologists. The lines which make up the ornamentation are faulty in rectitude; the designs in symmetry; the sculpture in finish; I except, however, the symbolic tablets, the sculpture of which seemed to me very correct.' 'I admire the bas-reliefs of Palenque on the facades of her old palaces; they interest me, move me, and fill my imagination; but let them be taken to the Louvre, and I see nothing but rude sketches which leave me cold and indifferent.' 'The most remarkable remains of an advanced ancient civilization hitherto discovered on our continent.' 'Their general characteristics are simplicity, gravity, and solidity.' 'While superior in the execution of the details, the Palenque artist was far inferior to the Egyptian in the number and variety of the objects displayed by him.'"^v

It is to Mr. John L. Stephens that Americans, and, for matter of that, all English speaking peoples, are most indebted for their knowledge of these old American ruins, and his reflections upon the cities he visited in Central America, and unearthened, are always interesting. Those upon the ruins of Palenque are especially so, hence I quote them.

"What we had before our eyes was grand, curious, and remarkable enough. Here were the remains of a cultivated, polished, and peculiar people, who had passed through all the stages incident to the rise and fall of nations; reached their golden age, and perished, entirely unknown. The links which connected them with the human family were severed and lost, and these were the only memorials of their footsteps upon earth. We lived in the ruined palaces of their kings; we went up to their desolate temples and fallen altars: and wherever we moved we saw the evidences of their taste, their skill in arts, their wealth and power. In the midst of desolation and ruin we looked back to the past, cleared away the gloomy forest, and fancied every building perfect, with its terraces and pyramids, its sculptured and painted ornaments, grand, lofty, and imposing, and overlooking an immense inhabited plain; we called back into life the strange people who gazed at us in sadness from the walls; pictured them, in fanciful costumes and adorned with plumes of feathers, ascending the terraces of the palace and the steps leading to the temples; and often we imagined a scene of unique and gorgeous beauty and magnificence, realizing the creations of Oriental poets, the very spot which fancy would have selected for the "Happy Valley" of Rasselas. In the romance of the world's history nothing ever impressed me more forcibly than the spectacle of this once great and lovely city, overturned, desolate, and lost; discovered

^t Foster's Pre-Historic Races, pp. 338-9, 302. Klemm, Cultur-Geschichte, tom. v., pp. 161-3.

^u Morelet. Voyage, tom. i., pp. 273, 264. Mayer's Mex. Aztec, etc., Vol II, p. 172; Brasseur de Bourbourg, Hist. Nat. Civ. tom, i., p. 85.

^v Native Races, Vol. IV, p. 364-5, and notes.

by accident, overgrown with trees for miles around, and without even a name to distinguish it. Apart from everything else, it was a mourning witness to the world's mutations.

“ ‘Nations melt
From power's high pinnacle, when they have felt
The sunshine for a while, and downward go.’ ”^w

^w Incidents of Travel in Central America, Chiapas, and Yucatan, John L. Stephens, Vol. II, pp. 356, 357.

CHAPTER XXVII.

INDIRECT EXTERNAL EVIDENCES: AMERICAN ANTIQUITIES—Continued.

I.

ANTIQUITY OF AMERICAN RUINS.

We have now before us a subject on which the authorities on American Antiquities are most divided, and I shall not attempt in this writing to reconcile them or dispute the position of either class; but after a few quotations from these authorities shall leave the question of the antiquity of American ruins found in Central America and elsewhere as I find it, an open question. "There is nothing in the buildings to indicate the date of their erection—that they were or were not standing at the commencement of the Christian era," says H. H. Bancroft in speaking of the cities and other monuments of Yucatan—and it is a remark which could with equal propriety be made of nearly all the ruined cities of America. "We may see now, abandoned and uncared for," he continues, "they have resisted the ravages of the elements for three or four centuries. How many centuries they may have stood guardd and kept in repair by the builders and their descendants we can only conjecture."^a Later in the same work our author discusses the question of the age of Palenque and other ruins in the following manner:

"I confess my inability to judge from the degree of art displayed respectively in the peninsular ruins and those of Palenque, which are the older; I will go further, and while in a confessional mood, confess to a shade of skepticism respecting the ability of other writers to form a well-founded judgment in the matter. Authors are, however, unanimous in the opinion that Palenque was founded before any of the cities of Yucatan, an opinion which is supported to a certain extent by traditional history, which represents Votan's empire in Chiapas and Tabasco as preceding chronologically the allied Maya empire in the peninsula. If the Yucatan cities flourished, as I have conjectured, between the third and tenth centuries. Palenque may be conjecturally referred to a period between the first and eighth centuries. I regard the theory that Palenque was built by the Toltecs after their expulsion from Anahuac in the tenth century as wholly without foundation; and I believe that it would be equally impossible to prove or disprove that the palace was standing at the birth of Christ."^b

Following this passage Mr. Bancroft gives a valuable collection of opinions in his notes where he represents M. Viollet-le-Duc as expressing the belief that Palenque was built probably some centuries before Christ by a people in which "yellow blood predominated, although with some Aryan intermixture; but that the Yucatan cities owe their foundation to the same people at a later epoch and under a much stronger influence of the white races." Dupaix he represents as

^aBancroft, *Native Races*, Vol. IV, p. 285.

^b*Native Races*, Vol. IV, pp. 361-2.

believing that the buildings were reared by a flat headed race that has become extinct, and who after writing his narrative, made up his mind that Palenque was ante-Deluvian or at least that a flood had covered it. Lenoir he represents as saying that according to all voyagers and students the ruins of Palenque are not less than three thousand years old; while Catlin, a French writer, in a French periodical for March, 1867, he represents as asserting that the ruined cities of Palenque and Uxmal have within themselves the evidence that the ocean has been their bed for thousands of years, but the material is soft limestone and presents no water lines. Foster, the author of *Pre-Historic Races* (pp. 398-9) is represented as regarding the ruins of Palenque as the works of an extinct race, and then he proceeds with a number of citations for a more modern origin. The valuable notes will be found in Bancroft's *Native Races*, Vol. IV, pp. 362-3.

Prescott in his treatise on the origin of Mexican civilization, offers the following reflections on the antiquity of American ruins:

"It is impossible to contemplate these mysterious monuments of a lost civilization, without a strong feeling of curiosity as to who were their architects, and what is their probable age. The data, on which to rest our conjectures of their age, are not very substantial; although some find in them a warrant for an antiquity of thousands of years, coeval with the architecture of Egypt and Hindostan. But the interpretation of hieroglyphics, and the apparent duration of trees, are vague and unsatisfactory. And how far can we derive an argument from the discoloration and dilapidated condition of the ruins, when we find so many structures of the Middle Ages dark and mouldering with decay, while the marbles of the Acropolis, and the gray stone of Paestum, still shine in their primitive splendor? There are, however, undoubted proofs of considerable age to be found there. Trees have shot up in the midst of the buildings, which measure, it is said, more than nine feet in diameter. A still more striking fact is the accumulation of vegetable mould in one of the courts, to the depth of nine feet above the pavement. This in our latitude would be decisive of a very great antiquity. But, in the rich soil of Yucatan, and under the ardent sun of the tropics, vegetation bursts forth with irrepressible exuberance, and generations of plants succeed each other without intermission, leaving an accumulation of deposits, that would have perished under the northern winter. Another evidence of their age is afforded by the circumstance, that, in one of the courts of Uxmal, the granite pavement, on which the figures of tortoises were raised in relief, is worn nearly smooth by the feet of the crowds who have passed over it; a curious fact, suggesting inferences both in regard to the age and population of the place. Lastly, we have authority for carrying back the date of many of these ruins to a certain period, since they were found in a deserted, and probably dilapidated, state by the first Spaniards who entered the country. Their notices, indeed, are brief and casual, for the old conquerors had little respect for works of art; and it is fortunate for these structures, that they had ceased to be the living temples of the gods, since no merit of architecture, probably, would have availed to save them from the general doom of the monuments of Mexico."^c It is proper to say, however, that Mr. Prescott declares that some of the remarks in the above paragraph would have been omitted had he enjoyed the benefit of Mr. Stephens' researches when it was originally written. Mr. Stephens, it should be remembered, is among those who grant no great antiquity to the ruins. On this subject, however, I find the fairest treatment in the profound reflections of Mr. Baldwin:

"The Mexican and Central American ruins make it certain that in

^c *Conquest of Mexico*, Vol. II, pp. 405-6.

ancient times an important civilization existed in that part of the continent, which must have begun at a remote period in the past. If they have any significance, this must be accepted as an ascertained fact. A large portion of them had been forgotten in the forests, or became mythical and mysterious, long before the arrival of the Spaniards.

"In 1520, three hundred and fifty years ago, the forest which so largely covers Yucatan, Guatemala, and Chiapa was growing as it grows now. * * * * * How many additional centuries it had existed no one can tell. If its age could be told, it would still be necessary to consider that the ruins hidden in it are much older than the forest, and that the period of civilization they represent closed long before it was established.

"In the ages previous to the beginning of this immense forest, the region it covers was the seat of a civilization which grew up to a high degree of development, flourished a long time, and finally declined, until its cities were deserted, and its cultivated fields left to the wild influences of nature, it may be safely assumed that both the forest-covered ruins and the forest itself are far older than the Aztec period; but who can tell how much older? Copan, first discovered and described three hundred years ago, was then as strange to the natives dwelling near it as the old Chaldean ruins are to the Arabs who wander over the wasted plains of Lower Mesopotamia. Native tradition had forgotten its history and become silent in regard to it. How long had ruined Copan been in this condition? No one can tell. Manifestly it was forgotten, left buried in the forest without recollection of its history, long before Montezuma's people, the Aztecs, rose to power; and it is easily understood that this old city had an important history previous to that unknown time in the past when war, revolution or some other agency of destruction put an end to its career and left it to become what it is now.

"Moreover, these old ruins, in all cases, show us only the cities last occupied in the period to which they belong. Doubtless others still older preceded them; and, besides, it can be seen that some of the ruined cities which can now be traced were several times renewed by reconstructions. We must consider, also, that buildings, magnificent cities is not the first work of an original civilization. The development was necessarily gradual. Its first period was more or less rude. The art of building and ornamenting such edifices arose slowly. Many ages must have been required to develop such admirable skill in masonry and ornamentation. Therefore the period between the beginning of this mysterious development of civilized life and the first builders who used cut stone laid in mortar and cement, and covered their work with beautifully sculptured ornaments and inscriptions, must have been very long.

"We have no measure of the time, no clew to the old dates, nothing whatever, beyond such considerations as I have stated, to warrant even a vague hypothesis. It can be seen clearly that the beginning of this old civilization was much older than the earliest great cities, and, also, that these were much more ancient than the time when any of the later built or reconstructed cities whose relics still exist, were left to decay. If we suppose Palenque to have been deserted some six hundred years previous to the Spanish conquest, this date will carry us back only to the last days of its history as an inhabited city. Beyond it, in the distant past, is a vast period in which the civilization represented by Palenque was developed, made capable of building such cities, and then carried on through the many ages during which cities became numerous, flourished, grew old, and gave place to others, until the long history of Palenque itself began. * * * * *

"No well considered theory of these ruins can avoid the conclusion that most of them are very ancient, and that, to find the origin of the civilization they represent, we must go far back into the 'deeps of antiquity.' * * * *

"Nevertheless, some of them must be very old. The forest established since the ruin began, the entire disappearance of every thing

more perishable than stone, the utter oblivion which veiled their history in the time of Montezuma, and probably long previous to his time, all these facts bear witness to their great antiquity. In many of them, as at Quirigua and Kabah, the stone structures have become masses of debris; and even at Copan, Palenque, and Mitla, only a few of them are sufficiently well preserved to show us what they were in the great days of their history. Meanwhile, keep in mind that the ruined cities did not begin their present condition until the civilization that created them had declined; and, also, that if we could determine exactly the date when they were deserted and left to decay, we should only reach that point in the past where their history as inhabited cities was brought to a close.

"Take Copan, for instance. This city may have become a ruin during the time of the Toltecs, which began long before the Christian era and ended some five or six centuries probably before the country was invaded by Cortez. It was built before their time, for the style of writing, and many features of the architecture and ornamentation, show the workmanship of their predecessors, judging by the historical intimation found in the old books and traditions. We may suppose it to have been an old city at the time of the Toltec invasion, although not one of the first cities built by that more ancient and more cultivated people by whom this old American civilization was originated."^d

From the foregoing it will be apparent how unsatisfactory are the conclusions respecting the age of America's ruined cities and monuments of antiquity; and since, as Mr. H. H. Bancroft remarks, there is nothing in the ruins themselves by which their age may be determined, it is clear that all the authorities are merely dealing in conjecture concerning them. The value of that conjecture will, of course, depend upon the general breadth of knowledge and judgment of the individual expressing it. This much may be safely claimed so far as the Book of Mormon is concerned, in the question: there is nothing as to the age of American ruins that contradicts its statements, nor can I conceive of the rising of any circumstance in connection with the age of American ruined cities that would conflict with its claims. If it should turn out eventually that all the monuments of American ruins are of comparatively modern origin, that is, suppose they have arisen within that thousand years preceding the advent of the Spaniards early in the sixteenth century, it could then be claimed that they were the monuments of Lamanite civilization merely; and that the monuments of the Jaredite and Nephite civilizations had passed away, or that the monuments of Lamanite civilization were built in the midst of the monuments of the earlier civilizations, and so intermingled as to confuse everything and render classification impossible. If investigation, however, should finally establish the fact that the ruined cities of America are the monuments of very ancient and perhaps successive civilizations it would tend in a positive way to establish the truth of the Book of Mormon more clearly, and I now proceed to the consideration of that branch of the subject.

^d Ancient America, J. D. Baldwin, ch. vi.

II.

SUCCESSIVE CIVILIZATIONS.

I think without any argument or any very extended quotation of authorities it will be allowed that there have been successive civilizations in the new world such as are described in the Book of Mormon.

"Scattered over the southern plateaus are heaps of architectural remains and monumental piles. Furthermore, native traditions, both orally transmitted and hieroglyphically recorded by means of legible picture-writings, afford us a tolerably clear view of the civilized nations during a period of several centuries preceding the Spanish conquest, together with passing glances, through momentary clearings in the mythologic clouds, at historical epochs much more remote. Here we have as aids to this analysis—aids almost wholly wanting among the so-called savage tribes—antiquities, traditions, history, carrying the student far back into the mysterious New World past; and hence 't is that from its simultaneous revelation and eclipse, American civilization would otherwise offer a more limited field for investigation than American savagism, yet by the introduction of this new element the field is widely extended.

"Nor have we even yet reached the limits of our resources for the investigation of this New World civilization. In these relics of architecture and literature, of mythology and tradition, there are clear indications of an older and higher type of culture than that brought immediately to the knowledge of the invaders; of a type that had temporarily deteriorated, perhaps through the influence of long-continued and bloody conflicts, civil and foreign, by which the more warlike rather than the more highly cultured nations had been brought into prominence and power. But this anterior and superior civilization, resting largely as it does on vague tradition, and preserved to our knowledge in general allusions rather than in detail, may, like the native condition since the conquest, be utilized to the best advantage here as illustrative of the later and better-known, if somewhat inferior civilization of the sixteenth century, described by the conqueror, the missionary, and the Spanish historian."^e

In addition to the "passing glances" through "monetary clearings" in the mythological clouds "at historical epochs much more remote" than those "several centuries preceding the Spanish conquest" there is also the evidence afforded by the different ages in which the cities of America now in ruins were built; the difference being so marked in some instances as to suggest not only different ages for their construction, but their construction by different races. "That a long time must have passed between the erection of Copan and Utatlan,^f the civilization of the builders meantime undergoing great modification involving probably the introduction of new elements from foreign sources, is a theory supported by a careful study of the two classes of ruins.^g * * * Then we have the strong differences noticeable between Uxmal^h and Palenque which lead us to conclude that these cities must have been built either at widely different epochs, or by branches of the Maya race which have long been separated, or by branches, which under the influence of foreign tribes, lived under greatly modified institutions."ⁱ

^e Native Races, Vol. II, pp. 83, 84.

^fOne of the old American cities located in Central Guatemala.

^g Native Races, Vol. IV, p. 128.

^h One of the old cities of northern Yucatan.

ⁱ Native Races, Vol. IV, p. 361.

Speaking of the ruins at Quiche, Mr. Stephens says:

"The point to which we directed our attention was to discover some resemblance to the ruins of Copan and Quirigua; but we did not find statues, or carved figures, or hieroglyphics, nor could we learn that any had ever been found there. If there had been such evidences we should have considered these ruins the works of the same race of people, but in the absence of such evidences we believed that Copan and Quirigua were cities of another race and of a much older date."¹

On this point of distinct eras in American civilization Baldwin says:

"It is a point of no little interest that these old constructions belong to different periods in the past, and represent somewhat different phases of civilization. Uxmal, which is supposed to have been partly inhabited when the Spaniards arrived in the country, is plainly much more modern than Copan or Palenque. This is easily traced in the ruins. Its edifices were finished in a different style, and show fewer inscriptions. Round pillars, somewhat in the Doric style, are found at Uxmal, but none like the square, richly carved pillars, bearing inscriptions, discovered in some of the other ruins. Copan and Palenque, and even Kabah, in Yucatan, may have been very old cities, if not already old ruins, when Uxmal was built. Accepting the reports of explorers as correct, there is evidence in the ruins that Quirigua is older than Copan, and that Copan is older than Palenque. The old monuments in Yucatan represent several distinct epochs in the ancient history of that peninsula. Some of them are kindred to those hidden in the great forest, and remind us more of Palenque than of Uxmal. Among those described, the most modern, or most of these, are in Yucatan; they belong to the time when the kingdom of the Mayas flourished. Many of the others belong to ages previous to the rise of this kingdom; and in ages still earlier, ages older than the great forest, there were other cities, doubtless, whose remains have perished utterly, or were long ago removed from us in the later constructions.

"The evidence of repeated reconstructions in some of the cities before they were deserted has been pointed out by explorers. I have quoted what Charnay says of it in his description of Mitla. At Palenque, as at Mitla, the oldest work is the most artistic and admirable. Over this feature of the monuments, and the manifest signs of their difference in age, the attention of investigators lingered in speculation. They find in them a significance which is stated as follows by Brasseur de Bourbourg: 'Among the edifices forgotten by time in the forests of Mexico and Central America, we find architectural characteristics so different from each other, that it is as impossible to attribute them all to the same people as to believe they were all built at the same epoch.' In his view, 'the substruction at Mayapan, some of those at Tulha, and a great part of those at Palenque,' are among the older remains. These are not the oldest cities whose remains are still visible, but they may have been built, in part, upon the foundation of cities much more ancient. No well considered theory of these ruins can avoid the conclusion that most of them are very ancient, and that, to find the origin of the civilization they represent, we must go far back into the 'deeps of antiquity.'"²

Further on in speaking of the Aztecs and their civilization Mr. Baldwin says:

"They were less advanced in many things than their predecessors. Their skill in architecture and architectural ornamentation did not enable them to build such cities as Mitla and Palenque, and their 'picture writing' was a much ruder form of the graphic art than the phonetic

¹ Central America, Vol. II, p. 186.

² Ancient American pp. 155-6.

system of the Mayas and Quiches. It does not appear that they ever went so far in literary improvements as to adopt this simpler and more complete system for any purpose whatever. If the country had never, in the previous ages, felt the influence of a higher culture than that of the Aztecs, it would not have now, and never could have had, ruined cities like Mitla, Copan, and Palenque. Not only was the system of writing shown by the countless inscriptions quite beyond the attainments of Aztec art, but also the abundant sculptures and the whole system of decoration found in the old ruins."¹

"Two distinct classes of ruins appear to have been observed in Central America," says Nadaillac.^m And then later, "All the Central American tribes do not seem to have lived in an equally degraded condition before the period of the Mayas. Ruins of considerable extent are met with in Guatemala. These consist of undressed stones similar to those used in the cyclopean buildings of Greece and Syria; but no tradition refers to their origin. They are, however, attributed with some reason to a race driven back by conquest, and superior in culture to the people overcome by the Maya invasion of Central America."^a

Nor is it alone in the differences that exist between some of these ancient ruins, proclaiming for them at least erection in different ages, and perhaps by different races, that the idea of successive civilizations in Ancient America is established. In the matter of language no less than in ruins is this fact proclaimed. "Traces are also supposed to have been met with of a more ancient language than the Maya Nahuac or their derivatives," remarks Nadaillac in a foot note to page 264 of his *Pre-Historic America*, and cites Humboldt's "Views of the Cordilleras," in support of his statement. This, however, is a subject which is too extensive to be considered here.

Closely connected with the subject of successive civilizations is also that of ancient migrations, but that is a matter I shall treat in another chapter, and more especially for another reason, than maintaining successive civilizations, as I esteem what is here set down as sufficient proof for the existence of successive civilizations in ancient America.

III.

PERUVIAN ANTIQUITIES.

It will be observed that thus far in dealing with American antiquities I have said nothing concerning Peru and the monuments of its civilization. Still as Book of Mormon peoples inhabited South America as well as North America some attention should be paid to the monuments of Peruvian civilization. For the general description of South American antiquities I find what Professor Baldwin says to be most acceptable.

"The ruins of Ancient Peru are found chiefly on the elevated tablelands of the Andes, between Quito and Lake Titicaca; but they can be traced five hundred miles farther south, to Chili, and throughout the region connecting these high plateaus with the Pacific coast. The great district to which they belong extends north and south about two thousand miles. When the marauding Spaniards arrived in the country, this whole region was the seat of a populous and prosperous empire,

¹ *Ancient America*, p. 221.

^m *Pre-Historic America*, p. 256.

^a *Pre-Historic America*, p. 265.

complete in its civil organization, supported by an efficient system of industry, and presenting a very notable development of some of the more important arts of civilized life. These ruins differ from those in Mexico and Central America. No inscriptions are found in Peru; there is no longer a 'marvelous abundance of decorations;' nothing is seen like the monoliths of Copan or the bas-reliefs of Palenque. The method of building is different; the Peruvian temples were not high truncated pyramids, and the great edifices were not erected on pyramidal foundations. The Peruvian ruins show us remains of cities, temples, palaces, other edifices of various kinds, fortresses, aqueducts (one of them four hundred and fifty miles long), great roads (extending through the whole length of the empire), and terraces on the sides of mountains. For all these constructions the builders used cut stone laid in mortar or cement, and their work was done admirably, but it is everywhere seen that the masonry, although sometimes ornamented, was generally plain in style and always massive. The antiquities in this region have not been as much explored and described as those north of the isthmus, but their general character is known, and particular descriptions of some of them have been published."^o

The chief thing to be noted with reference to South American monuments of ancient civilization is the fact that they are located along the line of Nephite movement from thirty degrees south latitude northward along the western plateau of South America, though it must be confessed that during their movements northward the Nephites were not sufficiently numerous nor did they stay sufficiently long in the southern part of the region now covered with ancient ruins to erect such permanent monuments of civilization as are now to be found there in ruins. In their occupancy of the northern section of the region described by Baldwin it is different. There in the land of Nephi and the land of Anti-Lehi-Nephi—supposed to embrace say the northern part of Peru and Ecuador—we have reason to believe they stayed a sufficient length of time and were also sufficiently numerous to leave enduring monuments of their sojourn in that country. For the existence of the more southern monuments we must suppose one of two things, or perhaps both of them united, viz. First: Lamanites who remained in the far south paid more attention to civilized pursuits than has usually been accredited to them, and the remarks of the Book of Mormon concerning the Lamanites being an idle people living upon the fruits of the chase, and their marauding excursions into Nephite lands are to be more especially applied to those Lamanites more immediately in contact with the Nephites, while further southward they were pursuing the arts of peace. Or second: that after the fall of the Nephites at Cumorah there were strong colonies of Lamanites that pushed their way through Central America down into Peru, subdued the inhabitants who had remained there and established themselves as the ruling class, constituting in fact the invasion of the Incas, under whom arose the monuments of civilization found in the land by the Spaniards when they invaded it. The difference between the monuments found in Peru and those found in Mexico and Central America arises, in my judgment, from the fact that there was not present in South America the monuments of the great Jaredite civilization to crop up through and become intermingled with the Nephite and Lamanite monuments of civilization.

^o Ancient America, pp. 222-3.

IV.

THE MOUND BUILDERS.

As I have noted South American antiquities, so also I think it necessary to note the more northern antiquities of North America—the works of the Mound Builders of the valley of the Mississippi and its tributaries. It is matter of common knowledge that throughout the region of country just named there exists in great number artificial hillocks of earth, “nearly always constructed,” says Nadaillac, “with a good deal of precision.” “They are of various forms, round, oval, square, very rarely polygonal or triangular. Their height varies from a few inches to more than ninety feet, and their diameter varies from three to about a thousand feet.”^p Evidently the mounds were erected for a variety of purposes, and the author last quoted, following Mr. Squier^q and Mr. Short,^r makes the following classification: 1, defensive works; 2, sacred enclosures; 3, temples; 4, altar mounds; 5, sepulchral mounds, and 6, mounds representing animals. Short (‘North Americans,’ p. 81) gives a slightly different classification, as follows:

I—Enclosures: for defence; for religious purposes; miscellaneous.

II—Mounds: of sacrifice; for temple sites; of sepulchre; of observation.”^s

On the subject of the mounds being erected for purposes of fortification, Nadaillac says:

“The whole of the space separating the Alleghanies from the Rocky Mountains affords a succession of entrenched camps, fortifications generally made of earth. There were used ramparts, stockades, and trenches near many eminences, and nearly every junction of two large rivers. These works bear witness to the intelligence of the race, which has so long been looked upon as completely barbarous and wild, and an actual system of defences in connection with each other can in some cases be made out, with observatories on adjacent heights, and concentric ridges of earth for the protection of the entrances. War was evidently an important subject of thought with the Mound Builders. All the defensive remains occur in the neighborhood of water courses, and the best proof of the skill shown in the choice of sites is shown by the number of flourishing cities, such as Cincinnati, St. Louis, Newark, Portsmouth, Frankfort, New Madrid, and many others, which have risen in the same situations in modern times.”^t

Concerning the matter of the Mound Builders in general we are again in the presence of a subject concerning which there is very great diversity of opinions on the part of authorities. Learned opinion is divided as to whether the mounds represent an indigenous or exotic civilization; whether they were built by the ancestors of the near or remote Indian tribes of North America, or by a race now extinct, or by some mysterious process or other, “vanished.” Also they differ as to the antiquity of the mounds, some ascribing to them quite a recent origin and others ascribing to them an antiquity of thousands of years. It must

^p Pre-Historic America, p. 81.

^q Ancient Monuments of the Mississippi Valley.

^r Footprints of Vanished Races.

^s Pre-Historic America, pp. 87-88.

^t Pre-Historic America, p. 88.

be obvious that I cannot enter into a consideration of all these questions and hence content myself with a few quotations from those whose information and judgment I most esteem.^u

Upon the subject of Mound Builders, as upon so many subjects in American antiquities, I find what Mr. Baldwin has said—except where in his remarks are against migrations from other continents for very ancient American peoples—most acceptable.^v

“That appears to me the most reasonable suggestion which assumes that the Mound Builders came originally from Mexico and Central America. It explains many facts connected with their remains. In the Great Valley their most populous settlements were at the south. Coming from Mexico and Central America, they would begin their settlements on the gulf coast, and afterwards advance gradually up the river to the Ohio valley. It seems evident that they came by this route; and their remains show that their only connection with the coast was at the south. Their settlements did not reach the coast at any other point.

“Their constructions were similar in design and arrangement to those found in Mexico and Central America. Like the Mexicans and Central Americans, they had many of the smaller structures known as teocallis, and also large high mounds, with level summits, reached by great flights of steps. Pyramidal platforms or foundations for important edifices appear in both regions, and are very much alike. In Central America important edifices were built of hewn stone, and can still be examined in their ruins. The Mound Builders, like some of the ancient people of Mexico and Yucatan, used wood, sun-dried brick, or some other material that could not resist decay. There is evidence that they used timber for building purposes. In one of the mounds opened in the Ohio valley two chambers were found with remains of the timber of which the walls were made, and with arched ceilings precisely like those in Central America, even to the overlapping stones. Chambers have been found in some of the Central American and Mexican mounds, but there hewn stones were used for the walls. In both regions the elevated and terraced foundations remain, and can be compared. I have already called attention to the close resemblance between them, but the fact is so important in any endeavor to explain the Mound Builders that I must bring it to view here.

“Consider, then, that elevated and terraced foundations for important buildings are peculiar to the ancient Mexicans and Central Ameri-

^u Those desiring to enter upon a further inquiry of this subject will find it somewhat elaborately treated in Allen's *Pre-Historic World or Vanished Races*, chapter 10; also Nadaillac's *Pre-Historic America*, chapter 3; *History of America Before Columbus*, P. De Roo, chapter 3; and in *Ancient Monuments of the Mississippi Valley*, by E. George Squier.

^v Throughout this writing I have often felt the need of some sort of compendious work to guide me in my researches, and in all the collections of my works upon the subject I have found Mr. Baldwin's *Ancient America* the most useful; and should the students of this Manual desire a special work upon the subject of American antiquities I do not think they could find a single book on the subject which would be more satisfactory than the little work (293 pages) here referred to; and since I have quoted so extensively from it, I cite the following to show it what esteem Mr. Baldwin is held by one who is the author of the most elaborate work on the subject of American antiquities.

“Mr. Baldwin's most excellent little book on *Ancient America* is the only comprehensive work treating of this subject now before the public. As a popular treatise, compressing within a small duodecimo volume the whole subject of archaeology, including, besides material relics, tradition, and speculation concerning origin and history as well, this book cannot be too highly praised.” Bancroft's *Native Races*,” Vol. IV: 2.

eans; that this method of construction, which, with them, was the rule, is found nowhere else, save that terraced elevations, carefully constructed, and precisely like theirs in form and appearance, occupy a chief place among the remaining works of the Mound Builders. The use made of these foundations at Palenque, Uxmal and Chichen-Itza, shows the purpose for which they were constructed in the Mississippi valley. The resemblance is not due to chance. The explanation appears to me very manifest. This method of construction was brought to the Mississippi valley from Mexico and Central America, the ancient inhabitants of that region and the Mound Builders being the same people in race, and also in civilization, when it was brought here.

"A very large proportion of the old structures in Ohio and farther south called 'mounds,' namely, those which are low in proportion to their horizontal extent, are terraced foundations for buildings, and if they were situated in Yucatan, Guatemala, and southern Mexico, they would never be mistaken for anything else. The high mounds also in the two regions are remarkably alike. In both cases they are pyramidal in shape, and have level summits of considerable extent, which were reached by means of stairways on the outside. The great mound at Chichen-Itza is 75 feet high, and has on its summit a ruined stone edifice; that at Uxmal is 60 feet high, and has a similar ruin on its summit; that at Mayapan is 60 feet high; the edifice placed on its summit has disappeared. The great mound at Miamisburg, Ohio, is 68 feet high; and that at Grave Creek, West Virginia, is 75 feet high. Both had level summits, and stairways on the outside, but no trace of any structure remains on them. All these mounds were constructed for religious uses, and they are, in their way, as much alike as any five Gothic churches.

"Could these works of the Mound Builders be restored to the condition in which they were when the country was filled with their busy communities, we should doubtless see great edifices, similar in style to those in Yucatan, standing on the upper terraces of all the low and extended 'mounds,' and smaller structures on the high mounds, such as those above named. There would seem to be an extension of ancient Mexico and Central America through Texas into the Mississippi and Ohio valleys; and so, if there were no massive stone work in the old ruins of those countries, it might seem that the Mound Builders' works were anciently extended into them by way of Texas.

"The fact that the settlements and works of the Mound Builders extended through Texas and across the Rio Grande indicates very plainly their connection with the people of Mexico, and goes far to explain their origin. We have other evidence of intercourse between the two peoples; for the obsidian dug from the mounds, and perhaps the porphyry also, can be explained only by supposing commercial relations between them.

"We can not suppose the Mound Builders to have come from any other part of North America, for nowhere else north of the Isthmus was there any other people capable of producing such works as they left in the places where they dwelt. Beyond the relics of the Mound Builders, no traces of the former existence of such a people have been discovered in any part of North America save Mexico, and Central America, and districts immediately connected with them. At the same time it is not unreasonable to suppose the civilized people of these regions extended their settlements through Texas, and also migrated across the gulf into the Mississippi valley. In fact, the connection of settlements by way of Texas appears to have been unbroken from Ohio to Mexico.

"This colonizing extension of the old Mexican race must have taken place at a remote period in the past; for what has been said of the antiquity of the Mound Builders shows that a very long period, far more than two thousand years, it may be, must have elapsed since they left the valley of the Ohio. Perhaps they found the country mostly unoccupied, and saw there but little of any other people until an eruption of warlike barbarians came upon them from the north-west. * * * * *

"The supposition that the Toltecs and the Mound Builders were the same people seems to me not improbable. The reasons for it will be stated when we come to a discussion of the antiquities, books, and traditions of Central America. I will only say here that, according to dates given in the Central American books, the Toltecs came from 'Huehuetlapalan,' a distant country in the northeast, long previous to the Christian era. They played a great part and had a long career in Mexico previous to the rise of their successors in power, the Aztecs, who were overthrown by the Spaniards."^w

Bancroft in a general way coincides with the views of Mr. Baldwin. Discussing several theories respecting the Mound Builders he speaks of this as "the most reasonable [hypothesis] and best supported by monumental and traditional evidence. The temple-mounds strongly resemble in their principal features the southern pyramids; at least they imply a likeness of religious ideas in the builders. The use of obsidian implements shows a connection, either through origin, war, or commerce, with the Mexican nations, or at least with nations who came in contact with the Nahuas. There are, moreover, several Nahua traditions respecting the arrival on their coasts from the northeast, of civilized strangers."^x He further says: "I am inclined to believe that the most plausible conjecture respecting the origin of the Mound Builders is that which makes them a colony of the ancient Mayas who settled in the north during the continuance of the great Maya empire of Xibalba in Central America several centuries before Christ."^y

It will be observed that these views harmonize almost to completeness with the requirements of the Book of Mormon for such evidences. Whether the Jaredites built some of these mounds or not does not so much matter, though I am inclined to think they did. If some of the earlier monuments of Central America, such as Copan, Quirigua and Palenque represent Jaredite ruins, as I am inclined to believe, then it is most likely that the truncated mounds in the north—which so much resemble the stone-faced pyramids of the south—were also built by them. Undoubtedly during the two centuries following the advent of Messiah the Nephites also extended their occupancy of the continent into the vallies of the Mississippi and its tributaries, and then during the next two hundred years of troubled warfare erected the numerous fortifications throughout that land which now are so distinctly recognized and spoken of by the authorities which I have here quoted. In any event it is to be seen that the Book of Mormon requires that the civilization of the Mississippi valley should find its origin in Central America, and the fact that such distinguished authorities recognize Central America as its source is a strong presumptive evidence for the truth of the Book of Mormon.

^w Ancient America, pp. 20-24. Rev. J. G. Fish speaking of some of these North American mounds declares that "the summit level of some of them contains more than twelve acres. At their base they appear like walls stretching up to heaven and it requires but a stretch of the imagination to fancy them mouldering bastions and ramparts of some ancient fortress." "Bible in the Balance," p. 237.

^x Native Races, Vol. IV, pp. 788, 789.

^y Native Races, Vol. V. p. 539.

CONCLUDING REFLECTIONS.

I have now presented to the reader all the matter on that part of American antiquities pertaining to the extent and location of the ruined cities and other monuments of ancient American civilization that my space will allow, and I only pause before closing this chapter to review briefly the ground covered. Beyond question we have established the following facts:

(1) There existed in ancient times civilized races in both of the American continents.

(2) The monuments of these civilizations are located along the western plateau of South America, through Central America, and in the Mississippi valley—lands occupied by the Jaredites and Nephites respectively. That is to say, the monuments of these ancient civilizations are found where the Book of Mormon requires them to be located.

(3) Successive civilizations have existed in America in ancient times; and the older civilization was the most advanced.

(4) The chief centre of this American civilization in very ancient times was in Central America, and from this point migrations extended northward in both Jaredite and Nephite times.

In making these generalizations I am not unmindful of the fact that there are authorities who hold different views from those whose works I have so extensively quoted; but I do not believe that the conclusions here summarized can be disturbed either by facts or theories of the other authorities. And however divergent the views of authorities may be this much can be absolutely claimed, that there is nothing in their works which, on the matters so far considered, directly conflicts with the claims of the Book of Mormon; while so much as is here stated is certainly very strong indirect evidence in its favor.

CHAPTER XXVIII.

INDIRECT EXTERNAL EVIDENCES: AMERICAN TRADITIONS.

Turning from that part of American antiquities which deals with the extent and location of ruined cities and monuments of the ancient American civilizations to the consideration of American traditions concerning the origin, migrations, cosmogony, and the religion of the people of the western world, we by no means leave behind us the difficulty of divided authorities, and varying opinions. One could not hope even in an extended work on the subject to bring order out of the chaos which obtains concerning American traditions and mythologies; therefore I need say nothing of the impossibility of doing it in the few brief chapters which I have resolved here to devote to the subject. But this much must be evident respecting the relationship of the Book of Mormon to American traditions and mythologies, viz., that several epoch making historical incidents in the Book of Mormon must have made such indelible impressions upon the mind of the ancient peoples of America that they would be perpetuated in various forms in their traditions. Such incidents for example, as the Jaredite and Nephite migrations from the old world to the western hemisphere; and since the former colony came directly from the Tower of Babel, it is to be expected that they would bring with them a knowledge of the creation, the fall of man, the flood, the escape of Noah and his family by means of the ark, and the building of the Tower of Babel. Lehi's colony came from Jerusalem, bringing with them the Jewish scriptures which speak so clearly of the creation, the flood, the escape of Noah, the building of the Tower of Babel and the confusion of tongues, hence it would be expected that they, too, would have a knowledge of these chief events in the history of man down to this last named event, and a knowledge also of the chief events in the history of Israel down to the time of the departure of Lehi's colony from Jerusalem—six hundred years B. C. It is but a reasonable expectation, I say, that these things would be perpetuated in American traditions and mythologies. Are traces of them to be found there? So also as to the signs given on the American continent of Messiah's birth; and certainly as to the signs of his crucifixion, witnessed by the terrible cataclysms which continued in the western hemisphere during the three hours of his crucifixion, followed by three days of awful darkness. Also some trace in their traditions would be found of Messiah's personal advent on this continent to the survivors of those events. So too would the recollection of the golden age of peace and plenty which followed Messiah's advent, and the promise of Messiah's return at some future time be perpetuated in native traditions. And while both traditions and mythologies may be regarded as troubled pools which, like mirrors shattered into a thousand fragments distort into fantastic shapes the objects on their banks, still there is a basis of truth in them; and American traditions and mythologies may yield up something of value in the way of evidence to the truth of the Book of

Mormon. Surely we would be greatly disappointed if this turned out not to be the case, for the historical incidents referred to in the Book of Mormon are so marvelous that they would be found to live in the traditions of the people, whatever became of their written records. It should be remembered, however, that such were the conditions existing among the Lamanites after their triumph at Cumorah, that everything is confused and distorted into most fantastic shapes and relations by the idle speculations and vain imaginings of half, and sometimes wholly, barbarous minds, often bent on concealing or supplanting the truth by their fabulous inventions.

The limits of this work will not permit anything like an extended investigation of the field proposed. I shall merely take up the greater historical events of the Book of Mormon, and seek confirmation of them in American traditions and myths.

I.

THE CREATION.

I begin with the creation; and select upon that subject a passage from the book of the Quiches of Guatemala called "Popol Vuh" which I believe exhibits the fact that the ancient Americans held in their traditions conceptions of creation found in the Jewish scriptures. A word upon the Popol Vuh will be necessary. This is one of the most important of the native American books translated into modern languages. It was found by Dr. Scherzer, in 1854, among the manuscripts of Francisco Ximenez, "a Dominican father of great repute for his learning and his love of truth," who, while fulfilling the duties of his office of curate in a small Indian town in the highlands of Guatemala, translated this native book into the Spanish language. It was written by one or more Quiches in the Quiche language, but in Roman letters, some time after the Spaniards had occupied Guatemala. The meaning of "Popol Vuh" is "National Book," or "Book of the People," but the real original "National Book" had been lost, and this was written to replace it. The title of the book, however, is that given to it by the Abbe Brasseur de Bourbourg who translated it into French; and by Ximenez who translated it into Spanish. This name Max Muller says "is not claimed for it by its author. He [the native author] says that he wrote when the 'Popol Vuh' [that is, the real original National Book of the Quiches, and which this book in question was written to replace] was no longer to be seen. Now, 'Popol Vuh' means the Book of the People, and referred to the traditional literature in which all that was known about the early history of the nation, their religion and ceremonies was handed down from age to age."^a Nadaillac, however, says that "Popol Vuh" may be translated "Collection of Leaves."^b In the conclusion of a long note on the subject Bancroft says, "We seem justified, then, on the whole, in taking this document for what Ximenez and its own evidence declare it to be, viz., a reproduction of an older

^a Chips from a German Werkshop, Vol. 1, p. 325.

^b Pre-Historic America, p. 144, note.

work or body of Quiche traditional history written because the older work had been lost and was likely to be forgotten; and written by a Quiche not long after the Spanish conquest."^c

As the passage I quote is from Bancroft's abridgment of the Popol-Vuh, I give also his brief explanation of the book:

"Of all American peoples the Quiches, of Guatemala, have left us the richest mythological legacy. Their description of the creation as given in the Popol Vuh, which may be called the national book of the Quiches, is in its rude, strange eloquence and poetic originality, one of the rarest relics of aboriginal thought. Although obliged in reproducing it to condense somewhat, I have endeavored to give not only the substance, but also, as far as possible, the peculiar style and phraseology of the original. It is with this primeval picture, whose simple, silent sublimity is that of the inscrutable past, that we begin:"^d

And now the passage on the creation:

"And the heaven was formed, and all the signs thereof set in their angle and alignment, and its boundaries fixed toward the four winds by the Creator and Former, and Mother and Father of life and existence—he by whom all move and breathe, the Father and Cherisher of the peace of nations and of the civilization of his people—he whose wisdom has projected the excellence of all that is on the earth, or in the lakes, or in the sea.

"Behold the first word and the first discourse. There was as yet no man, nor any animal, nor bird, nor fish, nor crawfish, nor any pit, nor ravine, nor green herb, nor any tree; nothing was but the firmament. The face of the earth had not yet appeared, only the peaceful sea and all the space of heaven. There was nothing yet joined together, nothing that clung to anything else; nothing that balanced itself, that made the least rustling, that made a sound in the heaven. There was nothing that stood up; nothing but the quiet water, but the sea, calm and alone in its boundaries: nothing existed; nothing but immobility and silence, in the darkness, in the night.

"Alone also the Creator, the Former, the Dominator, the Feathered Serpent, those that engender, those that give being, they are upon the water, like growing light. They are enveloped in green and blue; and therefore their name is Gucumatz. Lo, now how the heavens exist, how exists also the Heart of Heaven; such is the name of God; it is thus that he is called. And they speak; they consulted together and meditated; they mingled their words and their opinion. And the creation was verily after this wise: Earth, they said, and on the instant it was formed; like a cloud or a fog was its beginning. Then the mountains rose over the water like great lobsters; in an instant the mountains and the plains were visible, and the cypress and the pine appeared. Then was the Gucumatz filled with joy, crying out: Blessed be thy coming O Heart of Heaven, Hurakan, Thunderbolt. Our work and our labor has accomplished its end.

"The earth and its vegetation having thus appeared, it was peopled with the various forms of animal life. And the Makers said to the animals: Speak now our name, honor us, us your mother and father: invoke Hurakan, the Lightning-flash, the Thunderbolt that strikes, the Heart of Heaven, the Heart of the Earth, the Creator and Former. Him who begets, and Him who gives being, speak, call on us, salute us! So was it said to the animals. But the animals could not answer; they could not speak at all after the manner of men; they could only cluck, and croak, each murmuring after his kind in a different manner. This displeased the Creators, and they said to the animals: Inasmuch as ye can not praise us, neither call upon our names, your flesh shall be humiliated; it shall be broken with teeth; ye shall be killed and eaten.

^c "Native Races," Vol. III, pp. 42, 43.

^d "Native Races," Vol. III, pp. 42, 43.

"Again the gods took counsel together; they determined to make man. So they made a man of clay: and when they had made him, they saw that it was not good. He was without cohesion, without consistence, motionless, strengthless, inept, watery; he could not move his head, his face looked but one way; his sight was restricted, he could not look behind him; he had been endowed with language, but he had no intelligence, so he was consumed in the water.

"Again is there counsel in heaven: Let us make an intelligent being who shall adore and invoke us. It was decided that a man should be made of wood and a woman of a kind of pith. They were made; but the result was in no wise satisfactory. They moved about perfectly well, it is true; they increased and multiplied; they peopled the world with sons and daughters, little wooden mannikins like themselves; but still the heart and the intelligence were wanting; they held no memory of their Maker and Former; they led a useless existence, they lived as the beasts live; they forgot the Heart of Heaven. They were but an essay, an attempt at men; they had neither blood, nor substance, nor moisture, nor fat; their cheeks were shrivelled, their feet and hands dried up; their flesh languished.

"Then was the Heart of Heaven wroth; and he sent ruin and destruction upon those ingrates; he rained upon them night and day from heaven with a thick resin; and the earth was darkened. And the men went mad with terror; they tried to mount upon the roofs and the houses fell; they tried to climb the trees and the trees shook them far from their branches; they tried to hide in the caves and the dens of the earth, but these closed their holes against them. The bird Xecotcovach came to tear out their eyes; and the Camalotz cut off their head; and the Cotzbalam devoured their flesh; and the Tecumbalam broke and bruised their bones to powder. Thus were they all devoted to chastisement and destruction, save only a few who were preserved as memorials of the wooden men that had been; and these now exist in the woods as little apes.

"Once more are the gods in counsel: in the darkness, in the night of a desolate universe do they commune together, of what shall we make man? And the Creator and Former made four perfect men; and wholly of yellow and white maze was their flesh composed. These were the names of the four men that were made: the name of the first was Balam-Quitiz; of the second, Balam-Agab; of the third, Mahucutah; and of the fourth Iqi-Balam. They had neither father nor mother, neither were they made by the ordinary agents in the work of creation; but their coming into existence was a miracle extraordinary, wrought by the special intervention of him who is preeminently the Creator. Verily, at last, were there found men worthy of their origin and their destiny: verily, at last, did the gods look on beings who could see with their eyes, and handle with their hands, and understand with their hearts. Grand of countenance and broad of limb the four sires of our race stood up under the white rays of the morning star. Sole light as yet of the primeval world—stood up and looked. Their great clear eyes swept rapidly over all; they saw the woods and the rocks, the lakes and the sea, the mountains and the valleys, and the heavens that were above all; and they comprehended all and admired exceedingly. Then they returned thanks to those who had made the world and all that therein was: We offer up our thanks, twice—yea verily, thrice! We have received life; we speak, we walk, we taste; we hear and understand: we know, both that which is near and that which is far off; we see all things, great and small, in all the heaven and earth. Thanks then, Maker and Former, Father and Mother of our life! we have been created; we are.

"But the gods were not wholly pleased with this thing; Heaven they thought had overshot its mark; these men were too perfect; knew, understood, and saw too much. Therefore there was counsel again in heaven: What shall we do with man now? It is not good, this that we see; these are as gods; they would make themselves equal with us; lo, they know all things, great and small. Let us now contract their

sight, so that they may see only a little of the surface of the earth and be content. Thereupon the Heart of Heaven breathed a cloud over the pupil of the eyes of men, and a veil came over it as when one breathes on the face of a mirror; thus was the globe of the eye darkened; neither was that which was far off clear to it any more, but only that which was near.

"Then the four men slept, and there was counsel in heaven: and four women were made, to Balam-Quitze was allotted Caha-Paluma to wife; to Balam-Agab, Chomiha; to Mahucutah, Tzununiha; and to Iqi-Balam, Cakixaha. Now the women were exceedingly fair to look upon; and when the men awoke, their hearts were glad because of the women."

Notwithstanding some incongruities in the foregoing passage a comparison of it with the account of creation in Genesis will not fail to convince the thoughtful reader that the Quiche story of the creation, and that of Genesis doubtless had the same origin, and after reading it again and again, as suggested by Max Muller, one must come to the conclusion that "some salient features standing out more distinctly, make us feel that there was a ground work of noble conceptions which has been covered and distorted by an aftergrowth of fantastic nonsense."^e Indeed, so "startling" as Muller further remarks, are some of the coincidences between the Old Testament and the Quiche manuscripts that it has been suspected by some authors^f that the Quiche writers followed rather the Spanish, Christian teachings than the Quiche tradition in that part of their work; "yet even if a Christian influence has to be admitted," remarks Max Muller, "much remains in these American traditions which is so different from anything else in the national literature of other countries that we may safely treat it as the genuine growth of the intellectual soil of America."^g In the light which the Book of Mormon throws upon the subject, however, we are not under the necessity of admitting the "Christian influence" referred to by Muller; that is, that the natives arrived at the Biblical knowledge of the creation facts after the advent of the Christians among them, since the Jaredites brought with them a knowledge of creation as held by ante-diluvians, and the Nephites brought with them a knowledge of that same account of creation as crystalized in the writings of Moses, which undoubtedly became permanently fixed both in the written records and traditions of the native inhabitants of America; and which are reflected in this old Quiche book, "Popol Vuh."

There is a quotation from another authority that I wish to add to the statement of Professor Max Muller in the foregoing, relative to the creation ideas of the Quiches being a "groundwork of noble conceptions which has been covered and distorted by an aftergrowth of fantastic nonsense." That additional authority—though the remark I quote has reference to another people, the Aztecs, is in the same line of thought as that which Professor Muller suggests, but applied to the whole religion of the natives—is from Prescott:

^eChips from a German Workshop, Vol. I, pp. 328-9.

^fNadaillac Pre-Historic America, p. 144, note. This writer says of the book in question, "It contains several details strangely resembling those of Genesis, and some have seen in them an adaptation by a pious fraud of Indian mythology to the dogmas of Christianity."

^gChips From a German Workshop, p. 128.

"In contemplating the religious system of the Aztecs, one is struck with its apparent incongruity, as if some portion of it had emanated from a comparatively refined people, open to gentle influences, while the rest breathes a spirit of unmitigated ferocity. It naturally suggests the idea of two distinct sources, and authorizes the belief that the Aztecs had inherited from their predecessors a milder faith, on which was afterwards engrafted their own mythology. The latter soon became dominant, and gave its dark coloring to the creeds of the conquered nations—which the Mexicans, like the ancient Romans, seem willingly to have incorporated into their own, until the same funeral superstitions settled over the farthest borders of Anahuac."^b

If the noted German and American authors respectively had been writing with full knowledge of what the Book of Mormon reveals on this subject, they could not more exactly have stated the case than they have here done though enlightened only by the facts they discovered in the religion of the natives; for surely the Book of Mormon gives us the information that both the Jaredite and the Nephite people had knowledge of the true God and the latter, especially, a full knowledge of the mild and gentle religion taught by Jesus Christ; which religion, however, was subverted in the western world, and overlaid by the revolting superstition and horribly ferocious idolatry, attended by human sacrifice and cannibalism of the Lamanites or Aztecs.

"Another point of coincidence [between native American traditions and the Bible] is found in the goddess Cioacoatl, 'our lady and mother;' 'the first goddess who brought forth;' 'who bequeathed the sufferings of childbirth to women, as the tribute of death;' 'by whom sin came into the world.' Such was the remarkable language applied by the Aztecs to this venerated deity. She was usually represented with a serpent near her; and her name signified the 'serpent-woman.' In all this we see much to remind us of the mother of the human family, the Eve of the Hebrew and Syrian nations."^c

On this passage Prescott also has the following note:

"Torquemada, not content with the honest record of his predecessor, whose manuscripts lay before him, tells us, that the Mexican Eve had two sons, Cain and Abel.^d The ancient interpreters of the Vatican and Tellerian Codices add the further tradition, of her bringing sin and sorrow into the world by plucking the forbidden rose; (Antiquities of Mexico, Vol. VI, explan. of Pl. 7, 20); and Veytia remembers to have seen a Toltec or Aztec map, representing a garden with a single tree in it, round which was coiled the serpent with a human face! (Hist. Antig., lib. I, cap. 1.)"^e

"After this," continues Prescott sarcastically, "we may be prepared for Lord Kingsborough's deliberate confession that the Aztecs had a clear knowledge of the Old Testament and most probably of the New, though somewhat corrupted by time and hieroglyphics!" I see no occasion for the sarcasm on the part of the admirable author of the Conquest of Mexico, since he himself furnishes much of the material that would warrant a conclusion similar to that of Kingsborough.^f Kings-

^b Conquest of Mexico, Vol. I, Prescott, p. 62.

^c Conquest of Mexico, Prescott, Vol. II, p. 387.

^d Monarch Ind., lib. 6, cap. 31.

^e Prescott, Conquest of Mexico, Vol. II, pp. 387, 388, note.

^f See Appendix No. 1, Vol. II, of Prescott's Conquest of Mexico.

borough's conclusion comes in his note two^m in which he deals with "American traditions which appear to be derived from a Hebrew source," and as the passage referred to by Prescott is of great value as material in proof not only of his lordship's position that the ancient Americans were acquainted with portions at least of the Old Testament, but also sustains the truth of the Book of Mormon at a number of points—which will be noted later—I give it in extenso.

"It is unnecessary to attempt in this place to trace out any further scriptural analogies in the traditions and mythology of the New World, since the coincidences which have been already mentioned are sufficiently strong to warrant the conclusion that the Indians, at a period long antecedent to the arrival of the Spaniards in America, were acquainted with a portion at least of the Old Testament, although time, superstition, and, above all, such an imperfect mode of transmitting to posterity the memory of the past events as that of painting, had greatly corrupted their ancient traditions. We shall close these observations with the following curious extract from Torquemada, from which it might appear that even the New Testament had been known to the Indians: 'Another ecclesiastic, named Brother Diego de Mercado, a grave father, who has been definitor of this province of the Holy Gospel, and one of the most exemplary men and greatest doers of penance of his time, relates, and authenticates this relation with his signature, that some years ago conversing with an aged Indian of the Otomies, above seventy years old, respecting matters concerning our faith, the Indian told him that they in ancient times had been in possession of a book which was handed down successively from father to son, in the person of the eldest, who was dedicated to the safe custody of it and to instruct others in its doctrines. These doctrines were written in two columns, and between column and column Christ was painted crucified, with a countenance as of anger. They accordingly said that God was offended; and out of reverence did not turn over the leaves with their hands, but with a small bar which they had made for that purpose, which they kept along with the book. On this ecclesiastic's questioning the Indian as to the contents of that book and its doctrines, he was unable to give him further information, but simply replied that if the book had not been lost, he would have seen that the doctrine which he taught and preached to them, and those which the book contained, were the same; that the book had rotted in the earth, where the persons who kept it had buried it on the arrival of the Spaniards. He likewise informed him that they knew the world had been destroyed by the deluge, and that only seven persons had escaped in the ark, and that all the rest had perished, together with the animals and birds, excepting those which had been saved therein. They were also acquainted with the embassy of the angel of Our Lady, under a figure, relating that something very white, like the feather of a bird, fell from heaven, and that a virgin stooped down and took it up, and put it in her bosom and became pregnant; but what she brought forth they could not tell. What they said of the deluge, is attested likewise in Guatemala by the Indians named Achies, who assert that they possessed paintings recording the event, with other matters of antiquity, all of which the Brothers, [Spanish Catholic priests] with the spirit and zeal with which they were animated for the destruction of idolatry, took from them and burnt, holding them to be suspicious.'"ⁿ

Relative to the lost book here spoken of by Kingsborough there is confirmation of its existence in the statement of Rev. Doctor West, of Stockbridge (western Massachusetts) quoted by Ethan Smith in his work "View of the Hebrews," (p. 223) as follows: "An old Indian informed

^m Vol. VI Kingsborough's Antiquities of Mexico, pp. 401-409.

ⁿ Antiquities of Mexico, Kingsborough, Vol. VI, p. 409.

him that his fathers in this country had not long since had a book which they had for a long time preserved. But having lost the knowledge of reading it they concluded it would be of no further use to them and they buried it with an Indian chief."

II.

THE FLOOD.

I next call attention to the native American traditions concerning the flood, consulting those passages, however, let me say, which most nearly resemble the account of our Hebrew scriptures; and without pretending to enter into an exhaustive consideration of native flood myths. My purpose is accomplished in this, as in the matter of the traditions concerning the creation, if I produce those proofs which in my judgment establish the fact that the native Americans have been made acquainted with the facts of the creation and the flood found in our Jewish scriptures; and I am not at all concerned here with the variations that native traditions have given to the main truths.

"No tradition has been more widely spread among nations than that of a Deluge. Independently of tradition, indeed, it would seem to be naturally suggested by the interior structure of the earth, and by the elevated places on which marine substances are found to be deposited. It was the received notion under some form or other, of the most civilized people in the Old World, and of the barbarians of the new. The Aztecs combine with this some particular circumstances of a more arbitrary character, resembling the accounts of the east. They believed that two persons survived the deluge, a man, named Coxcox and his wife. Their heads are represented in ancient paintings, together with a boat floating on the waters, at the foot of a mountain. A dove is also depicted, with the hieroglyphical emblem of languages in his mouth, which he is distributing to the children of Coxcox, who were born dumb. The neighboring people of Michuacan, inhabiting the same high plains of the Andes, had a still further tradition, that the boat, in which Tezpi, their Noah, escaped, was filled with various kinds of animals and birds. After some time, a vulture was sent out from it, but remained feeding on the dead bodies of the giants, which had been left on the earth, as the waters subsided. The little humming-bird, huitzitzilin, was then sent forth, and returned with a twig in its mouth. The coincidence of both these accounts with the Hebrew and Chaldean narratives is obvious."^o

"In Nicaragua, a country where the principal language was a Mexican dialect, it was believed that ages ago the world was destroyed by a flood in which the most part of mankind perished. Afterward the teotes, or gods, restocked the earth as at the beginning."^p

"Connected with the great flood of water, there is a Mexican tradition presenting some analogies to the story of Noah and his ark. In most of the painted manuscripts supposed to relate to this event, a kind of boat is represented floating over the waste of water and containing a man and a woman. Even the Tlascaltecs, the Zapotecs, the Miztecs, and the people of Michoacan are said to have had such pictures. The man is variously called Coxcox, Teocipactli, Tezpi, and Nata; the woman Xochiquetzal and Nena. The following has been usually accepted as the ordinary Mexican version of this myth: In Atlatiuh, the Age

^o Conquest of Mexico, Prescott, Vol. II, appendix pp. 385, 386.

^p Native Races, Bancroft, Vol. III, p. 75.

of Water, a great flood covered all the face of the earth, and the inhabitants thereof were turned into fishes. Only one man and one woman escaped, saving themselves in the hollow trunk of an ahahuete or bald cypress; the name of the man being Coxcox, and that of his wife Zochiquetzal. On the waters abating a little they grounded their ark on the Peak of Colhuacan, the Ararat of Mexico. Here they increased and multiplied, and children began to gather about them, children who were all born dumb. And a dove came and gave them tongues, innumerable languages. Only fifteen of the descendants of Coxcox, who afterward became heads of families, spake the same language or could at all understand each other; and from these fifteen are descended the Toltecs, the Aztecs, and the Acolhuas. * * * * * In Michoacan a tradition was preserved, following which the name of the Mexican Noah was Tezpi. With better fortune than that ascribed to Coxcox, he was able to save, in a spacious vessel not only himself and his wife, but also his children, several animals, and a quantity of grain for the common use. When the waters began to subside, he sent out a vulture that it might go to and fro on the earth and bring him word again when the dry land began to appear. But the vulture fed upon the carcasses that were strewn in every part, and never returned. Then Tezpi sent out other birds, and among these was a humming-bird. And when the sun began to cover the earth with a new verdure, the humming-bird returned to its old refuge bearing green leaves. And Tezpi saw that his vessel was aground near the mountain of Colhuacan and he landed there."^a

"The peruvians had several flood-myths. One of them relates that the whole face of the earth was changed by a great deluge, attended by an extraordinary eclipse of the sun which lasted five days. All living things were destroyed except one man, a shepherd, with his family and flocks. * * * * * According to another Peruvian legend, two brothers escaped from a great deluge which overwhelmed the world in rough the same manner, by ascending a mountain which floated upon the flood. When the waters had retired, they found themselves alone in the world; and having consumed all their provisions, they went down into the valleys to seek for more food."^b

"The Peruvians were acquainted with the deluge, and believed that the rainbow was the sign that the earth would not again be destroyed by water. This is plain from the speech which Mango Capac, the reputed founder of the Peruvian empire, addressed to his companions on beholding the rainbow rising from a hill; which is thus recorded by Balboa in the ninth chapter of the third part of his miscellanea Ant-arctica: 'They traveled on until a mountain, at present named Guanacauri, presented itself to their view, when, on a certain morning, they beheld the rainbow rising above the mountain, with one extremity resting upon it, when Mango Capac exclaimed to his companions, This is a propitious sign that the world will not be again destroyed by water; follow me, let us climb to the summit of this mountain, that we may thence have a view of the place which is destined for our future habitation. Having cast lots and performed various superstitious ceremonies after their manner, they directed their course towards the mountain. It is scarcely necessary to observe, that to draw omens or to determine chances by throwing lots, was an ancient Hebrew custom, resorted to on the most solemn, as well as the most trivial occasions.' Proof having been afforded in the passage quoted from the History of Balboa, that the Peruvians were acquainted with the history of the rainbow, as given in the ninth chapter of Genesis, it may be interesting to add, that according to the account of an anonymous writer, they believed that the rainbow was not only a passive sign that the earth would not be destroyed by a second deluge, but an active instrument to prevent the recurrence of such a catastrophe: the latter curious notion proceeded upon the assumption that as the water of the sea (which,

^a Native Races, Vol III, pp. 65-67.

^b Native Races, Bancroft, Vol. V, pp. 14, 16.

like the Jews, they believe to encircle the whole earth) would have a tendency to rise after excessive falls of rain, so the pressure of the extremities of the rainbow upon its surface would prevent its exceeding its proper level."⁸

Nadailiac calls attention to the fact that of a general belief in a deluge or a flood among the American races and comments upon the fact that we are dependent upon writers for our account of the traditions who are not always free from mental bias and who have derived their information from individuals who had been subjected to missionary teachings and who were more or less familiar with what he calls the myths and legends of the Christians. "Notwithstanding these disadvantages," he remarks, however, "it will be seen that a general belief for instance of a deluge or flood is widely spread among American races and can hardly be attributed to Christian teachings."⁹

One might continue quoting passages of this description indefinitely but I consider the foregoing sufficient. Whoever desires to pursue the matter further may do so by consulting Bancroft's *Native Races*, Vol. V, chapter one, and Vol. III, chapter two; as also the works of Prescott, the monumental volumes of Kingsborough, [the latter can be accessible to but few, however], and chapter v of Ignatius Donnelly's *Atlantis*. Also *Pre-Historic America* (Nadaillac), chapter x, and "The History of America Before Columbus, (De Roo) Vol. I, chapter sixteen.

It should be observed that, as in relation to the creative tradition, a number of writers, especially those of recent times, seek to discount the analogy which is plainly evident between these native American accounts of the flood and the Bible accounts of the same event, but I fail to find any reason advanced sufficiently strong to discount the obvious analogy. Most of these authors resort to the theory that these so called flood myths have not escaped the "renovating touch of the Spanish priests and chroniclers who throughout their writings seem to think it their bounden duty to make the ideas of the history of the New World correspond to those of the Old;"¹⁰ while others see in them as in the traditions concerning the creation, "an adaptation by pious fraud of Indian mythologies" to Bible statements. With the Book of Mormon in hand, however, one does not need to accept these strained explanations for the existence of such traditions among the native Americans as we are considering. The reason for the existence of such traditions is made clear by the Book of Mormon, since the Jaredites brought with them the account of the flood known to the builders of Babel; while the Nephites brought with them the same knowledge in their copies of the Hebrew scriptures.

⁸ Kingsborough's *Mexican Antiquities*, Vol. VIII, p. 25, note.

⁹ *Pre-Historic America*, p. 525.

¹⁰ *Native Races*, Vol. V, p. 12.

CHAPTER XXIX.

INDIRECT EXTERNAL EVIDENCES: AMERICAN TRADITIONS—Continued.

Always closely allied with the native American traditions of a deluge are those which bear close analogy to the Bible account of the existence of giants in the earth,^a of the Tower of Babel,^b the confusion of languages,^c the dispersion of mankind throughout the earth,^d including migrations to this western hemisphere. The first four items above enumerated will be recognized as Bible events; while the last will be remembered as a very important Book of Mormon event fulfilled in the migration of the Jaredite colony from the Tower of Babel to the western hemisphere.^e But as the Nephite migration, as also that of Mulek's colony, is committed to the traditions of the native Americans, one must not be surprised if these several migrations are some times confounded, resulting in confusion that is quite perplexing.

III.

THE TOWER OF BABEL.

"On the way between Vera Cruz and the capital, not far from the modern city of Puebla, stands the venerable relic, with which the reader has become familiar in the course of the narrative—called the temple of Cholulua. It is, as he will remember, a pyramidal mound, built, or rather cased, with unburnt brick, rising to the height of nearly one hundred and eighty feet. The popular tradition of the natives is, that it was erected by a family of giants, who had escaped the great inundation, and designed to raise the building to the clouds; but the gods, offended with their presumption, sent fires from heaven on the pyramid, and compelled them to abandon the attempt. The partial coincidence of this legend with the Hebrew account of the Tower of Babel, received, also, by other nations of the east, cannot be denied."^f

Prescott also has a foot note on this passage from which I make the following quotation:

"A tradition, very similar to the Hebrew one, existed among the Chaldeans and the Hindoos. (Asiatic Researches, Vol III, mem. 16.) The natives of Chiapa, also, according to the bishop Nunez de la Vega, had a story, cited as genuine by Humboldt (Vues des Cordilleres, p. 148), which not only agrees with the Scripture account of the manner in which Babel was built, but with that of the subsequent dispersion, and the confusion of tongues."^g

"Ixtilxochitl, the Christian descendant of the ancient rulers of Anahuac, relates that after the dispersion of the human race which succeeded the attempt at building the Tower of Babel (which he had learned from his Catholic instructors),^h seven Toltecs reached America

^a Gen. vi: 4; ^b Gen. xi; ^c Gen. xi: 9; ^d Gen. xi: 8.

^e See Book of Ether chs. i, ii, iii, vi.

^f Conquest of Mexico, Vol. II, pp. 386, 387, Prescott.

^g Conquest of Mexico, Prescott, Vol. II, p. 387, note.

^h The suggestion of Nadaillac in this clause in parenthesis to the effect that this tradition of the Tower of Babel had its origin in the Christian teachings imparted to Ixtilxochitl, will receive consideration at the conclusion of this series of quotations on the subject of the Tower of Babel, etc.

and became the parents of a numerous race. The Quiches speak of white men who came from the land of the sun. The people of Yucatan believe that their ancestors had come from the east, across a great body of water that God had dried up to let them pass over."¹

"The Mexicans round Cholula had a special legend, connecting the escape of a remnant from the great deluge with the often mentioned story of the origin of the people of Anahuac from Chicomoztoc, or the Seven Caves. At the time of the cataclysm, [i. e., the flood] the country, according to Pedro de los Rios, was inhabited by giants. Some of these perished utterly; others were changed into fishes; while seven brothers of them found safety by closing themselves into certain caves in a mountain called Tlaloc. When the waters were assauged, one of the giants, Xelhua, surnamed the architect, went to Cholula and began to build an artificial mountain, as a monument and a memorial of the Tlaloc that had sheltered him and his when the angry waters swept through all the land. The bricks were made in Tlamanalco, at the foot of the Sierra de Cocotl, and passed to Cholula from hand to hand along a file of men—whence these came is not said—stretching between the two places. Then were the jealousy and the anger of the gods aroused, as the huge pyramid arose slowly up, threatening to reach the clouds and the great heaven itself; and the gods launched their fire upon the builders and slew many, so that the work was stopped. But the half-finished structure, afterwards dedicated by the Cholultecs to Quetzalcoatl, still remains to show how well Xelhua, the giant, deserved his surname of the Architect."¹

"The tower of Babel is," indeed, clearly remembered by several aboriginal nations of our continent," says P. De Roo, "especially of Central America," and then he adds:

"Ixtilxochitl relates the tradition of the Toltecs, according to which the few men who escaped the deluge, after multiplying again, built a 'zacuali' or tower of great height, in which to take refuge when the world should be destroyed a second time. After this their tongues became confused and, not understanding one another any longer, they went to different parts of the world. The Toltecs, seven in number, and their wives, who understood one another's speech, after crossing great lands and seas and undergoing many hardships, finally arrived in America, which they found to be a good land and fit for habitation. When Coxcox and his wife Xochiquetzal had landed on the peak of Calhuacan they increased and multiplied, and children began to gather about them; but these were all born dumb. A dove came, however, and gave them tongues, innumerable languages. On an ancient hieroglyphical map, first published by Carreri, who was vindicated from suspicion as to his integrity by Boturini, Clavigero, and von Humboldt, there is also depicted a dove with the hieroglyphic emblem of languages, which it is distributing to the children of Coxcox. Only fifteen of the descendants of Coxcox could at all understand one another, and these

¹ Pre-Historic America, Nadaillac, p. 526.

¹ Native Races, Vol. III, pp. 67, 68. For this statement Bancroft in a foot note quotes the following authorities: "Boturini, *Idea de una Hist.* pp. 113-4; id., *Catalogo*, pp. 39-40; Clavigero, *Storia Ant. del Messico*, tom. i., pp. 129-30, tom. ii., p. 6; *Spiegazione delle Tavole del Codice Mexicano* (Vaticano) tav. vii., in Kingsborough's *Mex. Ant.*, Vol. V, pp. 164-5; Gemelli Carreri, in Churchill's *Col. Voy.*, Vol. IV, p. 481; Humboldt, *Vues des Cordilleres*, tom. i., pp. 114-15, tom. ii., pp. 175-8; Tylor's *Anahuac*, pp. 276-7; Gondra, in Prescott, *Conquista de Mexico*, tom. iii, pp. 1-10. The remainder of Bancroft's note following this citation of authorities, wherein he seeks to discredit the force of these native traditions concerning the Tower, the confusion of tongues and the dispersion of mankind, as in the case of Nadaillac's effort of a similar character, remarked in a previous note, will receive consideration at the close of this series of quotations of the Tower, etc.

were the ancestors of the Nahua nations. Thus runs the Mexican tradition, which the learned Von Humboldt further relates when he says, 'Wodan, one of the fifteen ancestors of the American nations, was a grandson of the venerable old man, who with his family escaped the fury of the flood, and was one of those who, according to the Chiapan legend, had helped in building the monument that was to reach heaven but remained unfinished through the anger of the gods. After each family had received a different language, Teotl ordered Wodan to go and settle Anahuac.'^k—the Mexican table land.

With regard to the dove distributing languages to the children of Coxcox mentioned above and in many of the versions of this old American tradition, I suggest the probability of its having reference to the gift of tongues through the Holy Ghost, of which the dove is the sign or symbol. See Matt. iii: 16; also the statement of Joseph Smith the Prophet, "The sign of the dove was instituted before the creation of the world a witness for the Holy Ghost." Mill. Star, Vol. XX: p. 456.

"The Cholulan tradition, as told by Duran, differs somewhat from the foregoing version. 'I inquired,' he says, 'about the ancient Mexican legends, from a native of Cholula who was a hundred years old, and well versed in the antiquities of his tribe. 'Take pen and paper,' he answered me, 'because you could not remember all that I am to tell you: At first, there was nothing but a dark world, without any creature in it; but as soon as light was made with the sun rising in the east, gigantic men with ugly features made their appearance and took possession of this earth. Desirous of knowing the rising and the setting of the sun, they divided themselves into two groups, those of one group traveling east on their search, and the others west, until the ocean prevented them from going any further. They returned therefore, and, unable to get at the sun by his rising or sinking, whilst, however, they were enamoured with his light and beauty, they decided to build a tower tall enough to reach him in his course. They set out gathering materials, found clay and a very sticky bitumen, and they hurried on to erect the tower, and raised it so high that, they say, it seemed to attain to the sky. And the Lord above, annoyed at their work, spoke to the inhabitants of heaven: 'You have noticed how those of the world have built a high and superb tower to climb up higher, after the beauty and light of the sun; come and let us confound them, for it is not right that those of the world living in the flesh should mix up with us.' The inhabitants of heaven sallied forth at once, like thunderbolts, by the four corners of the earth and demolished the monument. Terrified and trembling, the giants fled in every direction.'"^l

Passages of like description to these might be multiplied, but the foregoing are sufficient for our purpose here. Should any one desire to make a larger collection I refer him to the authorities already referred to in a previous note^m on a passage from Bancroft, as also Nadaillac's "Pre-Historic America," chapter ten P. De Roo's "America Before Columbus," Vol I, chapters sixteen to twenty inclusive; and Rivero & Tschudi's "Peruvian Antiquities," chapter seven.

I have already called attention to the fact that authorities upon the subject of traditions and legends of the new world are as much divided and as irreconcilable as they are upon the origin and antiquity of American ruins. A number of writers, especially those of recent date,

^k America Before Columbus, P. De Roo, Vol. I, pp. 415, 416.

^l America Before Columbus, P. De Roo, Vol. I, pp. 417, 418.

^m Ante p.

seek to discount the value of the analogy which is plainly evident between these native American accounts of the building of the Tower of Babel, the confusion of tongues, the dispersion of mankind, and the Bible accounts of the same events: but I fail to find any reason advanced sufficiently strong to discredit the obvious analogy, and the significance there is in it, viz., that the native Americans in ancient times were acquainted with the Bible facts concerning the creation, the flood, the tower, etc. Those who accept the Book of Mormon, of course, know by what means and how the ancient Americans became acquainted with these scriptural truths. Those writers who seek to discredit the native traditions resort in the main to the theory that these so-called creation, flood, and tower legends have not escaped the "renovating touch of the Spanish priests and chroniclers, who, throughout their writings, seem to think it their bounden duty to make the ideas of the history of the new world correspond to those of the old;"⁸ while others see in them an adaptation by pious fraud of Indian mythologies to Bible statements.⁹ Such Nadaillac represents the theories of some other writers to be; but he himself in speaking of a number of traditions which resemble Bible historical incidents disclaims the necessity of accrediting them to Christian origin: "A general belief * * * * * in a deluge or flood is widely spread among the American races, and can hardly be attributed to Christian teachings. * * * * * It is probable that all these traditions have some foundation in truth. * * * * * No dissemination of merely Christian ideas since the conquest is sufficient to account for these myths."¹⁰

Again I may remark that with the Book of Mormon in hand one does not need to accept these strained explanations and this wholesale repudiation of the writings of respectable authorities on the validity of these legends among native Americans, derived—not as some would have us believe, from picture-paintings of the natives alone, but from these supplemented by the oral traditions of the natives. The source of the traditions here referred to is made clear by the Book of Mormon.

IV.

MIGRATIONS.

As already stated some confusion exists in native American traditions relative to migrations. This doubtless arises from the fact that the native traditions confound the three great migrations of which the Book of Mormon speaks, viz., the Jaredite, Nephite and Mulek migrations; and, moreover, local migrations, especially those following the disaster at Cumorah—Lamanite or Aztec migrations southward—with the general migrations from the old world. This con-

⁸ Native Races, Vol. V, p. 12.

⁹ Pre-Historic America, p. 530, note. For the objections of the agnostic Bancroft see Native Races, Vol. III, pp. 68, 69, note; and for the objections urged by Prescott see Conquest of Mexico, Vol. II, appendix, p. 387.

¹⁰ Pre-Historic America, pp. 525, 531.

fusion in the native traditions results in dividing the writers on American antiquities both in respect of the number of migrations and the direction whence they came, as also the time of them. It should be stated that there are some respectable authorities who doubt of ancient migrations at all, holding the native population of America, and also its civilization, to be indigenous.

Migration passages already quoted in connection with the tower of Babel matter, are as follows: "The Toltecs reached America [from the Tower] and became the founders of a numerous race." "The Quiches speak of white men who came from the land of the sun. The people of Yucatan believe that their ancestors had come from the east across a great body of water, that God had dried up to let them pass over."^r Here it will be observed that with these traditions of the migration from the east has been coupled the Bible story of the Israelites crossing the Red Sea through which God opened a way to let them pass.^s

It is also to be observed that in some instances the American traditions fix the building of the notable tower to escape floods in the western world.^t Not a surprising variation when one considers how oral tradition unchecked by written annals distorts facts. From another passage already given,^u after referring to the facts of the confusion of languages, it is stated that the people went to different parts of the world; then, "the Toltecs, seven in number, and their wives, who understood one another's speech, after crossing great lands and seas and undergoing great hardships finally arrived in America which they found to be good land and fit for habitation. * * * * * Only fifteen of the descendants of Coxcox could at all understand one another, and these were the ancestors of the Nahuac nations."^v In this last quotation one perceives very clearly in outline the story of the Jaredite migration as follows:

First, the number of the colony is small. The Book of Ether represents that the Jaredite colony crossed the great waters between their native land and America in eight barges;^w "and they were small."^x The two principal families of this colony, that of Moriancumr and Jared, some time after reaching America are set down as follows: The former had of sons and daughters twenty-two; while the number of sons and daughters of the latter was twelve, he having four sons. Some of these sons and daughters may, of course, have been born enroute to, and after the arrival in America—that at least is a very great probability—and hence the original colony would be cut down by as many as were so born.^y The number of "friends" of Jared and his brother, who accompanied them from Babel to America are set down at "about twenty and two souls, and they also begat sons and daughters before they

^r Ante p. 271.

^s Exodus, xiv.

^t Ante p. 270.

^u Ante p. 271.

^v Ante p. 271.

^w Ether, iii: 1.

^x Ether ii: 16.

^y Ether vi: 20.

came to the promised land.² This may mean that the twenty-two friends were all adults while the number of children is not given; or it may mean that they numbered twenty-two including children. In any event the Jaredite colony was not large, and it is quite possible that the families were not more than seven in number as held in the native tradition before us.

Second, the American traditions represent that the colony which came from the tower and peopled America all understood each other's language, and the number of them was fifteen; which, if this number represents the adult members of the colony, we have again about the seven families indicated in the foregoing passage; and it will be remembered that when the Lord made known to the prophet Moriancumr that he was about to confound the languages of the people, his brother Jared suggested to him that he ask the Lord not to confound their language; "and it came to pass that the brother of Jared did cry unto the Lord, and the Lord had compassion upon Jared, therefore he did not confound the language of Jared."^a A second appeal was made in behalf of their friends (who we have already learned numbered twenty-two) that their language might not be confounded; "and the Lord had compassion upon their friends, and upon their families also, that they were not confounded."^b

Third, this colony, of the American traditions, crossed great lands and seas and underwent many hardships before finally arriving in America. Now Ether's account of the Jaredite journey: "And it came to pass that they did travel in the wilderness, and did build barges, in which they did cross many waters, being directed continually by the hand of the Lord. And the Lord would not suffer that they should stop beyond the sea in the wilderness, but he would that they should come forth even unto the land of promise," [America].^c Arriving on the shores of the great ocean which separated them from the land of their final destination—their journeyings to this point having occupied some four years—they received a commandment to build barges for crossing this ocean. "And it came to pass that when they had done all these things they got aboard of their vessels or barges and set forth into the sea, commending themselves unto the Lord their God. And it came to pass that the Lord God caused that there should a furious wind blow upon the face of the waters, towards the promised land; and thus they were tossed upon the waves of the sea before the wind."^d This journey continued three hundred and forty and four days upon the water. This surely was "crossing great lands and seas and undergoing many hardships."

Fourth, the American tradition says that the Toltec colony finally arrived in America which they found to be a good land "and fit for habitation." Concerning the land to which the Jaredite colony came Ether says that it is "a land of promise, which is choice above all

² Ether vi: 16.

^a Ether i: 35.

^b Ether 37.

^c Ether vi: 4, 5.

^d Ether vi: 4, 5.

other lands which the Lord had preserved for a righteous people."e In other words, it was "a land fit for habitation."

Other passages on the fact of ancient migrations to America follow; but I caution the reader again concerning the confusion existing in the traditions on this subject which arise, as I believe, from the traditions mingling indiscriminately together the three migrations of the Book of Mormon; and later migrations of a local character since the overthrow of the Nephites at Cumorah.

"One fact appears probable, and that is that there was a tendency of population extending over a long period from the north toward the south, one driving another before it as one wave of the sea follows that in advance of it. We cannot do better than compare these successive invasions, with those of the barbarous races that quarreled over the parts of the dismembered Roman empire, or with that of the Aryans, who from the farther end of Asia fell in hordes first upon India and Persia and then upon the different countries of Europe, giving to the vanquished as the price of their defeat a culture undoubtedly superior to that they had formerly possessed."f

"That successive waves of migration occurred there is no reason to doubt, and that these successive bodies of immigrants differed to some extent in culture and in race is highly probable."g * * * * * The ancient American races preserved the tradition of distinct migrations, in their hieroglyphics and pictographs."h

"That America was peopled from Asia, the cradle of the human race, can no longer be doubted, but how and when they came is a problem that cannot be solved."i The testimony "of migration to the western coast of America from the eastern coast of Asia, Rivero and Tschudi hold to be strong and conclusive; and further "that it explains many facts in America, which long perplexed our archaeologists," but "it by no means aids us in determining the origin of our earliest population."j On the same subject Gallatin remarks: "After making every proper allowance, I can see no possible reason that should have prevented those who, after the dispersion of mankind, moved towards the east and northeast from having reached the extremities of Asia and passed over to America within five hundred years after the flood. However small may have been the number of those first emigrants, an equal number of years would have been more than sufficient to occupy in their own way every part of America."k

Bancroft quoting the substance of a passage from Sahagun, whom he pronounces one of the best of authorities, says:

"Countless years ago the first settlers arrived in New Spain. Coming in ships by sea, they approached a northern port and because they disembarked there it was called Panutla, or Panoaia, 'place where they arrived who came by sea,' now corruptly called Pantlan (Panuco); and from this port they began to follow the coast, beholding the snowy Sierras and the volcanoes, until they reached the province of Guatemala; being guided by a priest carrying their god, with whom he continually took counsel respecting what they ought to do. They came to settle in Tamoanchan^e where they remained a long time, and never ceased to

^e Ether ii: 7.

^f Pre-Historic America, Nadaillac, p. 261.

^g Pre-Historic America, Nadaillac, p. 523.

^h Pre-Historic America, Nadaillac, p. 272.

ⁱ Dupaix, quoted by Bancroft, Native Races, Vol. V, p. 31.

^j Peruvian Antiquities, Tschudi, p. 24.

^k American Ethnology and Sociology, Vol. I, p. 179.

^e This place, according to Sahagun, is the first home of the Nahua nation. It is definitely located, says Bancroft (Native Races, Vol V, p. 191) down the coast from Panuco, in the province of Guatemala.

have their wise men, or prophets, called amoxoaque, which means 'men learned in the ancient paintings,' [books], who, although they came at the same time, did not remain with the rest in Tomoanchan; since leaving them there, they re-embarked and carried away with them all the paintings [books] which they had brought relating to religious rites and mechanical arts."^m

Speaking of the traditions of the migrations of the Nahuatl nations Bancroft says:

"In its ancient centre—not in Anahuac, whether it was in the north or south—the primitive Nauhua power was overthrown, or from that centre it was transferred to be re-established by exiled princes and their descendants on the Mexican plateaux. This transfer, whose nature we may vaguely comprehend, but of whose details we know nothing, is the event or series of events referred to by the various migration-traditions. The recollections of these events assumed different forms in the traditions of different tribes until each nation claimed or were deemed by the Spaniards to claim a distinct migration from its former home."ⁿ

"After the creation of the first men Balam-Quitze, Balam-Agab, Mahucutah and Iqui-Balam, wives were given to them, and these were the parents of the Quiche nation. * * * * * All seem to have spoken one language and to have lived in great peace, black men and white men together. Here they awaited the rising of the sun and prayed to the Heart of Heaven. The tribes were already very numerous including that of the Yaqui (Nahuas). At the advice of Balam-Quitze and his companions they departed in search of gods to worship, and came to Tulan-Zuiva and seven caves where gods were given. * * * * * Tohil was also the god of Tamuh and Ilocab and the three tribes or families kept together, for their god was the same. Here arrived all the tribes; * * * * * and here their language was confounded. They could no longer understand each other and they separated, going to the east, and many coming hither, (to Guatemala). They dressed in skins and were poor, but they were wonderful men and when they reached Tulan-Zuiva long had been their journey, as the ancient histories tell us."^o

Bancroft condenses the foregoing from Popol Vuh, of which work we have already given a description,^p and in it may be observed the many facts concerning the story of the Jaredite migrations to the new world. That is, sometime after the creation men are represented as living together and speaking one language. Later comes the confusion of tongues. Certain families adhere together because they speak the one language. There is a general dispersion and after a very long journey one of the groups reach Guatemala; i. e., Central America.

Concluding the primitive period of Guatemalan history Bancroft quotes a striking passage from the Spanish writer Juarros; who, he says, follows the manuscript writings of Fuentes y Guzman, founded as is claimed on native documents, "but full of inconsistencies," he adds, "and doubtless also of errors." There is, it is true, some confusion in the story told in this quotation; yet, making allowance for the imperfections of oral traditions, and confusion likely to occur in them, one may see in it something akin to the Nephite migration recounted in the Book of Mormon. And now the story:

^m Native Races, Bancroft, Vol. V, p. 189.

ⁿ Native Races, Bancroft, Vol. V, p. 220.

^o Native Races, Vol. V, pp. 546, 547.

^p Ante pp. 261-4.

"The Toltecs referred to were of the house of Israel, and the great prophet Moses freed them from the captivity in which they were held by Pharaoh; but, having passed the Red Sea, they gave themselves up to idolatry, and persisting in it notwithstanding the warnings of Moses, either to escape the chidings of this law-giver, or for fear of punishment, they left him and their kindred and crossed the sea to a place called the Seven Caves on the shores of the Mar Berməjo (Gulf of California) now a part of the Mexican kingdom, where they founded the celebrated city of Tula. The first chief who ruled and conducted this great band from one continent to the other, was Tamub, ancestor of the royal families of Tula and of Quiche, and first king of the Toltecs. The second was Capichoch; the third Calel Ahus; the fourth Ahpop; the fifth Nimaquiche, who, being the best beloved and most distinguished of all, at the order of his oracle, led those people away from Tulan, where they had greatly increased in numbers, and guided them from the Mexican kingdom to this of Guatemala. In this migration they spent many years, suffered unspeakable hardships, and journeyed in their wanderings for many leagues over an immense tract of country, until, beholding a lake (that of Atitan), they determined to fix their habitation at a certain place not far from the lake, which they named Quiche, in memory of the king Nimaquiche (or, the 'great' Quiche), who had died during their long wanderings. There came with Nimaquiche three of his brothers, and by an agreement between the four they divided the region."^a

In some respects—in the matter of the seven caves and the name of the leader of the colony, Tamub—the story touches the tradition which doubtless refers to the advent of the Jaredites; and also, perhaps, some of the later migrations of native tribes in Central America. But one has, in the foregoing tradition, the Hebrew origin of the colony plainly declared; their departure from their kindred and the journey across the sea; their leader becomes the first king, as did Nephi;^r he founds a royal line—becomes in fact, the ancestor of the royal families of Tula and Quiche, as Nephi founded the royal line among his people;^s the fifth king, greatly beloved, instructed by his oracle—God—led part of the people away from an old place of settlement, where they had greatly increased, and led them to another land. Both character and achievement corresponds admirably with the first Mosiah of the Book of Mormon, and his leading the more righteous part of the Nephites from the land Lehi-Nephi to Zarahemla;^t and there is also the Nephite custom of naming lands after distinguished leaders who first settled them;^u while one may see in the fact that with Nimaquiche there came three brothers in his migration, a close resemblance to the fact of three brothers being associated with Nephi in the Nephite colony led from Jerusalem.^v

Let it be remembered also that this is a tradition concerning the "Nahuatl" tribes. Is this very name "Nahuatl" but a variation of the Hebrew root whence the word Nephi is derived, as undoubtedly the following words are: Nepheg,^w Nephish,^x Nephishesim,^y Nephusim,^z Naphtali,^a and Nephtoah?^b

^a Native Races, Bancroft, Vol. V, pp. 564, 566. Stephens also relates this tradition at length, see Central America, Vol. II, pp 172, 173.

^r II Nephi v: 18.

^s Jacob i: 11; Mosiah xxv: 13.

^t Omni i: 1-23; ^u Alma viii: 7; ^v I Nephi ii: 5.

^w Exod. vi: 21; ^x I Chronicles v: 19; ^y Nehemiah vii: 52, see also margin; ^z Ezra ii: 50; ^a Gen. xxx: 8; ^b Joshua xv: 9.

This Nañuatl tradition very much resembles one among the Peruvians concerning their migration to Peru: but which still more closely resembles some of the facts of the Nephite migration, except as to the matter of the time of it, which is placed at five hundred years after the deluge. The tradition is thus related by Rivero and Tschudi, following the native writer Montesinos:

"Peru, says Montesinos, was populated five hundred years after the deluge. Its first inhabitants flowed in abundantly towards the valley of Cuzco, conducted by four brothers. * * * * * The eldest of the brothers mounted to the summit of a ridge, and threw with his sling a stone to each of the four quarters of the world, thus taking possession of the soil for himself and his family. He afterward gave a name to each one of the quarters which he reached with his sling, calling that beyond the south, Colla; beyond the north, Tahua; beyond the east, Antisuyu; beyond the west, Contisuyu, and for that reason the Indians called their kings Tahuantin-Suyu-Capac, i. e., lords of the four quarters of the globe. The younger of the brothers, who, according to tradition, was at the same time the most skilful and hardy; wishing to enjoy alone the plentitude of power, rid himself of two of his brothers, by enclosing one of them in a cave, and throwing the other into a deep hole and thus caused the third to fly to a distant province. The fratricide consoled his sisters, and told them that they must consider him as the only child, or son of the sun, and obey him as such. He commanded his kinsmen to level the ground and make houses of stone; such was the origin of the city of Cuzco. * * * * * For sixty years did this first king govern (whom Indian traditions also called Puhua-Manco), leaving the throne to his eldest son."^c

Here we have undoubted reference to historical events, but the tradition in which they are held has assumed a form somewhat childish. That, however, does not prevent one from seeing in the tradition some of the main facts of the Nephite migration. The migration is conducted by four brothers, as was the Nephite migration—for Lehi, the patriarchal head of the Nephite colony, seems to have influenced the migration after its departure into the wilderness of Arabia but very little; the eldest of the brothers seeks for the leadership on arrival in the new world, by asserting his dominion over the four quarters of the land, in which one may see reflected the claims which the unworthy Laman, the eldest of the four Nephite brothers, made to leadership over the Nephite colony. In the younger brother of the Peruvian tradition being the more worthy of leadership, and finally attaining it, one may see the Book of Mormon historical fact of the youngest of the four Nephite brothers, Nephi, taking the leadership of the colony by the blessing and favor of God, though arriving at undisputed leadership of his people not by the childish means described in the Peruvian tradition, but by separating from his brothers and their following, and removing his people a long distance from the place of the Nephite first landing in America.

In that part of the tradition where the youngest brother is represented as commanding his kinsmen "to level the ground and make houses of stone," we have the evidence that he taught them the arts of civilization; a circumstance which corroborates the Book of Mormon

^c Peruvian Antiquities, Tsihudi, pp. 52, 53. See also Baldwin, Ancient America, p. 264.

fact that the first Nephi did the same thing. It is thus recorded by him:

"And I did teach my people, to build buildings; and to work in all manner of wood, and of iron, and of copper, and of brass, and of steel, and of gold, and of silver, and of precious ores, which were in great abundance. * * * * * And it came to pass that I, Nephi, did cause my people to be industrious, and to labor with their hands."^d

This youngest brother of the tradition—after reigning sixty years, (the first Nephi's reign was also long, but the exact number of years may not be ascertained,^e), bequeathed his throne to his eldest son; so also did Nephi. At least that he did so is a most reasonable conclusion from the Book of Mormon data. In his old age, seeing death approaching, Nephi "anointed a man to be a king * * * * * over his people, according to the reign of kings."^b Being anxious to revere the name of this first ruler, the people provided that those who came to the throne should be called First Nephi, Second Nephi, Third Nephi,^g etc. Of course this does not prove that Nephi chose his eldest son to succeed him; but a later writer than Jacob, speaking of the Nephite kingdom, makes the statement that "the kingdom had been conferred upon none but those who were descendants of Nephi."^h Hence it must have been that the man whom Nephi anointed king when his own career was closing, was his own son, and most likely his eldest son.

Thus every item of the native Peruvian tradition under consideration, is met by the facts of the Book of Mormon; and the tradition gives strong presumptive evidence of the truth of the Book of Mormon statement, and hence also to the book itself.

Nadaillac has a passage which wonderfully confirms the possibility of the Nephites being able to make the journey from the coast of Arabia to South America, thirty degrees south latitude.¹ After discussing the probability of migrations from Asia via. of Behring Straits, he says:

"On the other hand, a knowledge of navigation no better than that possessed at present by the lowest people of Melanesia would have enabled a migration on the line of the thirtieth parallel, south, to reach the coast of South America and, in time, to give it a considerable population. A different distribution of land and water from that at present existing, is a possible factor in the problem, but of which it is too early in ocean exploration to avail ourselves. Squier, Gibbs, and numerous other American ethnologists believed in a migration from the west to South America."^j

An item of interest connected with the Nephite migration, and one

^d II Nephi v: 15, 17.

^e Jacob i: 11.

^b Jacob i: 9.

^g Jacob i: 11.

^h Mosiah xxv: 13.

¹ Lehi's Travels—Revelation to Joseph the Seer. "The course that Lehi and his company traveled from Jerusalem to the place of their destination: They traveled nearly a south, southeast direction until they came to the nineteenth degree of north latitude; then, nearly east to the Sea of Arabia, then sailed in a southeast direction, and landed on the continent of South America, in Chili, thirty degrees south latitude." Richards & Little's Compendium, p. 289.

^j Pre-Historic America, Nadaillac, p. 523.

very likely to fasten itself in the traditions of the natives, would be the Nephite "Director" or "Liahona" as the Nephites called it. This "Director" was found by Lehi, early in the Nephite migration, at his tent door and is described as "a round ball of curious workmanship; and it was of fine brass. And within the ball were two spindles: and the one pointed the way whither we should go into the wilderness. * * * * * And we did follow the directions of the ball, which led us in the more fertile parts of the wilderness."^k Later, when the prophet Alma refers to it, he informs his son Helaman that it was called by their fathers "Liahona," he adds:

"And behold, it was prepared to show unto our fathers the course which they should travel in the wilderness; and it did work for them according to their faith in God: therefore, if they had faith to believe that God could cause that those spindles should point the way they should go, behold, it was done."^l

In the traditional account of how the first Inca and his sister-wife were directed to Peru, one may see the distorted account of this Book of Mormon fact. The tradition is thus related by Prescott:

"The celestial pair, brother and sister, husband and wife, advanced along the high plains in the neighborhood of Lake Titicaca to about the sixteenth degree south. They bore with them a golden wedge, and were directed to take up their residence on the spot where the sacred emblem should without effort sink into the ground. They proceeded accordingly but a short distance, as far as the valley of Cuzco, the spot indicated by the performance of the miracle, since there the wedge speedily sank into the earth and disappeared forever. Here the children of the Sun established their residence, and soon entered upon their beneficent mission among the rude inhabitants of the country; Manco Capac teaching the men the arts of agriculture, and Mama Oello initiating her own sex in the mysteries of weaving and spinning."^m

Squiers relates the tradition substantially in the same manner, except that in place of a "golden wedge," he represents the celestial pair as being divinely guided by "a golden rod," which sinks into the earth on reaching the divinely appointed place of their destination.ⁿ

The student of the Book of Mormon will at once recognize how well the Nephite and Lamanite religious wars, at some periods of their history, are described in the following passage:

"There appear to have been very hotly contested religious disputes; constant wars broke out between the sectarians following the god Votan and those who worshiped Quetzalcoatl, and the vanquished on either side perished under horrible tortures, or were compelled to fly their country."^o

Much confusion exists among authorities concerning the Toltecs. Because of their clear knowledge of the creation, flood, Tower of Babel, confusion of languages and dispersion of mankind,^p they are thought to

^k I Nephi xvi: 10, 16.

^l Alma xxxvii: 39, 40.

^m Conquest of Peru, Vol. I, p. 31.

ⁿ Peru, Incidents of Travel in the Lands of the Incas, pp. 301, 331.

^o Pre-Historic America, Nadaillac, p. 274.

^p See their association with the events as given by Ixtlilxochitl, quoted by Bancroft, Native Races, Vol. V, 19-21, and pp. 208-218.

have commenced the beginning of their wanderings at the dispersion of mankind from Babel. But if a people had in their possession a version of the Hebrew scriptures, as the Nephites had, for instance, it is not difficult to understand how these Bible facts could be incorporated in their traditions, without insisting that they were immediately connected with those very ancient Bible events. In whatever way the controversies about the Toltecs may terminate, the following description of them could well stand for a description of the Nephites, barring the items of cruelty, revengefulness, the sanguinary nature of their religion, and their ignorance of iron.^a

"In spite of wars and discord the time of the Toltec domination is enshrined in the memory of the Nahuas as their golden age. The Toltecs, they tell us were tall, well proportioned, with clear yellow complexions; their eyes were black, their teeth very white; their hair was black and glossy; their lips were thick; their noses were aquiline, and their foreheads were receding. Their beards were thin, and they had very little hair on their bodies; the expression of their mouths was sweet, but that of the upper part of their faces severe. They were brave, but cruel, eager for revenge, and the religious rights practiced by them were sanguinary. Intelligent and ready to learn, they were the first to make roads and aqueducts; they knew how to utilize certain metals; they could spin, weave and dye cloth, cut precious stones, build solid houses of stone cemented with lime mortar, found regular towns, and lastly build mounds which may justly be compared with those of the Mississippi valley. To them popular gratitude attributes the invention of medicine, and the vapor bath (temazcalli). Certain plants to which curative properties were attributed were the remedies mostly used.^f In the towns, we are told, were hospitals where the poor were received and cared for gratuitously. Our information respecting the commerce of the Toltecs is very vague. We know, however, that it was important. At certain periods of the year regular fairs were held at Toltan and Cholula; the products of the regions washed by both oceans were seen side by side with numerous objects made by the Toltecs themselves. These objects were of great variety, for though iron was unknown to them [the subject is considered later], the Toltecs worked in gold, silver, copper, tin and lead. Their jewelry is celebrated, and the few valuable ornaments which escaped the rapacity of the Conquistadores are still justly admired. The Toltecs cut down trees with copper hatchets, and sculptured bas-reliefs and hieroglyphics with stone implements. For this purpose flint, porphyry, basalt, and above all, obsidian, the istli of the Mexicans, were used. Emeralds, turquoises, amethysts, of which large deposits were found in various places, were sought after for making jewelry for both men and women. At Cholula a famous kind of pottery was made, including vases and the utensils in daily use, censers, and idols for the temples of the gods and common ornaments for the people."^g

Let this description be compared with that which Helaman^t gives of the Nephites in the sixty-fourth year of the Nephite republic—a date corresponding with the year twenty-seven, B. C.—and it will be seen that either one might stand for the other.

^a Concerning which more later.

^f See Book of Mormon.

^g Pre-Historic America, Nadaillac, pp. 275, 277.

^t See Helaman vi: 7-13. Also Part I. of this Manual, 1903-4, pp. 123, 124.

CHAPTER XXX.

INDIRECT EXTERNAL EVIDENCES: AMERICAN TRADITIONS.

I.

THE SIGNS OF MESSIAH'S BIRTH.

The impressive signs given of the birth and death of Messiah were of such a character, that they would doubtless obtain a fixed place in the traditions of the native American people, though, as in the case of all traditions and legends, the events may be more or less distorted, and so confused as to be some times confounded.

"Every trace of the circumstances that give rise to a tradition is soon lost, although the tradition itself in curiously modified forms is long preserved. Natural convulsions, like floods and earthquakes, famines, wars, tribal migrations, naturally leave an impression on the savage mind which is not easily effaced, but the fable in which the record is embodied may have assumed a form so changed and childish that we pass over it today as having no historical value, seeking information only in an apparently more consistent tale, which may have originated at a recent date from some very trivial circumstances. * * * * But the traditions of savages, valueless by themselves for a time more remote than one or two generations, begin to assume importance when the events narrated have been otherwise ascertained by the records of some contemporary nation, throwing indirectly much light on history which they were powerless to reveal."^a

Accepting as reasonable these reflections, I wish to add that having in part the written records of the people among whom the event happened of which the traditions treat, we are in possession of that which makes these traditions assume the importance to which our author alludes. And while the record referred to—the Book of Mormon—gives the necessary importance to the traditions, the traditions bear testimony to the truth of the record.

From the native Central American documents compiled and followed by Fuentes y Guzman, quoted by Juarros, whom Bancroft follows, it is learned that a certain Quiche prince, Acxopil, the son of Nimaquiche, observing that his people had greatly increased in number and influence, divided his empire into three kingdoms. And now Bancroft who is quoting Juarros:

"Retaining for himself the first, he gave the second to his oldest son, Jiutemal, and the third to his second son, Acxiquat; and this division was made on a day when three suns were seen, which has caused some to think that it took place on the day of the birth of our Redeemer, a day on which it is commonly believed that such a meteor was observed."^b

The "day when three suns were seen"—"the day of the birth of our Redeemer"—easily accords with the two days and a night of the continuous light of the Book of Mormon given, in connection with the appearance of a new star (meteor), as a sign to the Nephites of the birth of Messiah:

^a Native Races, Bancroft, Vol. V, pp. 137-8.

^b "Native Races," Bancroft, Vol. V, p. 566.

“And behold, this will I give unto you for a sign at the time of his [Messiah’s] coming; for behold, there shall be great lights in heaven inso-much that in the night before he cometh there shall be no darkness, inso-much that it shall appear unto man as if it were day, therefore there shall be one day and a night, and a day [equivalent to the “three suns” of the tradition] as if it were one day, and there were no night; and this shall be unto you for a sign; for ye shall know of the rising of the sun, and also of its setting; therefore they shall know of a surety that there shall be two days and a night; nevertheless the night shall not be darkened; and it shall be the night before he is born. And behold there shall a new star arise, such an one as ye never have beheld; and this also shall be a sign unto you.”^c

“And it came to pass that the words which came unto Nephi were fulfilled, according as they had been spoken; for behold at the going down of the sun, there was no darkness; and the people began to be astonished, because there was no darkness when the night came. * * * And it came to pass also, that a new star did appear, according to the word.”^d

Referring to the traditions of the primitive Nahua period, after dealing with the events of the first age, which treat of the creation, flood, dispersion of mankind, the migration of a colony of seven families to a new land, etc., Bancroft following the native writer Ixtlilxochitl, deals with the second Nahua age as follows:

“The second age, the ‘sun of air,’ terminated with a great hurricane which swept away trees, rocks, houses and people, although many men and women escaped, chiefly such as took refuge in caves which the hurricane could not reach. After several days the survivors came out to find a multitude of apes living in the land; and all this time they were in darkness, seeing neither the sun nor moon. The next event recorded, although Veytia makes it precede the hurricane, is the stopping of the sun for a whole day in his course, as at the command of Joshua as recorded in the Old Testament.”^e

These cataclysms attended with darkness do not refer to the flood period of the first Nahua age—which is identical with Noah’s flood—but to disasters subsequent to that period, say to the disasters which are described in the Book of Mormon as taking place in this western hemisphere during the time of the crucifixion and interment of Messiah in Judea. This I believe will be established as reasonably clear as we proceed.

Concerning the foregoing passage I also call attention to the fact especially that Veytia is said by Bancroft to place before the tempest and the darkness of the tradition, the stopping of the sun for a whole day in his course, as at the command of Joshua, as recorded in the Old Testament. Instead of having reference to the Joshua incident, however, may not the incident of the American tradition have reference to the Book of Mormon sign of Messiah’s birth, the two days and night through which there was continuous light?^f The stopping of the sun a whole day in his course would certainly give the period of uninterrupted light required by the Book of Mormon sign of Messiah’s birth; and the fact that so noted an authority as Veytia places that singular event before the fierce tempest attended by darkness, restores the order

^c Helaman xiv: 3-5.

^d III Nephi i: 15, 21.

^e Native Races, Bancroft, Vol. V, pp. 209-210.

^f See Helaman xiv: 3, 4, 5; and III Nephi i: 15-21.

of the events required by the Book of Mormon account of those matters.

De Roo, quoting Bastian,² says:

"Another circumstance of the Savior's death seems to be remembered in Mexico, for it is related in its traditions that, at the disappearance of Topiltzin or Quetzalcohuatl, both sun and moon were covered in darkness, while a single star appeared in the heavens."³

Here, clear enough, is allusion to the darkness that covered the land at Messiah's death, may not the star, which here appears out of order, according to the Book of Mormon facts, really have been the one which appeared to the Nephites as the sign of Messiah's birth?

II.

THE SIGNS OF MESSIAH'S DEATH.

The signs which were to be given to the inhabitants of the western hemisphere of Messiah's death were foretold by a Lamanite prophet as follows:

"Behold, in that day that he shall suffer death, the sun shall be darkened and refuse to give his light unto you: and also the moon, and the stars; and there shall be no light upon the face of this land, even from the time that he shall suffer death, for the space of three days, to the time that he shall rise again from the dead; yea, at the time that he shall yield up the ghost, there shall be thunderings and lightnings for the space of many hours, and the earth shall shake and tremble, and the rocks which are upon the face of this earth; which are both above the earth and beneath, which ye know at this time are solid, or the more part of it is one solid mass, shall be broken up; yea they shall be rent in twain, and shall ever after be found in seams and in cracks, and in broken fragments upon the face of the whole earth; yea, both above the earth and beneath. And behold there shall be great tempests, and there shall be many mountains laid low, like unto a valley, and there shall be many places which are now called valleys, which shall become mountains, whose height is great. And many highways shall be broken up, and many cities shall become desolate, and many graves shall be opened, and shall yield up many of their dead; and many saints shall appear unto many. And behold thus hath the angel spoken unto me; for he said unto me, that there should be thunderings and lightnings for the space of many hours: and he said unto me that while the thunder and the lightning lasted and the tempest, that these things should be, and that darkness should cover the face of the whole earth¹ for the space of three days."⁴

² Adolf Bastian was born in June, 1826. He was a Prussian ethnologist of note, being professor of that science at Berlin, and demonstrator of the ethnological museum. He succeeded Virchow as president of the Berlin Anthropological society. He traveled in Peru, Colombia and Central America in 1851-66. It is from his works that De Roo quotes the above tradition.

³ History of America before Columbus, p. 431.

¹ "Darkness cover the face of the whole earth," etc. This expression should be understood as limited by one that precedes it in the quotation, viz., there should be no light upon the face of this whole land, meaning America. Notwithstanding the "face of the whole earth" the darkness was limited to the western hemisphere. The usual objections to the Book of Mormon based on this passage are considered in the chapters devoted to objections to the Book of Mormon, and there this matter will be considered at length.

⁴ Helaman xiv: 20-27.

This prediction was literally and awfully fulfilled. Mormon's condensed account of it being as follows:

"And it came to pass in the thirty and fourth year, in the first month, in the fourth day of the month, there arose a great storm, such an one as never had been known in all the land; and there was also a great and terrible tempest; and there was terrible thunder, insomuch, that it did shake the whole earth as if it was about to divide asunder; and there were exceeding sharp lightnings, such as never had been known in all the land. And the city of Zarahemla did take fire; and the city of Moroni did sink into the depths of the sea, and the inhabitants thereof were drowned; and the earth was carried up upon the city of Moronihah, that in the place of the city there became a great mountain; and there was a great and terrible destruction in the land southward. But behold, there was a more great and terrible destruction in the land northward; for behold, the whole face of the land was changed, because of the tempest, and the whirlwinds, and the thunderings, and the lightnings, and the exceeding great quaking of the whole earth; and the highways were broken up, and the level roads were spoiled, and many smooth places became rough, and many great and notable cities were sunk, and many were burned, and many were shaken till the buildings thereof had fallen to the earth, and the inhabitants thereof were slain, and the places were left desolate; and there were some cities which remained; but the damage thereof was exceeding great, and there were many in them who were slain; and there were some who were carried away in the whirlwind; and whither they went, no man knoweth, save they know that they were carried away; and thus the face of the whole earth became deformed, because of the tempests, and the thunderings, and the lightnings, and the quaking of the earth. And behold, the rocks were rent in twain; they were broken up upon the face of the whole earth, insomuch, that they were found in broken fragments, and in seams, and in cracks, upon all the face of the land. And it came to pass that when the thunderings, and the lightnings, and the storm, and the tempest, and the quakings of the earth did cease—for behold, they did last for about the space of three hours; and it was said by some that the time was greater; nevertheless, all these great and terrible things were done in about the space of three hours; and then behold, there was darkness upon the face of the land. And it came to pass that there was thick darkness upon all the face of the land, insomuch, that the inhabitants thereof who had not fallen, could feel the vapour of darkness; and there could be no light because of the darkness; neither candles, neither torches; neither could there be fire kindled with their fine and exceeding dry wood, so that there could not be any light at all; and there was not any light seen, neither fire, nor glimmer, neither the sun, nor the moon, nor the stars, for so great were the mists of darkness which were upon the face of the land. And it came to pass that it did last for the space of three days, that there was no light seen; and there was great mourning, and howling, and weeping among all the people continually; yea, great were the groanings of the people, because of the darkness and the great destruction which had come upon them."^k

In addition to the passages already quoted, which contain references to the cataclysms at the death of Messiah, as well as to the signs of his birth, Bancroft also gives a Toltec tradition directly bearing on the subject, as follows:

"The sun and moon were eclipsed, the earth shook, and the rocks were rent asunder, and many other things and signs happened, though there was no loss of life. This was in the year Ce Calli, which, the

^k III Nephi viii: 5-23.

chronology being reduced to our system, proves to be the same date when Christ our Lord suffered,' 33 A. D."¹

The statement in the foregoing that there was no loss of life resulting from this cataclysm is the only item that mars its perfect agreement with the Book of Mormon incident.

"Boutrini, commending the exact chronology of the ancient Mexicans, says, 'No pagan nation refers primitive events to fixed dates like the Indians. They recount to us the history of the creation of the world, of the deluge, of the confusion of tongues at the time of the Tower of Babel, of the other epochs and ages of the world, of their ancestors' long travel in Asia, with the years precisely distinguished by their corresponding characters. They record in the year of Seven Rabbits the great eclipse which happened at the crucifixion of Christ our Lord.'"²

The date assigned for this eclipse of sun and moon (darkness), and attendant earthquakes in the foregoing quotations, is corroborated in a very remarkable manner by the native Peruvian historian Montesinos, quoted by Rivero and Tschudi. In giving a list of the Peruvian Monarchs, when reaching the sixtieth, Manco-Capac III., our authors say: "According to the Amautas [Peruvian "wise men," or philosophers] this prince reigned in the year two thousand nine hundred and fifty after the deluge, and consequently at the birth of Jesus Christ, an epoch when Peru [may not the remark have been intended to apply to the whole ancient American people and continent.] had reached her highest elevation and extension."³ Following this sixtieth monarch came Cayo-Manco-Capac III., who reigned twenty years. He was followed by Sinchi-Ayar-Manco who reigned seven years. He, by Huamantaco-Amauta, who reigned five years; which brings us to about° the year thirty-two A. D. and then follows this statement of our author's which corroborates the date cited by Bancroft for the cataclysm under consideration, viz: "During his reign [thirty-two or thirty-three A. D.], they experienced earthquakes that lasted several months."⁴

Brasseur de Bourbourg,⁵ to whom Bancroft gives high praise as an authority on the languages and traditions of Central America, speaks of physical cataclysms which, according to the native traditions, took place in that part of America, and which are un-

¹ Native Races, Vol. V, p. 210.

² Kingsborough's Mexican Antiquities, Vol. VI, p. 176, note.

³ Peruvian Antiquities, Tschudi, p. 59.

⁴ Peruvian Antiquities, Tschudi, p. 60. Compare III Nephi, chap. viii.

⁵ I say "about" the year A. D. 32, for the reason that we do not know how long the reign of Manco-Capac III—who is represented in the foregoing quotation as reigning "at the time of the birth of Christ"—continued after the birth of Messiah; not long evidently; but sufficiently long to make up the difference between A. D. 32 and the time of Messiah's death. Baldwin also refers to the same event, Ancient America, p. 266.

⁶ Born in France, 1814. Died at Niece, 1874. A French clergyman, ethnologist and author. He was teacher and priest in Canada and the United States 1845-48. From 1854-1863 he traveled extensively in Mexico and Central America studying Indian antiquities and ancient manuscripts.

doubtedly the imperfect accounts of those cataclysms which occurred at the death of Messiah as recorded in the Book of Mormon. Brasseur became infatuated with the Atlantis theory, and regarded the native American traditions concerning the physical convulsions in nature as describing the submergence of the ancient Atlantis. With the theory of the learned Frenchman I have nothing to do. He may have made a wrong application of the facts of the native traditions. I think he did. But what I am interested in is the fact that so highly commended an authority draws from native sources the tradition of physical cataclysms which so nearly accord with the statements of fact in the Book of Mormon.^r After relating Brasseur's connection with the Atlantis theory, Baldwin says:

"In the first place, Brasseur de Bourbourg claims that there is in the old Central American books a constant tradition of an immense catastrophe of the character supposed [i. e., the convulsions which submerged Atlantis]; that this tradition existed every where among the people when they first became known to Europeans; and that recollections of the catastrophe were preserved in some of their festivals, especially in one celebrated in the month of Izcalli, which was instituted to commemorate this frightful destruction of land and people, and in which 'princes and people humbled themselves before the divinity, and besought him to withhold a return of such terrible calamities.' This tradition affirms that a part of the continent extending into the Atlantic was destroyed in the manner supposed, [submerged] and appears to indicate that the destruction was accomplished by a succession of frightful convulsions. Three are constantly mentioned, and sometimes there is mention of one or two others. 'The land was shaken by frightful earthquakes, and the waves of the sea combined with volcanic fires to overwhelm and engulf it.' Each convulsion swept away portions of the land, until the whole disappeared, leaving the line of the coast as it is now. Most of the inhabitants, overtaken amid their regular employments, were destroyed; but some escaped in ships, and some fled for safety to the summits of high mountains, or to portions of the land which, for the time, escaped immediate destruction. Quotations are made from the old books in which this tradition is recorded which appear to verify his report of what is found in them. To criticise intelligently his interpretation of their significance, one needs to have a knowledge of those books and traditions equal at least to his own."^s

Nadaillac also refers to the native traditions collected by Brasseur on this subject and quotes him as follows:

"If I may judge from allusions in the documents that I have been fortunate enough to collect, there were in these regions, at that remote date, convulsions of nature, deluges, terrible inundations, followed by the upheaval of mountains, accompanied by volcanic eruptions. These traditions, traces of which are also met with in Mexico, Central America, Peru, and Bolivia, point to the conclusion that man existed in these various countries at the time of the upheaval of the Cordilleras, and that the memory of that upheaval has been preserved."^t

Treating of a number of old Central American traditions on his own account, Nadaillac says:

"Other traditions allude to convulsions of nature, to inundations,

^r Native Races, Vol. V, pp. 127, 129.

^s Ancient America, pp. 176, 177.

^t Pre-Historic America, pp. 16, 17.

and profound disturbances, to terrible deluges, in the midst of which mountains and volcanoes suddenly rose up."^u

Nothing perhaps connected with the signs of Messiah's death would be more impressive than the awful fact of the three days darkness, and nothing would be more likely to be preserved in the traditions of the people than this singular fact.^v From generation to generation it would be remembered with terror. It is beyond question the traditional remembrance of that event which so terrorized the native Americans at every recurrence of an eclipse of the sun. "The Mexicans," says Bancroft, "were much troubled and distressed by an eclipse of the sun. They thought that he was much disturbed and tossed about by something, and that he was becoming seriously jaundiced. This was the occasion of a general panic, women weeping aloud, and men howling and shouting and striking the hand upon the mouth. There was an immediate search for men with white hair and white faces, and these were sacrificed to the sun, amid the din and tumult of singing and musical instruments. It was thought that should the eclipse become once total, there would be an end of the light, and that in the darkness the demons would come down to the devouring of the people."^w

It was also the traditional remembrance of the terror of darkness connected with the death of Messiah which undoubtedly created the anxiety concerning the renewal of fire at the conclusion of each cycle of fifty-two years recognized in the Mexican chronology. The Mexicans as represented in some of the notes we have quoted from different authors, hold the tradition of the destruction of the world at four successive epochs. "They looked forward confidently," says Prescott, "to another such catastrophe, to take place like the preceding, at the close of a cycle, when the sun was to be effaced from the heavens, the human race, from the earth, and when the darkness of chaos was to settle on the habitable globe. The cycle would end in the latter part of December, and, as the dreary season of the winter solstice approached, and the diminished light of day gave melancholy presage of its speedy extinction their apprehensions increased; and on the arrival of the five "unlucky" days which close the year, they abandoned themselves to despair. They broke in pieces the little images of their household gods, in whom they no longer trusted. The holy fires were suffered to go out in the temples, and none were lighted in their own dwellings. Their furniture and domestic utensils were destroyed; their garments torn in pieces; and everything was thrown into disorder, for the coming of the evil genii who were to descend on the desolate earth. On the evening of the last day, a procession of priests, assuming the dress and ornaments of their gods, moved from the capital towards a lofty mountain, about two leagues distant. They carried with them a noble victim, the flower of their captivities, and an apparatus for kindling the new fire, the success of which was an augury of the renewal of the cycle. On reaching the summit of the mountain, the procession paused till midnight; when, as the constellation of the Pleiades ap-

^u Pre-Historic America, p. 527.

^v See Ante p. 286.

^w Native Races, Vol. III, p. 110.

proached the zenith, the new fire was kindled by the friction of the sticks placed on the wounded breast of the victim. The flame was soon communicated to a funeral pile, on which the body of the slaughtered captive was thrown. As the light streamed up towards heaven, shouts of joy and triumph burst forth from the countless multitudes who covered the hills, the terraces of the temples and the house-tops, with eyes anxiously bent on the mount of sacrifice. Couriers, with torches lighted at the blazing beacon, rapidly bore them over every part of the country; and the cheering element was seen brightening on altar and hearthstone, for the circuit of many a league, long before the sun, rising on his accustomed track, gave assurance that a new cycle had commenced its march, and that the laws of nature were not to be reversed for the Aztecs. The following thirteen days were given up to festivity."^x

Whence this terror of the darkness? Whence this rejoicing at the assurance of continued light, unless back of it somewhere in the history of the people there was some such circumstance as described in the Book of Mormon which gave cause for this terror of darkness on the one hand, and the rejoicing at the assurance of a continuation of light on the other?

^x Prescott, Conquest of Mexico, Vol. I, pp. 105, 106.

CHAPTER XXXI.

INDIRECT EXTERNAL EVIDENCES: AMERICAN TRADITIONS—Continued.

I.

MESSIAH IN THE WESTERN HEMISPHERE.

The appearance of Messiah in the western hemisphere no less than the signs of his birth and death is a circumstance that would find lodgment in the tradition of the native Americans as well as in their written records, especially when the event happened in the manner described in the Book of Mormon, which was as follows: It appears that a short time after the cataclysms which were the sign to the western world of Messiah's death, a large company of people, some two thousand five hundred, were gathered together in the land Bountiful—a district of country in South America where the isthmus of Panama joins the south continent, and including some part of that isthmus. They were in the vicinity of a temple which had escaped destruction, and were conversing upon the many physical changes which had taken place in the land, and also of this same Jesus of whose death they had received such appalling evidences, when—but let me quote the account of the event from the Book of Mormon:

“And it came to pass that while they were thus conversing one with another, they heard a voice as it came out of heaven; and they cast their eyes round about, for they understood not the voice which they heard; and it was not a harsh voice, neither was it a loud voice; and notwithstanding it being a small voice, it did pierce them that did hear to the centre, insomuch that there was no part of their frame that it did not cause to quake; yea, it did pierce them to the very soul and did cause their hearts to burn. And it came to pass that again they heard the voice and they understood it not; and again the third time they did hear the voice, and did open their ears to hear it; and their eyes were towards the sound thereof; and they did look steadfastly towards heaven, from whence the sound came; and behold the third time they did understand the voice which they heard; and it said unto them, ‘Behold my beloved son, in whom I am well pleased, in whom I have glorified my name: here ye him.’ And it came to pass as they understood, they cast their eyes up again towards heaven; and behold, they saw a man descending out of heaven; and he was clothed in a white robe, and he came down and stood in the midst of them, and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them. And it came to pass that he stretched forth his hand and spake unto the people, saying, Behold, I am Jesus Christ, whom the prophets testified should come into the world; and behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning. And it came to pass that when Jesus had spoken these words, the whole multitude fell to the earth, for they remembered that it had been prophesied among them that Christ should shew himself unto them after his ascension into heaven.”^a

^a III Nephi xi: 3-12.

The task before us now is to ascertain if there is any thing in the native American traditions which sustain the probability of this historical fact. Of course the reader must not be surprised if he finds the native traditions on such a subject very much confused. All such traditions, as I have frequently remarked, are so confused. Besides it must be remembered that there were several great characters among the inhabitants of the western world, according to the Book of Mormon, who would likely be confounded with Messiah in the native traditions; such as Moriancumer, and Coriantumr among the Jaredites, the first and the last great leaders, respectively, of that ancient people. Then there is the first Nephi, Mulek, the first Mosiah, and several of the Lord's Apostles chosen from among the Nephites that are likely to be confounded with Messiah; and their mission with his several ministrations. But notwithstanding this confusion, I think evidences of this advent of Messiah in the western world are traceable in the native traditions; and I should be much disappointed if I had found it not so; for of all events in the Book of Mormon history, the advent of Messiah in the western world is the most important.

II.

OF THE CULTURE-HEROES OF AMERICA.

Speaking of American culture-heroes in general, Bancroft says:

"Although bearing various names and appearing in different countries, the American culture-heroes all present the same general characteristics. They are all described as white, bearded men, generally clad in long robes; appearing suddenly and mysteriously upon the scene of their labors, they at once set about improving the people by instructing them in useful and ornamental arts, giving them laws, exhorting them to practice brotherly love and other Christian virtues, and introducing a milder and better form of religion; having accomplished their mission, they disappear as mysteriously and unexpectedly as they came; and finally, they are apotheosized and held in great reverence by a grateful posterity. In such guise or on such mission did Quetzalcoatl appear in Cholula, Votan in Chiapas, Wixtepecocha in Ojaca, Zamna, and Cukulcan with his nineteen disciples, in Yucatan, Gucumatz in Guatemala, Viracocha in Peru, Sume and Paye-Tome in Brazil, the mysterious apostle mentioned by Rosales, in Chili, and Bochica in Colombia. Peruvian legends speak of a nation of giants who came by sea, waged war with the natives, and erected splendid edifices, the ruins of many of which still remain. Besides these, there are numerous vague traditions of settlements or nations of white men, who lived apart from the other people of the country, and were possessed of an advanced civilization."^b

I suggest, in passing, that the part of the tradition which relates to the existence "of settlements or nations of white men who lived apart from the other people of the country, and were possessed of an advanced civilization," refers to those conditions that prevailed when the Nephites and Lamanites occupied the land; the former an industrious civilized race, the latter an idle, savage race, conditions frequently re-

^b Native Races, Bancroft, Vol. V, pp. 23, 24.

ferred to in the Book of Mormon, in describing the status of the Nephites and Lamanites, respectively.

Observe also that Bancroft in the foregoing statement says of some of these characters that having accomplished their mission they mysteriously disappeared. There are several such characters spoken of in the Book of Mormon. Such was the case with the second Alma, a most noted Nephite character of the first half of the century immediately preceding the advent of Messiah. He was the first president or "judge" of the Nephite republic, also high priest of the Church, uniting in his person the two offices—a thing not unusual among the Nephites,^c nor among the native Americans if their annals may be trusted.^d After completing his life's mission, and making a remarkable prediction concerning the destruction of the Nephite people, Alma departed out of the land, "and it came to pass that he was never heard of more; as to his death or burial we know not of. Behold, this we know, that he was a righteous man; and the saying went abroad in the church, that he was taken by the Spirit, or buried by the hand of the Lord."^e In a similar manner, Nephi, the father of Nephi, the apostle, a very noted Nephite leader and prophet, departed out of the land.^f

The quotation just made from Bancroft on the culture-heroes of America represents them as quite numerous; we shall see, however, as

^c Such was the case with I Nephi and also with Mosiah II. (Omni v: 12-22). Also King Benjamin, (Mosiah i: 2). In fact all the Nephite kings seem to have performed priestly functions, while under the Republic Alma was made president of the state and high priest of the Church, (Mosiah xxix: 42), and in the fifty-third year of the Republic Nephi, the son of Helaman, was, for a time, both president of the Republic and high priest of the Church. (Helaman iii: 37 and chapter iv.

^d The Mexicans believed that Quetzalcohuatl united in his own person the character of king, priest and prophet. (Kingsborough, Vol. VI, p. 213). Prescott speaking of Montezuma says: "He had been elected to the regal dignity in preference to his brothers for his several qualifications both as a ruler and a priest, a combination of offices sometimes found in the Mexican candidates, as it was, more frequently, in the Egyptian." (Conquest of Mexico, Vol. I, p. 215). The same author speaking of the Incas of Peru says: "As the representative of the sun he stood at the head of the priesthood and presided at the most important of the religious festivals. (Conquest of Peru, Vol. I, p. 41). In a note on this passage Mr. Prescott takes exception to what he calls the "sweeping assertion" of Carli to the effect that the royal and sacerdotal authority were blended together in Peru; yet in another passage Prescott himself compares the ancient Peruvian government with that of the Jews and says: "The Inca was both the law giver and the law. He was not merely the representative of divinity, or like the pope, its vicegerant, but he was divinity itself." (Conquest of Peru, Vol. I, p. 135).

Tschudi emphatically states the union of king and priest in the Incas as follows: "Moreover, the monarchs of Peru, as children of the sun, and descendants, in a direct line, from Manco-Capac, were the high priests and oracles in religious matters. Thus uniting the legislative and executive power, the supreme command in war, absolute sovereignty in peace, and a venerated high priesthood in religious feasts, they exercised the highest power ever known to man—realized in their persons the famous union of the pope and the emperor, and more reasonably than Louis XIV., might have exclaimed: "I am the state!" (Peruvian Antiquities, Tschudi, pp. 74, 75).

^e Alma xlv: 18, 19.

^f III Nephi i: 2, 3.

we proceed, that a number of them are the same person remembered in different countries under different names and titles, and that in the character and mission of each there is much similarity. Because of this similarity, however, it must not be supposed that it is my intention to claim each of these "culture-heroes" as a more or less tradition-distorted representation of Messiah; and the life and mission of the culture-hero a distorted account of Messiah's advent and mission among the Nephites. Quite to the contrary, I believe that the traditions concerning some of these "culture-heroes" more nearly represent other Book of Mormon characters than they do Messiah.

III.

VOTAN.

Such for instance is the case of Votan, the supposed founder of the Maya confederation. Some things in his character and career make him more resemble Moriancumer, the leader of the Jaredite colony from Babel to Central America, than Messiah. Bancroft in one summary of the legends respecting him—the resemblance to Moriancumer will be obvious—says:

"Votan, another mysterious personage, closely resembling Quetzalcohuatl in many points, was the supposed founder of the Maya civilization. He is said to have been a descendant of Noah and to have assisted at the building of the Tower of Babel. After the confusion of tongues he led a portion of the dispersed people to America. There he established the kingdom of Xibalba and built the city of Palenque."^g

Then again, in some respects, Votan resembles the first Nephi. He is said to have come to America one thousand years B. C.;^h Nephi came early in the sixth century, B. C. Votan brought with him seven families; the Nephite colony, as nearly as may be estimated, on reaching America consisted of eight families.ⁱ Votan came to America by divine commandment; so too did the Nephite colony.^j Votan wrote a book in which he inscribed a complete record of all he had done;^k so also did Nephi.^l Votan united^o in his person the qualities of high priest and king; so also did Nephi.

^g Native Races, Vol. V: pp. 27, 28. Our author here follows Clavigero.

^h The chronology of legends, or even traditions, is very uncertain; and the variation of a few hundred years or so is not serious. The main point in the above case is that Votan came to America some hundreds of years before Christ.

ⁱ Of Lehi's family there were himself and wife, and four sons.

Zoram, the servant of Laban; he married one of the daughters of Ishmael.

Of Ishmael's family there were himself and wife, two married sons and five daughters. If, as it is supposed, the four sons of Lehi married the four daughters of Ishmael then there were nine families formed in the colony. Ishmael, however, died during the colony's wanderings in Arabia, and hence there were eight families that reached America in the Nephite colony. (For above facts see I Nephi ii, vi, vii, xvi: 34).

^j I Nephi ii.

^k Bancroft, Native Races, Vol V, p. 166.

^l I Nephi i, and I Nephi ii.

After saying all this, however, it has to be admitted that there are some things in the legends concerning Votan which do not run parallel with the career of Nephi. Such for instance as his supposed visit to Spain, Rome, Jerusalem, where, in the latter place, he saw the temple of Solomon building; also his visit to the Euphrate's valley, where he saw the unfinished Tower of Eabel. The part of his story which describes his finding in America a colony of the same race as his own people, reminds one of the first Mosiah who found the people of Zarahemla, in the valley of the Sidon. It will be remembered that these people came from Jerusalem, were Jews, and are known as the colony of Mulek. These varied legends concerning Votan resembling in the instances, here pointed out, the several Book of Mormon characters, leads one to regard as reasonable the supposition, advanced by nearly all writers who speak of him, that Votan is a generic name; and that the legends which centre about this name represent the exploits of several of America's culture-heroes,^m and, of course, as I believe, of several Book of Mormon characters.

IV.

THE PERUVIAN TRADITION OF THE MESSIAH.

The natives of Chili have the following tradition concerning one of their culture-heroes which closely resembles the character of Messiah as exhibited to the Nephites according to the Book of Mormon:

"Rosales, in his inedited History of Chili, declares that the inhabitants of that extremely southern portion of America, situated at the distance of so many thousand miles from New Spain, and who did not employ paintings to record events, accounted for their knowledge of some of the doctrines of Christianity by saying, 'that in former times, as they had heard their fathers say, a wonderful man had come to that country, wearing a long beard, with shoes, and a mantle such as the Indians carry on their shoulders, who performed many miracles, cured the sick with water, caused it to rain, and their crops and grain to grow, kindled fire at a breath, and wrought other marvels, healing at once the sick, and giving sight to the blind;ⁿ and that he spoke with as much propriety and elegance in the language of their country as if he had always resided in it, addressing them in words very sweet and

^m Those who would have further information concerning Votan are referred to Bancroft's Native Races, Vol. III, pp. 450, 455. Also Vol. V, pp. 159, 160. Also to Donnelley's Atlantis, chapter iv, and the notes in these works.

ⁿ Jesus said to the Nephites, among whom he ministered: "Have ye any that are sick among you, bring them hither. Have ye any that are lame, or blind, or halt, or maimed, or leprous, or that are withered, or that are deaf, or that are afflicted in any manner? Bring them hither and I will heal them, for I have compassion upon you; my bowels are filled with mercy; for I perceive that ye desire that I should shew unto you what I have done unto your brethren at Jerusalem, for I see that your faith is sufficient that I should heal you. And it came to pass that when he had thus spoken, all the multitude, with one accord, did go forth with their sick, and their afflicted, and their lame, and with their blind, and with their dumb, and with all them that were afflicted in any manner; and he did heal them every one as they were brought forth unto him." (III Nephi xvii: 7, 8, 9).

new to them,^o telling them that the Creator of the universe resided in the highest place of heaven, and that many men and women who were resplendent as the sun dwelt with him. They say that he shortly afterwards went to Peru,^p and that many, in imitation of the habit and shoes which that man used, introduced among themselves the fashion of wearing shoes, and the loose mantle over the shoulders, either fastened with a clasp at the breast, or knotted at the corners, whence it may be inferred that this man was some apostle whose name they do not know.'"^q

V.

TOPILITZIN QUETZALCOHUATL.

This is doubtless the same personage who appears under different names in the native traditions of various countries of America. In the Popol Vuh of the Quiches he is known under the title of Gucumatx;^r in Yucatan he appears under the name of Cukulcan;^s in Oajaca (despite some difficulties and contradictions) as Huemac; and in Mexico, par excellence, as Topiltzin Quetzalcohuatl. Respecting this character various opinions are held. By some he is regarded as the Apostle St. Thomas, whom they credit with coming to America and preaching the Christian religion. "In support of their opinion," says Bancroft, "that he [Quetzalcohuatl] was no other than the apostle," they allege that the hero-god's proper name, Topiltzin Quetzalcohuatl, closely resembles in sound and signification that of 'Thomas, surnamed Didymus;' for 'to' in the Mexican name, is an abbreviation of Thomas, to which 'pilcin,' meaning 'son' or 'disciple,' is added; while the meaning of Quetzalcohuatl [in the Aztec language is exactly the same as that of the Greek name 'Didymus,' 'a twin,' being compounded of quetzalli, 'a plume of green feathers,' metaphorically signifying anything precious, and 'coatl,' a serpent, metaphorically meaning one of two twins."^t

Lord Kingsborough, it is well known, is the foremost among those who have identified this traditionary personage Quetzalcohuatl with the Hebrew Messiah—Jesus of Nazareth; and to this subject he devoted

^o The Book of III Nephi, represents the Savior as praying for the Nephites, "and the things which he prayed cannot be written, and the multitude did bear record who heard him. And after this manner did they bear record: The eye hath never seen, neither hath the ear heard before, so great and marvelous things as we saw and heard Jesus speak unto the Father; and no tongue can speak, neither can there be written by any man, neither can the heart of man conceive so great and marvelous things as we both saw and heard Jesus speak; and no one can conceive of the joy which filled our souls at the time we heard him pray for us unto the Father." (III Nephi xvii: 15, 17).

^p This journey to another land may be really a reference to the statement which Jesus made to the Nephites, to the effect that having fulfilled the purpose of his visit to them he must now go and visit the lost tribes of the house of Israel; for, he said: "But now I go unto the Father, and also to shew myself unto the lost tribes of Israel, for they are not lost unto the Father, for he knoweth whither he hath taken them." (III Nephi xvii: 4. See also chapter xvi: 1-3.)

^q Mexican Antiquities, Kingsborough, Vol. VI, p. 419.

^r Bancroft, Native Races, Vol. V, p. 621.

^s Bancroft, Native Races, Vol. III, pp. 135, 260, 451.

^t Bancroft, Native Races, Vol. V, p. 25.

an incredible amount of labor and research." As Kingsborough's interpretation of the name, Topilitzin Quetzalcohuatl, as also the substance of his argument will appear in quotations from his work, it is not necessary to make a statement of them here. Let it suffice at this point to say that native American traditions assign too many of the qualities of Deity to Quetzalcohuatl to regard him merely as a man; and while many things are ascribed to him that are not in harmony with the mission and character of Messiah as set forth in the Book of Mormon, still one may trace the outlines of Messiah's advent and labors among the Nephites in the career of Quetzalcohuatl, as also the qualities of his divinity in what tradition ascribes to the Aztec deity. As for those adventures and human qualities found in Quetzalcohuatl not properly ascribable to Messiah, they arise, doubtless, out of the fact that the native traditions have confounded some of the exploits and characteristics of other great personages who have figured in their history with those of this deity.

In order that the reader may have a fairly full account of what is said of this American man-divinity, I shall quote what several reliable authorities have said of him, beginning with Prescott:

"A far more interesting personage in their mythology was Quetzalcohuatl, god of the air, a divinity who, during his residence on earth, instructed the natives in the use of metals, in agriculture, and in the arts of government. He was one of those benefactors of their species, doubtless, who have been deified by the gratitude of posterity. Under him, the earth teemed with fruits and flowers, without the pains of culture. An ear of Indian corn was as much as a single man could carry. The cotton, as it grew, took, of its own accord, the rich dyes of human art. The air was filled with intoxicating perfumes and the sweet melody of birds. In short, these were the halcyon days, which find a place in the mythic systems of so many nations in the Old World. It was the golden age of Anahuac. From some cause, not explained, Quetzalcohuatl, incurred the wrath of one of the principal gods, and was compelled to abandon the country. On his way, he stopped at the city of Cholula, where a temple was dedicated to his worship, the massy ruins of which still form one of the most interesting relics of antiquity in Mexico. When he reached the shores of the Mexican Gulf, he took leave of his followers, promising that he and his descendants would visit them hereafter, and then, entering his wizard skiff, made of serpents' skins, embarked on the great ocean for the fabled land of Tlalpalan. He was said to have been tall in stature, with a white skin, long, dark hair, and a flowing beard. The Mexicans looked confidently to the return of the benevolent deity; and this remarkable tradition, deeply cherished in their hearts, prepared the way. * * * * * for the future success of the Spaniards."^v

After referring to the numerous, lengthy, intricate and even contradictory legendary statements of the American aborigines which in full may only be learned from the bulky works of Brasseur de Bourbourg, Lord Kingsborough, and H. H. Bancroft—P. De Roo, remarks:

^u Those who desire to follow the researches of the noble author on this point can do so by consulting Vol. VIII of his elaborate work, pp. 5-51; also his explanations of plates 3, 10, 41 of the Vatican Codex with accompanying notes, Vol. VI. This is by no means all that his lordship writes upon the subject, but from these passages one may learn the substance of his theory, and the argument by which he sustains it.

^v Conquest of Mexico, Prescott, Vol I, p. 64.

"Yet among all these traditions there is one than which none other is more uniformly or more clearly told by all the civilized American nations. It is, namely, the legend of an extraordinary man, perhaps canonized in Europe and apotheosized all over Central America, of a hero-god who came from a foreign country to reform the religion of the Mexican tribes and of their southern neighbors, and who is known generally under the Aztec name of Quetzalcohuatl. This apostle and civilizer should not, as we remarked before, be confounded with the ancient Maya legislator and chronicler Votan. [Some authorities insist, however, that they are the same, which De Roo himself admits at p. 93, Vol. II. See also Bancroft, Vol. III, p. 450), nor with St. Thomas, the apostle of Christ; but it is the universal opinion of the learned that Quetzalcohuatl is identically the same personage with the contemporary religious and civil reformer whom various nations have deified under different names; that he is the same with Huemac or Vemac, as the Mexicans also called him; with Topiltzin, as he was more anciently known in Tulla by the Toltecs; with Wixipecocha, under whose name he was venerated by the Zapotecs; with Zamna, Cozas, or Cukulcan, the theocratic ruler of Yucatan; nay, with Eochica, the civilizer of Cundinamarca or New Granada, and with Viracocha of Peru. Quetzalcohuatl arrived at Tulla, the Toltec capital, from Panuco, a small place on the Gulf of Mexico, where he had first landed. Duran likewise relates that Topiltzin was a foreigner, but could not learn from what parts he had come. His name, given him by the natives, signified 'Beautiful feathered serpent.' Cukulcan, his Maya or Yucatec appellation, had exactly the same meaning. It was the name of princes and Toltec kings, and probably designates some honorable title, which, if we should make a few learned considerations, might be found to be the Great or the Glorious man of the country. * * * * * The Indians remembered well that their god Quetzalcohuatl had not been like one of themselves. They described him as a white or pale faced man, of portly person, with broad forehead, great eyes, long black hair, and a heavy rounded beard. The Zapotecan Wixipecocha was also a white-skinned apostle, and the Toltecan Topiltzin is described as having all the same features, to which Duran adds that his beard was of a fair color and his nose rather large. He was very reserved in his manners, plain and meek with those who approached him, passing most of his time in meditation and prayer in his cell, and showing himself but seldom to the people. * * * * * Very abstemious at all times, Topiltzin often observed long and rigorous fasts, practicing severe penances and even bloody self-chastisements, as is likewise stated of the homologous Quetzalcohuatl.

De las Casas testifies that Quetzalcohuatl lived a most honest and chaste life; Sahagun, that he never married nor ever was in the company of a woman, except in the act of auricular confession. While, according to traditional report, he was born of a virgin mother. Herrera states that he remained a virgin himself. The Yucatec legends also notice the celibacy of Cukulcan and his general purity of morals. * * * * * Quetzalcohuatl is described as having worn during life, for the sake of modesty, a garment that reached down to his feet. * * * * * For shoes, Cukulcan wore sandals, walked along bare-headed; nor is it said that his mantle was, like that of his equivalent Wixipecocha, provided with a monk's cowl for head-gear. From the Mexican traditions we learn that Quetzalcohuatl, also, wore a cloak, which Bancroft calls a blanket over all, in one place, and a long white robe, in another; adding that, according to Gomara, it was decorated with crosses."^w

It would be impossible within the proposed limits of this work to quote at length what has been written of this mysterious personage of the western world; whose character and career in so many respects are like that of the Hebrew Messiah. From this point I can only summarize

^w History of America Before Columbus, P De Roo, Vol. I, pp. 540-544.

and quote briefly respecting him, leaving the reader interested in the subject to make larger research in the works cited in the margins.^x

And now first as to the personal appearance of Quetzalcohuatl.

"He was a white man, of portly person, broad brow, great eyes, long black hair, and large round head, of exceedingly chaste and quiet life, and of great moderation in all things."^y * * * * * Quetzalcohuatl is said to be a white man (some gave him a bright, red face), with a strong formation of body, broad forehead, large eyes, black hair, and a heavy beard. He always wore a long white robe; which, according to Gomara, was decorated with crosses. (J. G. Muller quoted by Bancroft, *Native Races*, Vol. III, pp. 273, 274.

In the Book of Mormon account of the advent of Messiah among the Nephites there is no description given of his features or person. This, upon first thought may seem singular; and yet it is in strictest harmony with human conduct in the presence of such an event. Overawed by the fact of the presence of a heavenly personage men are liable to take no note of features or color of the eyes or hair or any details of personal appearance. It is not until men are removed from the awe-inspiring circumstance itself that they begin to think of details connected with a heavenly apparition. I think it probable, therefore, that not until after the Nephite accounts were written of the personal ministrations of Jesus did those who beheld him begin to think out the details of his personal appearance; hence we have no description of him in their written annals, but we find it preserved—but perhaps with more or less of error in it—in the traditions of the people.

As to his general character while on earth the following is of importance:

"This Quetzalcohuatl was god of the air, and as such had his temple, of a round shape and very magnificent. He was made god of the air for the mildness and gentleness of all his ways, not liking the sharp and harsh measures to which the other gods were so strongly inclined. It is to be said further that his life on earth was marked by intensely religious characteristics; not only was he devoted to the careful observance of all the old customary forms of worship, but he himself ordained and appointed many new rites,^a ceremonies, and festivals for the adoration of the gods;^b and it is held for certain that he made the calendar.^c He had priests who were called quequetzalcohua, that is to say 'priests of the order of Quetzalcohuatl.'^d The memory of him

^x Perhaps the fullest and most accessible work on the subject is Bancroft's *Native Races*, Vol. III, pp. 248, 287; and P. De Roo's *America Before Columbus*, Vol. I, chapters xxii, xxiii.

^y *Native Races*, Bancroft, Vol. III, p. 250.

^a See III Nephi xv: 2, 10.

^b See III Nephi xi: 21, 28, also III Nephi xviii: 1, 25. Compare those several passages from Nephi with the statement marked in the text.

^c This may simply be the traditional remembrance of the fact that the sign of the birth of Jesus was made an epoch from which the Nephites thenceforward reckoned their time. See III Nephi ii: 4-8.

^d "Priests after the order of Quetzalcohuatl." The Book of Mormon teaches that the Nephites had the high or Melchisedek priesthood among them. That is to say, the priesthood of their high priests was after the same order of priesthood as that held by the Son of God. Hence we have Alma saying: "I am called to speak after this manner [he was preaching repentance to the people] according to the holy order of God, which is in Christ Jesus. * * * * * and now I say unto you

was engraved deeply upon the minds of the people, and it is said that when barren women prayed and made sacrifices to him, children were given them.^o He was, as we have said, god of the winds, and the power of causing them to blow was attributed to him as well as the power of calming or causing their fury to cease. It was said further that he swept the road, so that the gods called Tlaloques could rain: this the people imagined because ordinarily a month or more before the rains began there blew strong winds throughout all New Spain. Quetzalcohuatl is described as having worn during life, for the sake of modesty, garments that reached down to the feet, with a blanket over all, sown with red crosses. The Cholulans preserved certain green stones that had belonged to him, regarding them with great veneration and esteeming them as relics. * * * * * He also arranged the calendar, and taught his subjects fit religious ceremonies; preaching specially against human sacrifices, and ordering offerings of fruits and flowers only. He would have nothing to do with wars, even covering his ears when the subject was mentioned. His was a veritable golden age, as in the time of Saturn; animals and even men lived in peace, the soil produced the richest harvests without cultivation, and the grain grew so large that a man found it trouble enough to carry one ear; no cotton was dyed, as it grew of all colors, and fruits of all kinds abounded. Everybody was rich and Quetzalcohuatl owned whole palaces of gold, silver and precious stones. The air was filled with the most pleasant aromas, and a host of finely feathered birds filled the world with melody.^r

So, too, the following:

"Only Quetzalcohuatl among all the gods was pre-eminently called Lord; in such sort, that when any one swore, saying, By our Lord, he meant Quetzalcohuatl and no other; though there were many other highly esteemed gods. For indeed the service of this god was gentle, neither did he demand hard things, but light; and he taught only virtue, abhorring all evil and hurt. Twenty years this good deity remained in Cholula, then he passed away by the road he had come, carrying with him four of the principal and most virtuous youths of that city. He journeyed for a hundred and fifty leagues, till he came to the sea, in a distant province called Goatzacoalco. Here he took leave of

that this is the order after which I am called, yea to preach unto my beloved brethren. (Alma v: 44, 49). 'I would that ye should remember that the Lord God ordained priests after his holy order, which was after the order of his Son, to teach these things unto the people.' (Alma xii: 1. The whole chapter deals with this subject of the priesthood, and should be considered as part of the reference). Jesus when instructing the twelve he had chosen from among the Nephites, said to them: "Ye shall be judges of this people according to the judgment which I shall give unto you, which shall be just; therefore what manner of men ought ye to be? Verily I say unto you, even as I am." (III Nephi xxvii: 27). It is fairly clear that Jesus appointed priests after his own order even as the traditions of the Mexicans teach that their deity Quetzalcohuatl appointed priests after his own order. The coincident of the tradition and the Nephite record is remarkable, and affords an item of incidental evidence of considerable importance.

^o Compare this statement with the following passage: "Behold, verily, verily, I say unto you, ye must watch and pray always, lest ye enter into temptation. * * * * * Therefore ye must always pray unto the Father in my name; and whatsoever ye shall ask the Father in my name, which is right, believing that ye shall receive, behold it shall be given unto you. Pray in your families unto the Father, always in my name, that your wives and your children may be blessed." (III Nephi xviii: 18, 21).

^r Native Races, Bancroft, Vol. III, pp. 259, 260, 274. For a description of the Nephite "golden age," whence comes this "golden age" of the tradition, see III Nephi, chapter xxiv, xxviii.

his companions and sent them back to their city, instructing them to tell their fellow citizens that a day should come in which white men would land upon their coasts, by way of the sea in which the sun rises; brethren of his and having beards like his; and that they should rule that land.⁵ The Mexicans always waited for the accomplishment of this prophecy, and when the Spaniards came they took them for the descendants of their meek and gentle prophet, although, as Mendieta remarks with some sarcasm, when they came to know them and to experience their works, they thought otherwise."^a

Relative to Quetzalcohuatl in his capacity as Deity I shall quote the following passage from Lord Kingsborough's great work as representing the sum of his extensive research upon the subject and its elaborate presentation:

"How truly surprising it is to find the Mexicans, who seem to have been quite unacquainted with the doctrines of the migration of the soul and the metempsychosis, should have believed in the incarnation of the only son of their supreme god Tonacatecutle. For Mexican mythology speaking of no other son of that God except Quetzalcohuatl, who was born of Chimalman the virgin of Tula, without connection with man, and by his breath alone, (by which may be signified his word or his will, announced to Chimalman by word of mouth of the celestial messenger, whom he dispatched to inform her that she should conceive a son), it must be presumed that Quetzalcohuatl was his only son.¹ Other arguments might be adduced to show, that the Mexicans believed that Quetzalcohuatl was both god and man, that he had previously to his incarnation, existed from all eternity,² that he had created both the world and man,³ that he descended from heaven to reform the world by penance, that he was born with the perfect use of reason, that he preached a new law, and, being king of Tula, was crucified for the sins of mankind, as is obscurely insinuated by the interpreter of the Vatican Codex, plainly declared in the traditions of Yucatan, and mysteriously represented in the Mexican paintings.⁴

"It would be a useless repetition of facts already stated in the preceding pages of the present volume, to undertake separately to prove all these points; and we shall confine ourselves in this place to the three first very important articles. The reflection must have suggested itself to those who have perused the New Testament, that Christ is as frequently distinguished there by the appellation of the 'Son of Man,' as by that of the 'Son of God,' in reference no doubt to his humanity, and to the famous prophecy contained in the ninth verse of the ninth chapter of Isaiah: 'For unto us a child is born, unto us a son is given:' which Christians, on the authority of many passages in the four Gospels, apply to Christ, although the Jews some times interpret it of the Messiah, and some times of King Hezekiah. The Mexicans bestowed the appellation of Topiltzin on Quetzalcohuatl, the literal signification of which is 'our son,' or 'our child,' the proper name being compounded of 'to,' 'our,' and "piltzin," defined by Alonso de Molina in his rare and copious vocabulary of the Mexican and Spanish languages to be *mino c nina*, 'a boy or a girl,' and associated by him with the cognate terms of 'piltontli' and 'piltzintia;' and it may not be unreasonably assumed, since analogies, which are numerous and not isolated, as their num-

⁵ With this statement compare III Nephi xvi: 6, 16; also III Nephi xx: 14, 20, 27, 28; also III Nephi xxi: 12, 25. Where the Savior predicts the coming of the Gentiles to the promised land, and their privileges and responsibilities respecting it.

^a Bancroft, *Native Races*, Vol. III, p. 251.

¹ Compare I Nephi xi: 12-21; I Nephi x: 4-6. Also I Nephi xi: 21; Ether iii: 6-16.

² Mosiah iii: 4, 5.

³ Helaman xiv: 12; Ether iii: 14-16.

⁴ III Nephi xi: 6-12.

ber increases increase also in their ratio of probability, not only that the Mexicans were acquainted with Isaiah's famous prophecy, but to mark their belief of the accomplishment of that prophecy in the person of Quetzalcohuatl, that they named him Topiltzin; no less on account of his having been born from a virgin of the daughters of men, than because another equally celebrated prediction of the same prophet declared that he should receive a name from that very circumstance: "Therefore the Lord himself shall give you a sign, Behold a virgin shall conceive and bear a son, and shall call his name Immanuel." And the proper name Topiltzin does in fact bear a signification corresponding, if not literally, yet entirely in substance with that of Immanuel; since 'God with us,' which is the interpretation of the Hebrew name, means God domiciliated amongst men; and the full force of the expression is preserved in the term Topiltzin, which might be interpreted the Son of Man, or God on a level with men; for the Mexicans believed that Quetzalcohuatl took human nature upon him, partaking of all infirmities of man, and was not exempt from sorrow, pain, or death, and that he suffered voluntarily to atone for the sins of mankind."^m

As already remarked there is much attributed to this Deity of native American tradition that seems incompatible with the character of Messiah, and with his labors while in the western hemisphere; but for all that one may see in outline here the leading truths respecting the Son of God as made known to the native Americans through prophecies and his advent among them, all of which is set forth in the Book of Mormon; while that which is not congruous to Messiah and his mission to the Nephites, results—as already pointed out—from the confusion of a number of traditions concerning several great characters who have figured in native American history, and of which the Book of Mormon speaks. But in the foregoing excerpts from the works of those skilled in the lore of ancient America we have the account of "The Great or the Glorious man of the country,"ⁿ that can be no other than the Hebrew Messiah—the Jesus Christ of the Book of Mormon. There are the signs of his birth; the signs of his death; his sudden advent among the people; his personal appearance—not incompatible with the personal appearance of Messiah, but rather in harmony with it; his birth of a virgin; his being the only son of God; his name signifying "God with man;" his being the creator of heaven and earth; his crucifixion for the sins of the world; his being peculiarly "the Lord" to whom men prayed; his love of peace, his hatred of war; his respect for existing religion, yet his enlargement of it and the addition of religious rites and ceremonies; his teaching the people perfectly in their own tongue, yet also in new and honied words; his compassion for the sick, and healing them; his choosing special disciples to teach his religion and making them priests of the same order as himself; the beauty and gentleness of his religion that stands in such marked contrast to the subsequent harsh and sanguinary superstition that darkened the lives of the natives; his instructions as to historical records; his prediction of other and white races to come and occupy the western world and rule it; his mysterious departure from the land, and his promise to return. All this is set forth in such clearness that it cannot be discredited because of some evident fantasies and incongruities in other parts of these traditions.

^m Kingsborough's Mexican Antiquities. Vol. VI, p. 507.

ⁿ The happy suggestion of title is De Roo's Ante p. 298.

CHAPTER XXXII.

INDIRECT EXTERNAL EVIDENCES: THE HEBREW ORIGIN OF THE NATIVE
AMERICAN RACES.

I next call attention to the evidences of the Hebrew origin of the native Americans. The chief sources of information on this subject are the writings of Gregorio Garcia, Edward King (Lord Kingsborough), and James Adair. The first is a Spanish Dominican author born about 1560; he died 1627. He spent some twelve years in Central American countries as a missionary among the natives, during which time he gathered his materials for his chiefest work, "Origin de los Indios." While contending for the theory that the Indians are descendants of the Ten Tribes, Garcia collected evidences on both sides of the question though both his evidences and arguments tend to prove the theory of Hebrew origin.

Lord Kingsborough was born in 1755 and died at Dublin in 1837. His "Antiquities of Mexico," ten volumes, imperial folio, were produced between 1830-48. His theory is that the Indians are descendants of the Lost Tribes of Israel and to the establishment of this view he bends all his energies. He is open to the charge of being over zealous for his theory, and doubtless has been somewhat extravagant in his assumptions of proofs—in matters of detail at least; but after all proper discount is made for the over zeal of an enthusiast—fanatic if you will—there remains a body of evidence in his works for the Hebrew origin of native American races which has never been successfully disposed of by those who dispute his theory. Even Bancroft, who holds his theory in contempt, is forced to admit that his "enthusiasm is never offensive," and further says of him, "There is a scholarly dignity about his work which has never been attained by those who have jeered and railed at him."^a

Adair's work, "History of the North American Indians," is included in the eighth volume of Kingsborough's works. James Adair was an English trader among the North American Indians from 1735-1775—forty years. It was in 1775 that his work was published. His observations were confined to the North American Indians; hence these three authors may be said to cover the entire field of our investigation. I shall give extracts from all these writers making use of Bancroft's abridgment of their works as being at once accurate and most accessible to the reader.

I.

GARCIA.

I begin with Garcia:

"The opinion that the Americans are of Hebrew origin is supported by similarities in character, dress, religion, physical peculiarities, condition, and customs. The Americans are at heart cowardly, and so are

^a Native Races, Vol. V, p. 84.

the Jews; the history of both nations proves this. The Jews did not believe in the miracles of Christ, and for their unbelief were scattered over the face of the earth, and despised of all men; in like manner the people of the New World did not readily receive the true faith as preached by Christ's Catholic disciples, and are therefore persecuted and being rapidly exterminated. Another analogy presents itself in the ingratitude of the Jews for the many blessings and special favors bestowed on them by God. * * * * * Both Jews and Americans are noted for their want of charity and kindness to the poor, sick and unfortunate; both are naturally given to idolatry; many customs are common to both such as raising the hands to heaven when making a solemn affirmation, calling all near relatives brothers, showing great respect and humility before superiors, burying their dead on hills and high places without the city, tearing their clothing on the reception of bad tidings, giving a kiss on the cheek as a token of peace, celebrating a victory with songs and dances, casting out of the place of worship women who are barren, drowning dogs in a well, practicing crucifixion. * * * * * The dress of the Hebrew was in many points like that of the Americans. * * * * * The Jews preferred the flesh-pots of Egypt and a life of bondage to heavenly manna and the promised land; the Americans liked a life of freedom and a diet of roots and herbs, better than the service of the Spaniards with good food. The Jews were famous for fine work in stone, as is shown by the buildings of Jerusalem, and a similar excellence in this art is seen in the American ruins. The Mexicans have a tradition of a journey undertaken at the command of a god, and continued for a long time under the direction of certain high priests, who miraculously obtained supplies for their support, this bears a striking resemblance to the Hebrew story of the wandering in the desert. * * * * * Moreover, many traces of their old laws and ceremonies are to be found among them at the present day. For instance, both Jews and Americans gave their temple into the charge of priests, burned incense, anointed the body, practiced circumcision, kept perpetual fires on their altars, forbade women to enter the temple immediately after giving birth, and husbands to sleep with their wives for seven days during the period of menstruation, prohibiting marriage or sexual intercourse between relatives within the second degree, made fornication with a slave punishable, slew the adulterer, made it unlawful for a man to dress like a woman, or a woman like a man, put away their brides if they prove to have lost their virginity, and kept the ten commandments."

Answering the objection that the American Indians do not speak Hebrew, Garcia says: "But the reason for this is that the language has gradually changed, as has been the case with all tongues. Witness the Hebrew spoken by the Jews at the present time, which is much corrupted, and very different from what it originally was. There do actually exist, besides, many Hebraic traces in the American languages."^b

II.

LORD KINGSBOROUGH'S VIEWS.

The main items of Lord Kingsborough's evidences and argument are thus summarized by Bancroft:

"The religion of the Mexicans strongly resembled that of the Jews, in many minor details, as will be presently seen, and the two were practically alike, to a certain extent in their very foundation; for, as the Jews acknowledged a multitude of angels, arch-angels, principalities, thrones, dominions, and powers, as the subordinate personages of their hierarchy, so did the Mexicans acknowledge the unity of the deity in

^b Bancroft, Native Races, Vol. V, pp. 79-83.

the person of Tezcatlipoca, and at the same time worship a great number of other imaginary beings. Both believed in a plurality of devils subordinate to one head, who was called by the Mexicans Mictlantecutli, and by the Jews Satan. * * * * * It is probable that the Toltecs were acquainted with the sin of the first man, committed at the suggestion of the woman, herself deceived by the serpent, who tempted her with the fruit of the forbidden tree, who was the origin of all our calamities, and by whom death came into the world. We have seen in this chapter that Kingsborough supposes the Messiah and his story to have been familiar to the Mexicans. There is reason to believe that the Mexicans, like the Jews, offered meat and drink offerings to stones. There are striking similarities between the Eabel, flood, and creation myths of the Hebrews and the Americans. Both Jews and Mexicans were fond of appealing in their adjurations to the heaven and the earth. Both were extremely superstitious, and firm believers in prodigies. * * * * * It is very probable that the Sabbath of the seventh day was known in some parts of America. The Mexicans applied the blood of sacrifices to the same uses as the Jews; they poured it upon the earth, they sprinkled it, they marked persons with it, and they smeared it upon walls and other inanimate things. No one but the Jewish high priest might enter the Holy of Holies. A similar custom obtained in Peru. Both Mexicans and Jews regarded certain animals as unclean and unfit for food. Some of the Americans believed with some of the Talmudists in a plurality of souls. That man was created in the image of God was a part of the Mexican belief. It was customary among the Mexicans to eat the flesh of sacrifices of atonement. There are many points of resemblance between Tezcatlipoca and Jehovah. Ablutions formed an essential part of the ceremonial law of the Jews and Mexicans. The opinions of the Mexicans with regard to the resurrection of the body, accorded with those of the Jews. The Mexican temple, like the Jewish, faced the east. 'As amongst the Jews the ark was a sort of portable temple in which the deity was supposed to be continually present, and which was accordingly borne on the shoulders of the priests as a a sure refuge and defense from their enemies, so amongst the Mexicans and the Indians of Michoacan and Honduras an ark was held in the highest veneration, and was considered an object too sacred to be touched by any but the priests. * * * * * The Yucatec conception of a trinity resembles the Hebrews. It is probable that Quetzalcohuatl, whose proper name signifies 'feathered serpent,' was so called after the brazen serpent which Moses lifted up in the wilderness, the feathers perhaps alluding to the rabbinical tradition that the fiery serpents which god sent against the Israelites were of a winged species. The Mexicans, like the Jews, saluted the four cardinal points, in their worship. There was much in connection with sacrifices that was common to Mexicans and Jews. * * * * * In various religious rites and observances, such as circumcision, confession, and communion, there was much similarity. Salt was an article highly esteemed by the Mexicans, and the Jews always offered it in their oblations. Among the Jews, the firstling of an ass had to be redeemed with a lamb, or if unredeemed, its neck was broken. This command of Moses should be considered in reference to the custom of sacrificing children which existed in Mexico and Peru. The spectacle of a king performing a dance as an act of religion was witnessed by the Jews as well as by Mexicans. As the Israelites were conducted from Egypt by Moses and Aaron who were accompanied by their sister Miriam, so the Aztecs departed from Astlan under the guidance of Huitziton and Tecpatzin, the former of whom is named by Acosta and Herrera, Mexi, attended likewise by their sister Quilaztli, or, as she is otherwise named, Chimalman or Malinalli, both of which latter names have some resemblance to Miriam, as Mexi has to Moses. * * * * * It is impossible, on reading what Mexican mythology records of the war in heaven and of the fall of Tzontemoc and the other rebellious spirits; of the creation of light by the word of Tonacatecutli, and of the division of the waters; of the sin of Ytztlacoliuhqui, and his blindness and nakedness; of the temptation of Suchi-

quecal, and her disobedience in gathering roses from a tree, and the consequent misery and disgrace of herself and her posterity—not to recognize scriptural analogies. Other Hebrew analogies Lord Kingsborough finds in America, in the dress, insignia, and duties of priests; in innumerable superstitions concerning dreams, apparitions, eclipses, and other more common-place events; in certain festivals for rain; in burial and mourning ceremonies; in the diseases most common among the people; in certain regularly observed festivals; in the dress of certain nations; in established laws; in physical features; in architecture; in various minor observances, such as offering water to a stranger that he might wash his feet, eating dust in token of humility, anointing with oil, and so forth; in the sacrifice of prisoners; in manner and style of oratory; in the stories of giants; in the respect paid to God's name; in games of chance; in marriage relations; in childbirth ceremonies; in religious ideas of all sorts; in respect paid to kings; in uses of metals; in treatment of criminals, and punishment of crimes; in charitable practices in social customs; and in a vast number of other particulars."^c

III.

ADAIR'S EVIDENCES.

Following is the summary of Adair's evidences and argument:

"The Israelites were divided into tribes and had chiefs over them, so the Indians divided themselves: each tribe forming a little community within the nation. And as the nation hath its particular symbol, so hath each tribe the badge from which it is denominated. If we go from nation to nation among them we shall not find one individual who doth not distinguish himself by his family name. Every town has a state house or synedrion, the same as the Jewish Sanhedrim, where almost every night the head men meet to discuss public business. The Hebrew nation were ordered to worship Jehovah the true and living God, who by the Indians is styled Yohewah. The ancient heathens, it is well known worshiped a plurality of Gods: but these American Indians pay their religious devoir to Loak Ishtohollo Aba, The Great Beneficent Supreme Holy Spirit of Fire. They do not pay the least perceptible adoration to images. Their ceremonies in their religious worship accord more nearly with the Mosaic institutions, which could not be if they were of heathen descent. * * * * * Their opinion that God chose them out of all the rest of mankind as his peculiar and beloved people, fills both the white Jew and the red American, with that steady hatred against all the world, which renders them hated and despised by all. We have abundant evidence of the Jews believing in the ministration of angels, during the Old Testament dispensation, their frequent appearances and their services on earth, are recorded in the oracles, which the Jews themselves receive as given by divine inspiration, and St. Paul in his epistle addressed to the Hebrews speaks of it as their general opinion that 'angels are ministering spirits to the good and righteous on earth.' The Indian sentiments and traditions are the same. They believe the higher regions to be inhabited by good spirits, relations to the Great Holy One, and that these spirits attend and favor the virtuous. The Indian language and dialects appear to have the very idiom and genius of the Hebrew. Their words and sentences are expressive, concise, emphatical, sonorous, and bold, and often both in letters and signification synonymous with the Hebrew language. They count time after the manner of the Hebrews, reckoning years by lunar months like the Israelites who counted by moons. The religious ceremonies of the Indian Americans are in conformity with those of the Jews, they having their prophets, high priests, and others of religious order. As the Jews had a sanctum sanctorum or most holy place, so

^cNative Races, Bancroft, Vol. V, pp. 84, 85, 86, 87, 88, 90, 91.

have all the Indian nations. The dress also of their high priests is similar in character to that of the Hebrews. The festivals, feasts, and religious rites of the Indian Americans have also a great resemblance to that of the Hebrews. The Indian imitates the Israelite in his religious offerings. The Hebrews had various ablutions and anointings according to the Mosaic ritual—and all the Indian nations constantly observe similar customs from religious motives. Their frequent bathing, or dipping themselves and their children in rivers, even in the severest weather, seems to be as truly Jewish as the other rites and ceremonies which have been mentioned. The Indian laws of uncleanness and purification, and also the abstaining from things deemed unclean are the same as those of the Hebrews. The Indian marriages, divorces and punishments of adultery, still retain a strong likeness to the Jewish laws and customs on these points. Many of the Indian punishments resemble those of the Jews. Whoever attentively views the features of the Indian, and his eye, and reflects on his fickle, obstinate, and cruel disposition will naturally think of the Jews. The ceremonies performed by the Indians before going to war, such as purification and fasting, are similar to those of the Hebrew nation. The Israelites were fond of wearing beads and other ornaments, even as early as the patriarchal age and in resemblance to these customs the Indian females continually wear the same, believing it to be a preventative against many evils. The Indian manner of curing the sick is very similar to that of the Jews. Like the Hebrews, they firmly believe that diseases and wounds are occasioned by divine anger, in proportion to some violation of the old beloved speech. The Hebrews carefully buried their dead, so on any accident they gathered their bones, and laid them in tombs of their forefathers: thus all the numerous nations of Indians perform the like friendly office to every deceased person of their respective tribes. The Jewish records tell us that the women mourned for the loss of their deceased husbands, and were reckoned vile by the civil law if they married in the space of at least ten months after their death. In the same manner all the Indian widows, by an established strict penal law, mourn for the loss of their deceased husbands; and among some tribes for the space of three or four years. The surviving brother by the Mosaic law, was to raise seed to a deceased brother, who left a widow childless to perpetuate his name and family. The American law enforces the same rule. When the Israelites gave names to their children or others they chose such appellatives as suited best their circumstances and the times. This custom is a standing rule with the Indians."⁴

⁴ Bancroft, Native Races, Vol. V, pp. 91, 92, 93 notes.

CHAPTER XXXIII.

INDIRECT EXTERNAL EVIDENCES: DISCOVERIES OF HEBREW RELICS.

In addition to these summaries of evidences on the Hebrew origin of the native American races there are several special discoveries bearing on the subject that I think should be mentioned. One is related by Ethan Smith, author of "Views of the Hebrews," a work in which he undertakes to prove that the American Indians are descendants of the Ten Lost Tribes of Israel. While preparing his work for a second edition, he heard of the discovery in Pittsfield, Massachusetts, of a parchment, supposed to be of native American origin, covered with Hebrew characters. Mr. Smith went to Pittsfield to investigate the matter and found the facts to be as follows, the information being given by the man who found the parchment:

I.

THE PITTSFIELD HEBREW PARCHMENT.

This [the discoverer of the parchment] was Joseph Merrick, Esq., a highly respectable character in the church of Pittsfield, and in the county, as the minister of the place informed. Mr. Merrick gave the following account; that in 1815, he was levelling some ground under and near an old wood shed standing on a place of his, situated on Indian Hill, (a place in Pittsfield, so called, and lying, as the writer was afterward informed, at some distance from the middle of the town where Mr. Merrick is now living). He ploughed and conveyed away old chips and earth, to some depth, as the surface of the earth appeared uneven. After the work was done, walking over the place, he discovered, near where the earth had been dug the deepest, a kind of black strap, about six inches in length, and one and a half in breadth, and something thicker than a draw leather [tug] of a harness. He perceived it had at each end a loop of some hard substance, probably for the purpose of carrying it. He conveyed it into his house, and threw it in an old tool box. He afterward found it thrown out of doors, and again conveyed it to the box. He attempted to cut it open, and found it was formed of pieces of thick raw hide, sewed and made water tight with the sinews of some animal; and in the fold it contained four folded leaves of old parchment. These leaves were of a dark yellow, and contained some kind of writing. Some of the neighbors saw and examined them. One of these parchments they tore in pieces; the other three he saved, and delivered them to Mr. Sylvester Larned, a graduate then in town, who took them to Cambridge, and had them examined. They were written in Hebrew with a pen, in plain and intelligible writing. The following is an extract of a letter sent to Mr. Merriek by Mr. Larned, upon this subject:

"Sir:—I have examined the parchment manuscripts, which you had the goodness to give me. After some time and with much difficulty and assistance I have ascertained their meaning, which is as follows: (I have numbered the manuscripts.)

No. 1 is translated by Deut. vi: 4-9 verses inclusive.

No. 2, by Deut. xi: 13-21 verses inclusive.

No. 3, Exod. xiii: 11-16 verses inclusive.

I am, etc.

[Signed]

"SYLVESTER LARNED."^a

^a View of the Hebrews; or the Tribes of Israel in America, pp. 219, 220. The above account is also quoted by Josiah Priest American Antiquities, pp. 68, 69. Also by Bancroft, Native Races, Vol. V, pp. 93, 94.

II.

THE NEWARK HEBREW TABLET.

Another discovery of Hebrew writing—the Ten Commandments engraved on a stone tablet—was made in Ohio; and was seen by Mr. A. A. Bancroft, the father of H. H. Bancroft, author of "Native Races," the latter relates the circumstance of finding this relic as follows:

"About eight miles southeast of Newark there was formerly a large mound composed of masses of free stone, which had been brought from some distance and thrown into a heap without much placing or care. In early days, stone being scarce in that region, the settlers carried away the mound piece by piece to use for building purposes, so that in a few years there was little more than a large flattened heap of rubbish remaining. Some fifteen years ago, the county surveyor (I have forgotten his name), who had for some time been searching ancient works, turned his attention to this particular pile. He employed a number of men and proceeded at once to open it. Before long he was rewarded by finding in the centre and near the surface a bed of the tough clay generally known as pipe-clay, which must have been brought from a distance of some twelve miles. Imbedded in the clay was a coffin, dug out of a burr-oak log, and in a pretty good state of preservation. In the coffin was a skeleton, with quite a number of stone ornaments and emblems, and some open brass rings, suitable for bracelets or anklets. These being removed, they dug down deeper, and soon discovered a stone dressed to an oblong shape, about eighteen inches long and twelve wide, which proved to be a casket, neatly fitted and completely water-tight, containing a slab of stone of hard and fine quality, and an inch and a half thick, eight inches long, four inches and a half wide at one end, and tapering to three inches at the other. Upon the face of the slab was the figure of a man, apparently a priest with a long flowing beard, and a robe reaching to his feet. Over his head was a curved line of characters, and upon the edges and back of the stone closely and neatly carved letters. The slab, which I saw myself, was shown to the Episcopalian clergyman of Newark, and he pronounced the writings to be the Ten Commandments in ancient Hebrew."^b

Mr. Bancroft referring to these circumstances says that in neither of them "is it certain or even probable that the relic existed in America before the conquest," though he gives no reason for the rather dogmatic statement. For my own part, and especially in the latter case, I see no reason to doubt the existence of these relics in America before the advent of the Spaniards. According to the Book of Mormon the ancient inhabitants of America, the Nephites, had the writings of Moses. The Ten Commandments were regarded as the summing up, the crystallization of the law of God^c to the people, pending the advent of Messiah with the more perfect law of the gospel. What could be more natural than that they should multiply copies of these scriptures, or parts of them, especially such parts as related to particular promises or warnings to Israelites, as do the passages on the parchment found in Pittsfield, Massachusetts? Or such summaries of the law of Moses as the Ten Commandments constitute? That the Nephites did multiply copies of the scriptures they had in their possession (and doubtless also copies

^b Bancroft, *Native Races*, Vol. V. pp. 94. 95.

^c See especially the teachings of the prophet Abinadi in Mosiah, chapters xii and xiii, where the Ten Commandments are expounded as the sum of the law of Moses, and its relation to the whole plan of God for the salvation of men defined.

of striking passages of those scriptures) is evident from what is said upon the subject by Mormon when giving an account of the transfer of the Nephite records from one Shiblon to Helaman, the son of Helaman: "Now behold, all those engravings which were in the possession of Helaman, were written and sent forth among the children of men throughout all the land, save it were those parts which had been commanded by Alma should not go forth."^d

The part here prohibited transcription and circulation related to the oaths and constitutions of the secret societies from the record of the Jaredites;^e but for the rest, there was perfect liberty to multiply copies of the scriptures, and that it was done is further evidenced from the fact that missionaries from the Nephites to the Lamanites are found to be in possession of copies of the scriptures which Lehi's colony brought with them from Jerusalem, and from which they read for the instruction of their hearers.^f It is not difficult to believe, in the light of these facts, that noted personages among native Americans should have engraved on stone or parchment in Hebrew or in other characters passages of the holy scriptures; nor is it incredible that these should be buried with them—since to bury one's personal effects with him was a custom of the natives—and that afterwards the relics should be discovered as in the two instances cited. The fact of the discoveries is beyond question: the nature of them is strong incidental proof of the claims of the Book of Mormon.

III.

THE CINCINNATI GOLD PLATE.

Two other discoveries of ancient American records should also be recorded, one in the state of Ohio, the other in Illinois. The first is the discovery of a gold plate with raised characters engraven upon it, near Cincinnati, under the following circumstances:

"Mr. Benjamin E. Styles of Cincinnati, Ohio, while excavating the earth for a cistern, in the year 1847, found, a few feet above high water mark on the Ohio river, a gold plate. It was thrown out with the loose earth while excavating about nine feet beneath the surface. Said plate is of fine gold, three or four inches in length, averaging about three-fourths of an inch in width, about one-eighth of an inch in thickness, with the edges scalloped. In the face of which was beautifully set another plate of the same material, and fastened together by two pins, running through both. This latter plate is full of ancient raised characters, beautifully engraved upon its surface; the whole exhibiting fine workmanship. The plate was examined by Dr. Wise, a very learned Rabbi of the Jewish synagogue in Cincinnati, and editor of a Hebrew paper there, who pronounced the characters to be mostly ancient Egyptian." Such was the description of the circumstances under which the discovery was made, and of the plate itself, by Elder Parley P. Pratt, to whom Mr. Styles exhibited the plate, and related the circumstances of its discovery. Elder Pratt communicated the facts to the "Mormon" in a letter bearing date of January 1st, 1857.^g A cut of the relic was afterwards

^d Alma lxiii: 12.

^e See Alma xxxvii.

^f Alma xxii: 12-15; xxiii: 4-5; xxxiii: 12-15.

^g Mill. Star, Vol. XIX, p. 103.

made and published by Drake and Co., of St. Louis, printers, and with it the following certificate was given:

"We do hereby certify that we did print from a gold plate, the above fac-simile, handed to us by Mr. Benjamin Styles, which he said he found while digging for a cistern in Cincinnati, Ohio.

"No. 1 is a frame of gold containing a thin plate, No. 2, and appears to have been executed by a very superior workman.

"DRAKE AND CO., PRINTERS,
"Saint Louis, Missouri.""^a

IV.

THE KINDERHOOK PLATES.

The Illinois discovery is described as follows in the "Quincy Whig" (a paper published in Quincy, Illinois):

"SINGULAR DISCOVERY. MATERIAL FOR ANOTHER MORMON BOOK.

"A young man by the name of Wiley, a resident in Kinderhook, Pike county, went by himself and labored diligently one day in pursuit of a supposed treasure, by sinking a hole in the centre of a mound. Finding it quite laborious, he invited others to assist him. A company of ten or twelve repaired to the mound and assisted in digging out the shaft commenced by Wiley. After penetrating the mound about eleven feet, they came to a bed of limestone that had been subjected to the action of fire. They removed the stones, which were small and easy to handle, to the depth of two feet more, when they found six brass plates, secured and fastened together by two iron wires, but which were so decayed that they readily crumbled to dust upon being handled. The plates were so completely covered with rust as almost to obliterate the characters inscribed upon them, but, after undergoing a chemical process, the inscriptions were brought out plain and distinct. There were six plates, four inches in length, one inch and three-quarters wide at the top and two inches and three-quarters wide at the bottom, flaring out to points. There are four lines of characters or hieroglyphics on each. On one side of the plates are parallel lines running lengthways. By whom these plates were deposited there must ever remain a secret, unless some one skilled in deciphering hieroglyphics may be found to unravel the mystery. Some pretend to say that Smith, the Mormon leader, has the ability to read them. If he has, he will confer a great favor on the public by removing the mystery which hangs over them. A person present when the plates were found remarked that it would go to prove the authenticity of the Book of Mormon, which it undoubtedly will. In the place where these plates were deposited were also found human bones in the last stage of decomposition. There were but a few bones found; and it is believed that it was but the burial place of a person or family of distinction in ages long gone by, and that these plates contain the history of the times, or of a people that existed far, far beyond the memory of the present race. But we will not conjecture anything about this wonderful discovery, as it is one which the plates alone can reveal. The plates above alluded to were exhibited in this city last week, and are now, we understand, in Nauvoo, subject to the inspection of the Mormon Prophet. The public curiosity is greatly excited; and if Smith can decipher the hiero-

^a A fac-simile of the plate is to be found in Mill. Star, Vol. XIX, p. 632.

glyphics on the plates, he will do more towards throwing light on the early history of this continent than any man now living.”^b

In a communication to the “Times and Seasons” (Nauvoo, Illinois), the following testimony concerning the discovery was given:

“On the 16th of April last, a respectable merchant, by the name of Robert Wiley, commenced digging in a large mound near this place: He excavated to the depth of ten feet and came to rock. About that time the rain began to fall, and he abandoned the work. On the 23rd, he and quite a number of the citizens, with myself, repaired to the mound; and after making ample opening, we found plenty of rock the most of which appeared as though it had been strongly burned; and after removing full two feet of said rock, we found plenty of charcoal and ashes; also human bones that appeared as though they had been burned; and near the cephalon a bundle was found that consisted of six plates of brass of a bell shape, each having a hole near the small end, and a ring through them all, and clasped with two clasps. The rings and clasps appeared to be iron very much oxydated. The plates appeared first to be copper, and had the appearance of being covered with characters. It was agreed by the company that I should cleanse the plates. Accordingly I took them to my house, washed them with soap and water and a woolen cloth, but, finding them not yet cleansed, I treated them with dilute sulphuric acid, which made them perfectly clean, on which it appeared that they were completely covered with hieroglyphics that none as yet have been able to read. Wishing that the world might know the hidden things as fast as they come to light, I was induced to state the facts, hoping that you would give it an insertion in your excellent paper; for we feel anxious to know the true meaning of the plates, and publishing the facts might lead to the true translation.

“They were found, I judged, more than twelve feet below the surface of the top of the mound. I am, most respectfully, a citizen of Kinderhook.
“W. P. HARRIS, M. D.”

“We the citizens of Kinderhook, whose names are annexed, do certify and declare that on the 23rd of April, 1843, while excavating a large mound in this vicinity, Mr. R. Wiley took from said mound six brass plates of a bell shape, covered with ancient characters. Said plates were very much oxydated. The bands and rings on said plates mouldered into dust on a slight pressure.

ROBERT WILEY,
W. LONGNECKER,
J. R. SHARP,
FAYETTE GRUBB,
W. FUGATE.”¹

GEORGE DECKENSON,
G. W. F. WARD,
IRA A. CURTIS,
W. P. HARRIS,

Since these plates were sent to Nauvoo for the inspection of the prophet Joseph, it will be of interest to know what view he took of them. The following occurs in his journal under date of Monday, May 1st, 1843:

“I insert fac-simile of the six brass plates found near Kinderhook, in Pike county, Illinois, on April 23, by Mr. R. Wiley and others, while excavating a large mound. They found a skeleton about six feet from the surface of the earth, which must have stood nine feet high. The plates were found on the breast of the skeleton, and were covered on both sides with ancient characters. I have translated a portion of them, and find they contain the history of the person with whom they were found. He was a descendant of Ham, through the loins of Pharaoh,

^b Mill. Star, Vol. XXI, p. 44.

¹ Mill. Star, Vol. XXI, p. 44. “Fugate is every but here given as “Fulgate.”

king of Egypt, and that he received his kingdom from the ruler of heaven and earth."¹

In further evidence that the native Americans engraved records on metallic plates I quote the following from Adair's History of the North American Indians. The passage is a foot note on the custom of the Indians burying a dead person's treasures with him:

"In the Tuccabatches on the Tallapoose river, thirty miles above the Allabahamah garrison are two brazen tables, and five of copper. They (the Indians) esteem them so sacred as to keep them constantly in their holy of holies, without touching them in the least, only in the time of their compounded first-fruit offering, and annual expiation of sins; at which season, their magus carries one under his arm, ahead of the people, dancing round the sacred armor; next to him their head warrior carries another; and those warriors who choose it carry the rest after the manner of the high priest: all the others carry white canes with swan-feathers at the top. Hearing accidentally of these important monuments of antiquity, and inquiring pretty much about them, I was certified of the truth of the report by four of the southern traders, at the most eminent Indian trading house of all English America. One of the gentlemen informed me, that at my request he endeavored to get a liberty of viewing the aforesaid tables, but it could not possibly be obtained, only in the time of the yearly grand

¹ Mill Star, Vol. XXI, p. 40. It is proper here to call attention to the fact that the genuineness of this discovery of the Kinderhook plates is questioned by some anti-Mormon writers, among them Professor William A. Linn in his late work "The Story of Mormonism," where he says:

"But the true story of the Kinderhook plates was disclosed by an affidavit made by W. Fulgate of Mound Station, Brown county, Illinois, before Jay Brown, justice of the peace, on June 30, 1879. In this he stated that the plates were a humbug, gotten up by Robert Wiley, Bridge Whitton, and myself. Whitton (who was a blacksmith) cut the plates out of some pieces of copper; Wiley and I made the hieroglyphics by making impressions on beeswax and filling them with acid, and putting it on the plates. When they were finished, we put them together with rust made of nitric acid, old iron and lead, and bound them with a piece of hoop iron, covering them completely with the rust.' He describes the burial of the plates and their digging up, among the spectators of the latter being two Mormon Elders, Marsh and Sharp. Sharp declared that the Lord had directed them to witness the digging. The plates were borrowed and shown to Smith, and were finally given to one Professor McDowell of St. Louis, for his museum." (The Story of the Mormons, Linn, p. 87).

Of this presentation of the matter it is only necessary to say that it is a little singular that Mr. Fulgate alone out of the three said to be in collusion in perpetrating the fraud should disclose it, and that he should wait from 1843 to 1879—a period of thirty-six years—before doing so, when he and those said to be associated with him had such an excellent opportunity to expose the vain pretensions of the Prophet—if Fulgate's tale be true—during his life time, since Joseph Smith sustains the reality of the discovery and the genuineness of the plates by asserting they contain a history of the person with whose remains they were found, and that he had translated enough of the record to learn this fact, and that the person with whose remains the plates were found was a descendant of Ham. How easy to have covered Joseph Smith with ridicule by proclaiming the hoax as soon as he accepted the plates as genuine! Why was it not done? The fact that Fulgate's story was not told until thirty-six years after the event, and that he alone of all those who were connected with the event gives that version of it is rather strong evidence that his story is the hoax, not the discovery of the plates, nor the engravings upon them.

sacrifice, for fear of polluting their holy things, at which time gentlemen of curiosity may see them. Old Bracket, an Indian, of perhaps one hundred years old, lives in that old beloved town, who gave the following description of them:

Old Bracket's account of the five copper and two brass plates under the beloved cabin in Tuccabatchey square.

"The shape of the five copper plates; one is a foot and a half long, and seven inches wide, the other four are shorter and narrower.

"The shape of the two brass plates was circular, about a foot and a half in diameter."

"He said that he was told by his forefathers that those plates were given to them by the man we call God: that there had been many more of other shapes, some as long as he could stretch with both his arms, and some had writing upon them which were buried with particular men; and that they had instructions given with them, viz., they must only be handled by particular people, and those feasting; and no unclean woman must be suffered to come near them or the place where they are deposited. He said none but his town's people had any such plates given them, and that they were a different people from the Creeks. He only remembered three more which were buried with three of his family, and he was the only man of the family now left. He said, there were two copper plates under the king's cabin which had lain there from the first settling of the town."

"This account was taken in the Tuccabatchey square, 27th July, 1857, per Will. Bolsover."^k

^k Lord Kingsborough's Mexican Antiquities, Vol. VIII, pp. 356, 358.

CHAPTER XXXIV.

INDIRECT EXTERNAL EVIDENCE: MINOR COINCIDENCES—RACE UNITY.

I.

CENTRAL AND WESTERN NEW YORK ANCIENT BATTLE FIELDS.

According to the Book of Mormon the Hill Cumorah of the Nephites—the Ramah of the Jaredites—must be regarded as a natural monument overlooking ancient and extensive battle fields. Around it early in the sixth century B. C., the Jaredites were destroyed. Here also, a thousand years later, at the close of the fourth century A. D., the Nephites met with annihilation in a war which, whether judged by the importance of the changes it wrought in the affairs of one of the world's continents, or the number slain,^a ranks as one of the world's great wars. In view of these Book of Mormon facts one would naturally expect to find some evidences in this section of the country of such wonderful historical events. Here one has a right to expect the evidences of military fortifications; for though a thousand years had elapsed between the destruction of the Nephites and the discovery of America by the Europeans, still some military monuments would survive that length of time. Fortunately we are not without the kind of evidences that may be reasonably expected. We find such historical monuments described in the "American Antiquities" of Josiah Priest, published in Albany, New York.^b Before quoting, however, I call attention to the fact that Mr. Priest regarded the fortifications and other evidences of great battles fought south of lake Ontario as marking the struggle between the descendants of Tartar races (our American Indians, in his view) and Scandinavians, whom he assumes had penetrated into middle New York during the first half of the tenth century A. D. Of course, I am of the opinion that both the Tartar theory for the origin of some of our American Indians, and Mr. Priest's assumption that Scandinavians had pushed their way into the interior of New York, are both improbable; but his theories do not vitiate the facts of which he is the compiler and witness; but these facts, I am sure, better fit the statements of the Book of Mormon than they do his speculations. The reader will therefore bear in mind that it is the facts of Mr. Priest that are of value to me, not his theories; and here are the facts:

"There are the remains of one of those efforts of Scandinavian defense, situated on a hill of singular form, on the great sand-plain between the Susquehannah and Chemung rivers, near their junction. The hill is entirely isolated, about three-fourths of a mile in circumference, and more than one hundred feet high. It has been supposed to be artificial, and to belong to the ancient nations to which all works of this sort generally belong. In the surrounding plain are many deep holes, of twenty or thirty rods in circumference, and twenty feet deep—favor-

^a There were slain of the Nephites alone 230,000; see Mosiah vi: 10-15.

^b I quote from the 1838 edition.

ing a belief that from these the earth was scooped out, to form the hill with. It is four acres large on its top, and perfectly level, beautifully situated to overlook the country to a great distance, up and down both rivers; there is on its top the remains of a wall, formed of earth, stone and wood, which runs round the whole, exactly on the brow. The wood is decayed and turned to mould, yet it is traceable, and easily distinguished from the natural earth: within is a deep ditch or entrenchment, running around the whole summit.^c From this it is evident that a war was once waged here; and were we to conjecture between whom, we should say between the Indians and Scandinavians, and that this fortification, so advantageously chosen, is of the same class of defensive works with those about Onondaga,^d Auburn,^e and the lakes Ontario, Cayuga, Seneca, Oneida^f and Erie. * * * * In Pompey, [Onondaga county]^g on lot No. 14, is the site of an ancient burying ground, upon which, when the country was first settled, was found timber growing, apparently of the second growth, judging from the old timber reduced to mould, lying round, which was one hundred years old, ascertained by counting the concentric grains. In one of these graves was found a glass bottle about the size of a common junk bottle, having a stopple in its nozzle, and in the bottle was a liquid of some sort, but was tasteless. But is it possible that the Scandinavians could have had glass in their possession at so early a period as the year 950 and thereabout, so as to have brought it with them from Europe when their first settlements were made in this country? We see no good reason why not, as glass had been known three hundred years in Europe before the northern Europeans are reputed to have found this country, the art of making glass having been discovered in A. D. 664. But in other parts of the world, glass had been known from time immemorial, even from the flood, as it has been found in the Tower of Babel^h * * * * In the same grave with the bottle was found an iron hatchet, edged with steel. The eye, or place for the nelve, was round, and extended or projected out, like the ancient Swiss or German axe. On lot No. 9, in the same town, [Pompey] was another aboriginal burying ground, covered with forest trees, as the other. In the same town, on lot No. 17, were found the remains of a blacksmith's forge; at this spot have been ploughed up crucibles, such as mineralogists use in refining metals. These axes are similar, and correspond in character with those found in the nitrous caves on the Gasconade river, which empties into the Missouri, as mentioned in Professor Beck's Gazetteer of that country. In the same town [Pompey] are the remains of two ancient forts or fortifications, with redoubts of a very extensive and formidable character. Within the range of these works have been found pieces of cast iron, broken from some vessel of considerable thickness. These articles cannot well be ascribed to the era of the French war, as time enough since, then, till the region round about Onondaga was commenced to be cultivated, had not elapsed to give the growth of timber found on the spot, of the age above noticed;

^c The hill here described near the junction of the Susquehannah and Chemung river is about ninety-five miles in a direct line southeast of Cumorah.

^d Onondaga, about fifty-five miles due east of Cumorah.

^e Auburn, thirty miles east of Cumorah.

^f The lakes Cayuga, Seneca and Oneida, as is well known, lie a little to the south and east of Cumorah. Ontario is a short distance to the north and Erie to the west.

^g Sixty miles east of Cumorah.

^h From this showing, then, there can be no objection to saying that the glass vessel was of Jaredite origin. In describing how the brother of Jared melted from the rock sixteen small stones it is said they were white and clear "even as transparent glass" of which the late Orson Pratt in a foot note says: "From this it is evident that the art of making glass was known at that early period." (Ether iii: 1, and note "a.")

and, added to this, it is said that the Indians occupying that tract of country had no tradition of their authors.¹ * * * * * The hatchets or iron axes found here were likely of the same origin with the pieces of cast iron. In ploughing the earth, digging wells, canals, or excavating for salt waters, about the lakes, new discoveries are frequently made, which as clearly show the operations of ancient civilization here, as the works of the present race would do, were they left to the operations of time for five or six hundred years; especially were this country totally to be overrun by the whole consolidated savage tribes of the west, exterminating both the worker and his works, as appears to have been done in ages past. In Scipio,¹ on Salmon creek, a Mr. Halsted has, from time to time during ten years past, ploughed up, on a certain extent of land on his farm, seven or eight hundred pounds of brass, which appeared to have once been formed into various implements, both of husbandry and war; helmets and working utensils mingled together. The finder of this brass, we are informed, as he discovered it carried it to Auburn, and sold it by the pound, where it was worked up, with as little curiosity attending as though it had been but an ordinary article of the country's produce: when, if it had been announced in some public manner, the finder would have doubtless been highly rewarded by some scientific individual or society, and preserved it in the cabinets of the antiquarian, as a relic of by-gone ages of the highest interest. On this field, where it was found, the forest timber was growing as abundantly, and had attained to as great age and size, as elsewhere in the heavy timbered country of the lakes.^k * * * * * In Pompey,¹ Onondaga county, are the remains, or outlines, of a town, including more than 500 acres. It appeared protected by three circular or elliptical forts, eight miles distant from each other; placed in such relative positions as to form a triangle round about the town, at those distances. It is thought, from appearances, that this stronghold was stormed and taken on the line of the north side. In Camillus,^m in the same county, are the remains of two forts, one covering about three acres, on a very high hill; it had gateways, one opening to the east, and the other to the west, toward a spring, some rods from the works. Its shape is elliptical; it has a wall, in some places ten feet high, with a deep ditch. Not far from this is another, exactly like it, only half as large. There are many of these ancient works hereabouts; one in Scipio, two near Auburn, three near Canandaigua,ⁿ and several between the Seneca and Cayuga lakes.^o A number of such fortifications and burial places have been discovered in Ridgeway,^p on the southern shore of lake Ontario. There is evidence enough that long and bloody wars were waged among the inhabitants. * * * * * From the known ferocity of the ancient Scandinavians, who with other Europeans of ancient times we suppose to be the authors of the vast works about the region of Onondaga, dreadful wars with infinite butcheries, must have crimsoned every hill and dale of this now happy country.^q * * * * * In the fourteenth township; fourth range of the Holland Company's lands in the state of New York, near the Ridge road leading from Buffalo to Niagara Falls^r is an ancient fort, situated in a large swamp; it covers

¹ The absence of traditions among the natives concerning these monuments rather inclines one to the belief that they must have been earlier than any possible Scandinavian occupancy of the country.

¹ Scipio in Cayuga county, about forty-five miles east of Cumorah.

^k American Antiquities, pp. 259, 260, 261, 262.

¹ Pompey between sixty and seventy miles east of Cumorah.

^m Less than fifty miles east of Cumorah.

ⁿ Canandaigua, some ten or twelve miles south of Cumorah.

^o Both bodies of water but a short distance southeast from Cumorah.

^p Less than seventy miles northwest from Cumorah.

^q The desperate ferocity of Nephite and Lamanite is as good and even better explanation of the "infinite butcheries" here alluded to. and better explanation of the "infinite butcheries" here alluded to.

^r Less than one hundred miles due west from Cumorah.

about five acres of ground; large trees are standing upon it. The earth which forms this fort was evidently brought from a distance, as that the soil of the marsh is quite another kind, wet and miry, while the site of the fort is dry gravel and loam. The site of this fortification is singular, unless we suppose it to have been a last resort or hiding place from an enemy. The distance to the margin of the marsh is about half a mile, where large quantities of human bones have been found, on opening the earth, of an extraordinary size: the thigh bones, about two inches longer than a common sized man's; the jaw or chin bone will cover a large man's face; the skull bones are of an enormous thickness; the breast and hip bones are also very large. On being exposed to the air they soon moulder away, which denotes the great length of time since their interment. The disorderly manner in which these bones were found to lie, being crosswise, commixed and mingled with every trait of confusion, show them to have been deposited by a conquering enemy, and not by friends, who would have laid them, as the custom of all nations always has been, in a more deferential mode. There was no appearance of a bullet having been the instrument of their destruction, the evidence of which would have been broken limbs. Smaller works of the same kind abound in the country about lake Ontario.⁸ But the one of which we have just spoken is the most remarkable. * * * * *
* * * North of the mountain, or great slope towards the lake, [Ontario], there are no remains of ancient works or tumuli, which strongly argues, that the mountain or ridgeway once was the southern boundary or shore of lake Ontario; the waters having receded from three to seven miles from its ancient shore, nearly the whole length of the lake, occasioned by some strange convulsion in nature,⁹ redeeming much of the lands of the west from the water that had covered it from the time of the deluge."¹⁰

These described fortifications and burial mounds make it clear that Central and Western New York at some time have been the scenes of destructive battles; and the fact constitutes strong presumptive evidence of the statements of the Book of Mormon that great battles were fought there. The only thing which leads modern writers to ascribe a comparatively recent date to the wars whereof central and western New York was the battlefields is the discovery of glass, iron and brass within these fortifications. It is assumed that these metals and glass were unknown to the ancient Americans, hence Mr. Priest sets forth the theory that the battles were fought between wild tribes of Indians and Scandinavians. Instead of taking this view of the case, however, I shall rely in part upon the finding of these implements made of iron and brass as sustaining the statement of the Book of Mormon that the Nephites were acquainted with and used these metals; but of this I shall have more to say later when considering the objections urged against the Book of Mormon. Meantime I merely call attention to the fact which here concerns me, namely, that central and western New York constitute the great battle fields described in the Book of Mormon as being the place where two nations met practical annihilation; and of which the military fortifications and monuments described by Mr. Priest are the silent witnesses.

⁸ The southern shore of lake Ontario running due east and west about ten to twelve miles north of Cumorah for a distance of one hundred miles.

⁹ Was this convulsion in nature which changed the shore along lake Ontario connected with those mighty cataclysms which shook the continent during the crucifixion of Messiah?

¹⁰ American Antiquities, Josiah Priest, pp. 324, 327, 328.

II.

MISCELLANEOUS BOOK OF MORMON HISTORICAL INCIDENTS AND NEPHITE
CUSTOMS FOUND IN THE NATIVE AMERICAN TRADITIONS.

Besides what has already been set forth on the subject there remains several other Lamanite and Nephite historical incidents and customs, mentioned in the Book of Mormon, that are preserved in the traditions of the native Americans and which ought to receive consideration here. One of the customs of the Lamanites in the matter of eating raw flesh and drinking the blood of animals, is mentioned in the book of Enos, where a description is given of the barbarity of the Lamanites as follows:

“And I bear record that the people of Nephi did seek diligently to restore the Lamanites unto the true faith in God. But our labors were vain; their hatred was fixed, and they were led by their evil nature that they became wild, and ferocious, and a bloodthirsty people; full of idolatry and filthiness: feeding upon beasts of prey; dwelling in tents, and wandering about in the wilderness with a short skin girdle about their loins and their heads shaven, and their skill was in the bow, and in the cimeter, and the axe. And many of them did eat nothing save it were raw meat.”^v

Jarom mentions substantially the same thing:

“And they were scattered upon much of the face of the land; and the Lamanites also. And they were exceeding more numerous than were they of the Nephites; and they loved murder and would drink the blood of beasts.”^w

Such the statement of the Book of Mormon. And now the native American tradition bearing on this from Bancroft. Speaking of the Toltecs as an enlightened race of native Americans who are credited with the first introduction of agriculture in America, our author says:

“But even during this Toltec period hunting tribes, both of Nahua and other blood, were pursuing their game in the forests and mountains, especially in the northern region. Despised by their more civilized, corn-eating brethren, they were known as barbarians, dogs, Chichimecs, ‘suckers of blood,’ from the custom attributed to them of drinking blood and eating raw flesh.”^x

Another statement in the Book of Mormon with reference to a Lamanite custom concerning their treatment of prisoners taken in war is as follows. Speaking of an invasion of the Lamanites into Nephite territory the Book of Mormon says:

“And they did also march forward against the city of Teancum, and did drive the inhabitants forth out of her, and did take many prisoners both women and children, and did offer them up as sacrifices unto their idol gods. And it came to pass that in the three hundred and sixty and seventh year, [A. D.], the Nephites being angry because the Lamanites had scattered their women and their children, that they did go against the Lamanites with exceeding great anger, insomuch that they did beat again the Lamanites, and drive them out of their lands.”^y

^v Enos i: 20.

^w Jarom i: 6.

^x Native Races, Bancroft, Vol. II, p. 344.

^y Mormon iv: 14, 15.

Later, referring to a second invasion of the Nephite lands, Mormon also says:

“And when they had come the second time, the Nephites were driven and slaughtered with an exceeding great slaughter; their women and their children were again sacrificed unto idols.”^z

Some years later, Mormon, in an epistle to his son Moroni, speaking of the awful depravity which characterized both Nephites and Lamanites, says of them: “They thirst after blood and revenge continually.”^a Of the treatment of certain prisoners taken from one of the cities he also says:

“And the husbands and fathers of those women and children they have slain; and they feed the women upon the flesh of their husbands, and the children upon the flesh of their fathers; and no water, save a little, do they give unto them.”^b

He describes how the Nephites defiled the daughters of Lamanite prisoners, and then continues:

“And after they had done this thing, they did murder them in a most cruel manner, torturing their bodies even unto death; and after they have done this, they devour their flesh like unto wild beasts, because of the hardness of their hearts; and they do it for a token of bravery.”^c

This doubtless was the beginning—in the later part of the fourth century A. D., “not early in the fourteenth century,” as held by Prescott^d—of those horrible human sacrifices and acts of cannibalism found among the Aztecs at the time of the Spanish invasion of Mexico, and which so shocked even the cruel Spaniards. Bancroft in telling of the treatment of prisoners taken in war among the Aztecs, describes an unequal battle for life that was some times accorded the male prisoners, and then adds:

“Those who were too faint-hearted to attempt this hopeless combat, had their hearts torn out at once, whilst the others were sacrificed only after having been subdued by the braves. The bleeding and quivering heart was held up to the sun and then thrown into a bowl, prepared for its reception. An assistant priest sucked the blood from the gash in the chest through a hollow cane, the end of which he elevated towards the sun, and then discharged its contents into a plume-bordered cup held by the captor of the prisoner just slain. This cup was carried round to all the idols in the temples and chapels, before whom another blood-filled tube was held up as if to give them a taste of the contents; this ceremony performed, the cup was left at the Palace. The corpse was taken to the chapel where the captive had watched and there flayed, the flesh being consumed at a banquet as before. The skin was given to certain priests, or college youths, who went from house to house dressed in the ghastly garb, with the arms swinging, singing, dancing, and asking for contributions; those who refused to give anything received a stroke in the face from the dangling arm.”^e

^z Mormon iv: 21.

^a Moroni ix: 5.

^b Moroni ix: 8.

^c Moroni ix: 10.

^d Conquest of Mexico, Vol. I, p. 73.

^e Native Races, Vol. II, pp. 310, 311.

Prescott referring to the chief object of war among the Aztecs and the treatment of prisoners taken, says:

"The tutelary deity of the Aztecs was the god of war. A great object of their military expeditions was, to gather hecatombs of captives for his altars. * * * * * At the head of all, [i. e., all the Aztec deities] stood the terrible Huitzilopotchli. * * * * * This was the patron deity of the nation. His fantastic image was loaded with costly ornaments. His temples were the most stately and august of the public edifices; and his altars reeked with the blood of human hecatombs in every city of the empire. * * * * * The most loathsome part of the story—the manner in which the body of the sacrificed captive was disposed of—remains yet to be told. It was delivered to the warrior who had taken him in battle, and by him, after being dressed, was served up in an entertainment to his friends. This was not the coarse repast of famished cannibals, but a banquet teeming with delicious beverages and delicate viands, prepared with art, and attended by both sexes, who, as we shall see hereafter, conducted themselves with all the decorum of civilized life. Surely, never were refinement and the extreme of barbarism brought so closely in contact with each other."^f

Such are the depths of depravity to which a people may sink when once the Spirit of God is withdrawn from them. It is not to excite reflections upon this condition of refined barbarism, however, that these quotations are made. I am interested here only in pointing out the fact that these revolting customs found among the native Americans confirms the statement made in the Book of Mormon, that such horrible customs had their origin among their Nephite and Lamanite ancestors.

Doubtless the native American custom of "burying the hatchet" (that is, in concluding a war, it is the native custom as a testimony that hostilities have ceased, and as a sign of peace to bury the war hatchet or other weapons of war), had its origin in the following Book of Mormon incident: Early in the first century B. C., a number of Nephites, sons of King Mosiah II, succeeded in converting a number of Lamanites to the Christian religion; and such became their abhorrence of war, which aforetime had been one of their chief delights, that they entered into a covenant of peace and determined no more to shed the blood of their fellow men. In token of this covenant they buried their weapons of war, their leader saying:

"And now, my brethren, if our brethren seek to destroy us behold, we will hide away our swords, yea, even we will bury them deep in the earth, that they may be kept bright. * * * * * And now it came to pass that when the king had made an end of these sayings, and all the people were assembled together, they took their swords, and all the weapons which were used for the shedding of man's blood, and they did bury them up deep in the earth, and this they did, it being in their view a testimony to God, and also to men, that they never would use weapons again for the shedding of man's blood."^g

This circumstance of burying weapons of war in token of peace is several times afterwards alluded to in the Book of Mormon.

Another historical event very apt to live in the native traditions is the first Nephite migration in ships after their landing in the western hemisphere. This event took place in the latter half of the century im-

^f Conquest of Mexico, Prescott, Vol. I, pp. 54, 63, 75, 76.

^g Alma xxiv: 16-18.

mediately preceding the birth of Christ. One Hagoth, described in the Book of Mormon as "an exceeding curious man," "went forth and built a large ship on the borders of the land Bountiful, by the land Desolation, and launched it forth in the west sea; by the narrow neck which led into the land northward. And behold, there were many of the Nephites who did enter therein and did sail forth with much provisions, and also many women and children; and they took their course northward."^b Subsequently other ships were built and the first returned, and migration by this method of travel was kept up for some time. Finally two of the vessels conducting this migration by the way of the west sea, were lost; and the Nephites supposed them to have been wrecked in the depths of the sea.¹ So marked a circumstance as this, I repeat, occurring as it did among a people that can not be considered as a sea-faring people, would be apt to live in the traditions of their descendants. Such a tradition I believe can be referred to. Bancroft speaking of a war of conquest waged by the Miztec and Zapotec kings against a people inhabiting the southern shores of Tehuantepec called the Huaves, says:

"The Huaves are said to have come from the south, from Nicaragua, or Peru, say some authors. The causes that led to their migration are unknown; but the story goes that after coasting northward, and attempting to disembark at several places, they finally effected a landing at Tehuantepec. Here they found the Mijes, the original possessors of the country; but these they drove out, or, as some say, mingled with them, and soon made themselves masters of the soil. * * * * * But the easy life they led in this beautiful and fertile region soon destroyed their ancient energy, and they subsequently fell an unresisting prey to the Zapotec kings."^j

A tradition which locates the landing of a similar maritime expedition still further north is related by Nadaillac. Speaking of the "Kitchen-Middens" or shell-heaps found here and there on the Pacific coast, and which our author takes as indicating the location of the former homes of numerous tribes, he says:

"When the Indians were questioned about them they generally answered that they are very old, and are the work of people unknown to them or to their fathers. As an exception to this rule, however, the Californians attribute a large shell heap formed of mussel shells and the bones of animals, on Point St. George, near San Francisco, to the Hohgates, the name they give to seven mythical strangers who arrived in the country from the sea, and who were the first to build and live in houses. The Hohgates killed deer, sea-lions, and seals; they collected the mussels which were very abundant on the neighboring rocks, and the refuse of their meals became piled up about their homes. One day when fishing, they saw a gigantic seal; they managed to drive a harpoon into it, but the wounded animal fled seaward, dragging the boat rapidly with it toward the fathomless abysses of the Charekwin. At the moment when the Hohgates were about to be engulfed in the depths, where those go who are to endure eternal cold, the rope broke, the seal disappeared, and the boat was flung up into the air. Since then the Hohgates, changed into brilliant stars, return no more to earth, where the shell heaps remain as witness of their former residence."^k

^b Alma lxiii: 5, 6.

¹ Alma lxiii: 8.

^j Native Races, Vol. V, pp. 529, 530.

^k Pre-Historic America, pp. 64, 65.

The word "Hohgates," I believe is but a variation of the word "Hagoth," the name of the man who started these maritime expeditions, and it would be all together in keeping with Nephite customs¹ for those who sailed away in his vessels to be called "Hagothites" or "Hohgates." The vessel of this tradition may be one of those lost to the Nephites, which finally found its way to the Californian coast where its occupants landed with their ideas of Nephite civilization, and lived as described in the tradition. One is tempted to smile at the childish ending of the tradition; but under it may not one see that it is but the legendary account of the fact that the vessel sailed away from the California shores and was lost, or, at least, was heard of no more by the natives of those shores.

III.

NATIVE AMERICAN RACE UNITY.

The subject of American antiquities should not be closed without a brief reference at least to the unity of the American race. Barring such migrations of other races to America as may have taken place since the fall of the Nephites at Cumorah, at the close of the fourth century, A. D., and such as to a limited extent may have been going on in the extreme north via Behring Strait at an earlier date, the Book of Mormon requires substantial unity of race in the later native American peoples. That is to say, they ought to be of Israelitish descent, a mixture of the tribes of Ephraim, Manasseh and Judah—but chiefly, if not all, of Hebrew descent.

On this subject as upon all others pertaining to American antiquities and peoples writers are divided, yet it is not difficult to marshal in support of race unity for native Americans the very highest authority; and what is of most importance is the facts are beyond question behind their theory. Citing the facts on which certain authors rely to establish the unity of the American race Bancroft says:

"It was obvious to the Europeans when they first beheld the natives of America, that these were unlike the intellectual white-skinned race of Europe, the barbarous blacks of Africa, or any nation or people which they had hitherto encountered, yet were strikingly like each other. Into whatsoever part of the newly discovered lands they penetrated, they found a people seemingly one in color, physiognomy, customs, and in mental and social traits. Their vestiges of antiquity and their languages presented a coincidence which was generally observed by early travelers. Hence physical and psychological comparisons are advanced to prove ethnological resemblances among all the peoples of America. * * * * * Morton and his conferees, the originators of the American homogeneity theory, even go so far as to claim for the American man an origin as indigenous as that of the fauna and flora. They classify all the tribes of America, excepting only the Esquimaux who wandered over from Asia, as the American race, and divided it into the American family and the Toltecan family. Blumenbach classifies the Americans as a distinct species. The American Mongolidae of

¹ Those who followed Nephi were called Nephites; those who followed Laman, Lamanites; Zoram, Zoramites, the people of Jared, Jaredites; and so on throughout the Book of Mormon.

Dr. Latham are divided into Esquimaux and American Indians. Dr. Morton perceives the same characteristic lineaments in the face of the Fuegian and the Mexican, and in tribes inhabiting the Rocky mountains, the Mississippi valley, and Florida. The same osteological structure, swarthy color, straight hair, meagre beard, obliquely cornered eyes, prominent cheek bones, and thick lips, are common to them all. * * * * * Humboldt characterizes the nations of America as one race, by their straight glossy hair, thin beard, swarthy complexion and cranial formation."^m

Dr. Daniel G. Brinton, professor of American archaeology and linguistics in the University of Pennsylvania—than whom no higher authority upon the subject can be quoted—says:

“On the whole, the race is singularly uniform in its physical traits, and individuals taken from any part of the continent could easily be mistaken for inhabitants of numerous other parts. * * * * * The culture of the native Americans strongly attests the ethnic unity of the race. This applies equally to the ruins and relics of its vanished nations, as to the institutions of existing tribes. Nowhere do we find any trace of foreign influence or instruction, nowhere any arts or social systems to explain which we must evoke the aid of teachers from the eastern hemisphere. * * * * * American culture, wherever examined, presents a family likeness which the more careful observers of late years have taken pains to put in a strong light. This was accomplished for governmental institutions and domestic architecture by Lewis H. Morgan, for property rights and the laws of war by A. F. Bandelier, for the social condition of Mexico and Peru by Dr. Gustav Bruhl, and I may add for the myths and other expressions of the religious sentiment by myself. * * * * * The psychic identity of the Americans is well illustrated in their languages. There are indeed indefinite discrepancies in their lexicography and in their surface morphology; but in their logical sub-structure, in what Wilhelm von Humboldt called the ‘inner form,’ they are strikingly alike. The points in which this is especially apparent are in the development of pronominal forms, in the abundance of generic particles, in the overweening preference for concepts of action (verbs) rather than concepts of existence (nouns), and in the consequent subordination of the latter to the former in the proposition.”ⁿ

Following the same general line of thought Nadaillac says:

“The Indians, who were successively conquered by foreign invaders, spoke hundreds of different dialects. * * * * * Most of these, however, are mere derivatives from a single mother tongue like the Aymara and the Guarani. We quote these figures for what they are worth. Philology has no precise definition of what constitutes a language, and any one can add to or deduct from the numbers given according to the point of view from which he considers the matter. As an illustration of this, it may be mentioned that some philologists estimate the languages of North America at no less than thirteen hundred, whilst Squier would reduce those of both continents to four hundred. These dialects present a complete disparity in their vocabulary side by side with great similarity of structure. ‘In America,’ says Humboldt, ‘from the country of the Esquimaux to the banks of the Orinoco, and thence to the frozen shores of the Straits of Magellan, languages differing entirely in their derivation have, if we may use the expression, the same physiognomy. Striking analogies in grammatical construction have been recognized, not only in the more perfect languages, such as those of the Incas, the Aymara, the Guarani, and the Mexicans, but also in languages which are extremely crude. Dialects, the roots of which do not

^m Bancroft, Native Races, Vol. I, pp. 20, 21.

ⁿ The American Race, Daniel C. Brinton, pp. 41, 43, 44, 45, 55, 56.

resemble each other more than the roots of the Slavonian and Biscayan, show resemblances in structure similar to those which are found between the Sanscrit, the Persian, the Greek, and the Germanic languages."^o

The fact that the different dialects, or languages as some call them, "are mere derivatives from a single mother tongue," argues strongly, of course, for ultimate race unity.

The following summary of evidences on the substantial unity of race in American peoples is from Marcus Wilson, and will be found valuable:

"Nor indeed is there any proof that the semi-civilized inhabitants of Mexico, Yucatan, and Central America, were a race different from the more savage tribes by which they were surrounded; but, on the contrary, there is much evidence in favor of their common origin, and in proof that the present tribes, or at least many of them, are but the dismembered fragments of former nations. The present natives of Yucatan and Central America, after a remove of only three centuries from their more civilized ancestors, present no diversities, in their natural capacities, to distinguish them from the race of the common Indian. And if the Mexicans and the Peruvians could have arisen from the savage state, it is not impossible that the present rude tribes may have remained in it; or, if the latter were once more civilized than at present, as they have relapsed into barbarism, so others may have done. The anatomical structure of the skeletons found within the ancient mounds of the United States, does not differ more from that of the present Indians than tribes of the latter, admitted to be of the same race, differ from each other. In the physical appearance of all the American aborigines, embracing the semi-civilized Mexicans, the Peruvians, and the wandering savage tribes, there is a striking uniformity; nor can any distinction of races here be made. In their languages there is a general unity of structure, and a great similarity in grammatical forms, which prove their common origin; while the great diversity in the words of the different languages, shows the great antiquity of the period of peopling America. In the generally uniform character of their religious opinions and rites, we discover original unity and an identity of origin; while the diversities here found, likewise indicate the very early period of the separation and dispersion of tribes. Throughout most of the American tribes have been found traces of the pictorial delineations, and hieroglyphical symbols, by which the Mexicans and the Peruvians communicated ideas, and preserved the memory of events. The mythological traditions of the savage tribes, and the semi-civilized nations, have general features of resemblance—generally implying a migration from some other country—containing distinct allusions to a deluge—and attributing their knowledge of the arts to some fabulous teacher in remote ages. Throughout nearly the whole continent, the dead were buried in a sitting posture; the smoking of tobacco was a prevalent custom, and the calumet, or pipe of peace, was everywhere deemed sacred. And, in fine, the numerous and striking analogies between the barbarous and the cultivated tribes, are sufficient to justify the belief in their primitive relationship and common origin. * * * * * With regard to the opinion entertained by some, that colonies from different European nations, and at different times, have been established here,^p we remark, that, if so, no distinctive traces

^o Pre-Historic America, pp. 5, 6.

^p The remark against the probability of colonies from different European nations at different times having established colonies in America may raise the question for a moment, "Is not such a contention against the Book of Mormon theory of the origin of American peoples, since it accounts for the peopling of America by the migration of colonies from the eastern hemisphere?" The seeming difficulty is over-

of them have ever been discovered; and there is a uniformity in the physical appearance of all the American tribes, which forbids the supposition of a mingling of different races."⁹

IV.

DID THE BOOK OF MORMON ANTEDATE WORKS IN ENGLISH ON AMERICAN ANTIQUITIES ACCESSIBLE TO JOSEPH SMITH AND HIS ASSOCIATES.

In the presence of so many resemblances between American traditions and Book of Mormon historical incidents and Nephite customs, I can understand how the question naturally arises whether it is the Book of Mormon ancient historical incidents and the customs of its peoples whence the traditions came, or is it from the native American traditions that the historical incidents and customs of the Book of Mormon came. That is to say, was it possible for Joseph Smith or those associated with him in bringing forth the Book of Mormon to have possessed such a knowledge of American antiquities and traditions that they could make their book's alleged historical incidents, and the customs of its peoples conform to the antiquities and traditions of the native Americans? The question may appear foolish to those acquainted with the character and environment of the Prophet; but to those not acquainted with him or his environment the question may be of some force, and for that reason it is considered here.

In the first place, then, it must be remembered how great the task would be to become sufficiently acquainted with American antiquities and traditions to make the Book of Mormon story and the alleged customs of its peoples blend with the antiquities and traditions of the American natives. In the second place the youthfulness of the Prophet must be taken into account—he was but twenty-four years of age when the Book of Mormon was published, and it is the consensus of opinion on the part of all those competent to speak upon the subject, that he was not a student of books. But what is most important of all, and what settles the question on this point—whether Joseph Smith, Solomon Spaulding, or Sidney Rigdon be regarded as the author—is the fact that the means through which to obtain the necessary knowledge of American antiquities, the body of literature in English now at one's command on the subject, was not then, 1820-1830, in existence. The Spanish and native American writers previous to 1830 may be dismissed from consideration at once, since their works could not be available to Joseph Smith and his associates because written in a language un-

come at once when it is remembered that the several colonies of the Book of Mormon migrations are all of one race. Lehi's colony was made up of two families and the man Zoram, servant of Laban. Lehi it is well known, was an Israelite of the tribe of Manasseh; Ishmael, the head of the other family, was an Israelite of the tribe of Ephraim. Zoram was an Israelite, but his tribe is unknown. Mulek's colony were undoubtedly Jews. So that from the re-peopling of America after the destruction of the Jaredites early in the sixth century B. C.—so far as Book of Mormon migrations are concerned—the colonies were all of one race. And we have also seen (1903-4 Manual, pp. 86-88), that even the Jaredites were an earlier branch of the same race.

⁹ History of the United States (Marcus Wilson) Book I chapter iii.

known to them, and such fragmentary translations of them as existed were so rare as to be inaccessible to men of western New York and Ohio. About the only work to which Joseph Smith could possibly have had access before the publication of the Book of Mormon would have been:

First, the publications of the "American Antiquarian Society, Translations and Collections," published in the "Archaeologia Americana," Worcester, Massachusetts, 1820; but this information was so fragmentary in character that it could not possibly have supplied the historical incidents of the Book of Mormon, or the customs of its peoples.

Second, the little work of Ethar. Smith published in Vermont—second edition 1825—in which the author holds the native American Indian tribes to be descendants of the ten lost tribes of Israel. In fact his work bears the title, "View of the Hebrews; or the Tribes of Israel in America."

Third, "American Antiquities and Discoveries in the West," by Josiah Priest, published in Albany, New York. I have been unable to ascertain the date when the first edition was issued. The one to which I refer in these pages is the fifth edition, published in 1838; and hence I think it likely that the first edition may have been published previous to 1830.

Fourth, "The History of the American Indians," by James Adair, published in England, 1775. Mr. Adair confines the scope of his work to the North American Indians.

5th. The translation of some parts of Humboldt's works on New Spain published first in America and England between the years 1806 and 1809, and later Black's enlarged translation of them in New York, 1811.

These are the only works so far as I can ascertain that could at all be accessible to Joseph Smith or any of his associates; and there is no evidence that the Prophet or his associates ever saw any one of them. Moreover, notwithstanding some of these writers advance the theory that the native Americans are descendants of the ten lost tribes of Israel, and their books contain fragmentary and disconnected information concerning American antiquities—no one acquainted with these works could possibly regard them as being the source whence Book of Mormon incidents or customs of Book of Mormon peoples were drawn, a fact which will be more apparent after we have considered—as we shall later consider—the originality of the Book of Mormon. Since, therefore, from the very nature of all the circumstances surrounding the coming forth of the Book of Mormon neither Joseph Smith nor his associates could possibly have become acquainted with the location of the chief centres of ancient American civilizations; nor with native American traditions and customs, it must be evident that Book of Mormon historical incidents and the customs of Book of Mormon peoples were not derived from works on American antiquities and traditions.

V.

THE VALUE OF THE EVIDENCE SUPPLIED BY AMERICAN ANTIQUITIES.

The evidence I have to offer from American antiquities is now before the reader. Not all the evidence that could be massed upon the subject, but all that my space in this work will permit me to present. I do not claim that the evidence is either as full or perfect as one could wish it to be, nor that it is free from what some will regard as serious difficulties; but this much I feel can be insisted upon: the evidence establishes the fact of the existence of ancient civilizations in America; that the said civilizations are successive; that their monuments overlay each other, and are confused by a subsequent period of barbarism; that the monuments of the chief centres of American civilizations are found where the Book of Mormon requires them to be located; that the traditions of the native Americans concerning ancient Bible facts, such as relate to the flood, the Tower of Babel, and the dispersion of mankind, etc., sustain the likelihood of the forefathers of our American aborigines, in very ancient times, being cognizant of such facts either by personal contact with them, or by having a knowledge of them through the Hebrew scriptures, or perhaps through both means. All of which is in harmony with what the Book of Mormon makes known concerning the Jaredite and Nephite peoples; for the forefathers of the former people were in personal contact with the building of Babel, the confusion of languages and the dispersion of mankind; while the latter had knowledge of these and many other ancient historical facts through the Hebrew scriptures. The evidences presented also disclose the fact that the native American traditions preserve the leading historical events of the Book of Mormon. That is, the facts of the Jaredite and Nephite migrations; of the intercontinental movements of Book of Mormon peoples; of the advent and character of Messiah, and his ministrations among the people; of the signs of his birth and of his death; of the fact of the Hebrew origin and unity of the race. All these facts so strong in support of the claims of the Book of Mormon—whatever else of confusion may exist in American antiquities—I feel sure can not be moved. It should be remembered in this connection that it is not insisted upon in these pages that the evidences which American antiquities afford are absolute proofs of the claims of the Book of Mormon. I go no further than to say there is a tendency of indirect external proof in them; and when this tendency of proof is united with the positive, direct external testimony which God has provided in those Witnesses that he himself has ordained to establish the truth of the Book of Mormon, this tendency of proof becomes very strong, and is worthy of most serious attention on the part of those who would investigate the claims of this American volume of scripture, the Book of Mormon.