

BOOK OF MORMON LECTURES

Being a Series of Nine Sermons Delivered in the Saints' Church, Independence, Missouri, on the Evenings of February 13-21, 1894. Corrected and Revised for this Edition ❁ ❁

BY ELDER HENRY A. STEBBINS

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PREFACE.

THIS book is a revised and enlarged copy of the Book of Mormon Lectures that were delivered by the author in the Saints' chapel, Independence, Missouri, on nine successive evenings during February, 1894. They were given by the joint invitation of the Religio-Literary Society and the Sunday-school of that branch of the church. Sister Belle Robinson (now James) reported them in shorthand and their publication was immediately begun in *Zion's Ensign*. Also an edition of about one thousand copies in paper covers was issued that summer. The books were sold at the cost of publication. The work was well received, apparently filling a place in the advocacy of our cause which no other book did, owing, perhaps, to the narrative method of treating the subject and the taking the various colonies in their order, also therewith giving proper proofs from many antiquarians, historians, and scientists, in connection with the synopsis of the story of the peoples that came to America in ancient times.

But those books were all sold several years ago, and many demands for copies have continued to come in since then. As the only wish of the author was to get the work before the people, therefore it was given into the hands of the Board of Publication, to be published without profit to him, and the result is now before you.

Since doing this the author has revised and corrected the original, and also added much more to the book from the great store of antiquarian and historical material that has been piling up during the past sixty years, especially the past thirty years, in favor of the book that has been advocated for more than seventy years as a book of divine truth. No library in the church contains all the books that have been quoted from, but by gathering from

various sources such as were not in my own collection, I have been able to give verbatim copies from all excepting Lord Kingsborough's works and a few minor items used herein. With the extracts are given the volumes, chapters, and verses quoted from. To Elder S. F. Walker's publication in *Autumn Leaves* in 1889 we are indebted for the things quoted from Kingsborough.

In conclusion the author mentions his admiration for the wonderful manner in which mountains of evidence have been accumulated in favor of the latter-day work. Truly God has been moving upon the hearts of men to travel far and to undergo hard toil in behalf of a work they knew not of, but, nevertheless, have labored for as well as if they knew what they were doing. Since 1840, in particular, have scientists and explorers been toiling to bring forth mighty evidences in favor of both the Bible and the Book of Mormon, one set in the Old Continents and another in the New World, and when some return from their quest others go out in their places and take up the work for new developments or discoveries. While we admire the courage and genius of men we give thanks unto God for the moving of his Spirit to set the wheels in motion and to fire the hearts of those who are working to his praise and towards the redemption of the nations of the earth from darkness and sin, that they may become blessed and happy under the rulership of the divine King when he comes to reign.

HENRY A. STEBBINS.

LAMONI, Iowa, December 14, 1901.

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Book of Mormon Lectures.

FIRST LECTURE.

AS AN introduction I state that the Sunday school and Religio society of Independence have decided in favor of a course of lectures being given upon the evidences in defense of the Book of Mormon as an inspired book, a book containing divine truth; and, having chosen their speaker, this lecture is the beginning of the series. I will say in advance that I feel my inability to do the subject justice; yet, when my mind dwells upon the weighty facts and conclusive proofs that have come to light since 1829, the year when that book was copyrighted, my reluctance grows less about attempting to fill your requirements and to occupy as you have so kindly called me to do. But your prayers are necessary, to the intent that the Lord will instruct and aid me to present the truth in a clear and convincing manner.

My heart bids me to say first that I am fully convinced that our message to the world is not a deception upon us nor a fraud upon others. For not only are the principles of the gospel of Christ great and eternal truths, which we preach, but the book under discussion, as the history of ancient American peoples, is also true and fully substantiated, not only by Bible prophecies, but also by abundant discoveries of science, by a wonderful array of archæological ruins and antiquarian remains, by many historical facts developed since its publication, by the traditional history of tribes and nations, and, finally, by the internal evidences found in the book itself, they being historical,

geographical, and doctrinal in their character, and strong in proof.

In considering this important subject I shall not start with page one of the Book of Mormon, but shall begin with the Jaredite history, with the record of the oldest colony that came to America in ancient times. For the Jaredite people came from Asia soon after the great Deluge; that is, they emigrated from Babel immediately after the confusion of languages, which chronology says occurred about one hundred years after the landing of Noah from the ark.

The Jaredite history is found near the close of the Book of Mormon for the reason that Moroni, the last writer of Nephite history, translated it from the plates of Ether and wrote an abbreviation of it upon his own plates, in connection with the Nephite story. For this cause the story of Jared and his colony comes to us near the end instead of at the beginning of the book.

When Moroni read the history of the Jaredites he saw so much of interest in it that he thought best to engrave an abridgment of it upon his plates, and these he secreted for the purpose of their engraven history coming to light in the generation in which we live.

The Jaredites left Asia and came to America about sixteen hundred years before the Nephite colony came out from Jerusalem. In giving a sketch of that people it is necessary to consider the great purpose of God in regard to the peopling of the earth after the confusion of languages. I hope to be able to bring upon this point sufficient evidence to prove to you that there was such a movement as that spoken of in the Book of Mormon, and that this record is a true record, the account of a real people, an actual colony, which came to this continent as herein represented and established a superior civilization, one that lasted through many centuries. And we do not stand alone in our belief upon this point; for scientific men who have

made the subject a life-long study have declared that a civilization existed upon the American Continent coeval with that found in Egypt, and some of them believe it to have been older than Egypt, or Nineveh, or Babylon.

It may be well to give a little history of affairs at the starting point of the human race, after the Noachian Deluge. According to accepted chronology, the Deluge occurred 2348 B. C. About one hundred years after this, or 2247 B. C., a majority of the descendants of the voyagers in the ark rebelled against the will of God. His purpose was that they should go abroad and settle in all parts of the earth. We read the history of their doings, and what the consequences were, as follows:

“And the whole earth was of the same language, and of the same speech. And it came to pass, that many journeyed from the east, and as they journeyed from the east, they found a plain in the land of Shinar, and dwelt there in the plain of Shinar. And they said one to another, Come, go to, let us make brick, and burn them thoroughly. And they had brick for stone, and they had slime for mortar. And they said, Come, go to, let us build us a city, and a tower whose top will be high, nigh unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the Lord came down, beholding the city and the tower which the children of men were building.”—Gen. 11: 1-4, Inspired Version.

Josephus the historian also gives a very plain account of the event and its cause. We learn that when the Lord saw this centralization of power in rebellion he overthrew their work, and also defeated their purpose of concentration by giving the people such a great variety of languages in place of the original “one speech” that they could no longer do business together, nor carry on the scheme of building a city and a tower.

This unexpected confusion also had the effect of causing those who could understand each other to collect by themselves into bands or parties; and so they formed themselves into colonies and migrated into different regions of the earth, necessity sending them out. Thus came about the peopling of the Eastern Continent, according to the Bible account. We also read further:

“And the Lord said, Behold, the people are the same, and they all have the same language; and this tower they begin to build, and now, nothing will be restrained from them, which they have imagined, except I, the Lord, confound their language, that they may not understand one another’s speech. So I, the Lord, will scatter them abroad from thence, upon all the face of the land, and unto every quarter of the earth.”—Gen. 11: 5, Inspired Version.

Thus we read the history of the people of that time, and of the division of the earth among the inhabitants thereof. Again we read as follows:

“These were the sons of Ham, after their families, after the same tongue, in their countries, and in their nations. . . . These were the sons of Shem, after their families, after their tongues, in their lands, after their nations. These were the families of the sons of Noah, after their generations, in their nations; and by these were the nations divided on the earth, after the flood.”—Gen. 10: 11, 19, 20, Inspired Version.

“And the beginning of his [Nimrod’s] kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah, and Resen between Nineveh and Calah; the same was a great city.”—Gen. 10: 6, 7, Inspired Version.

According to history, Babylon, as a nation, was organized or founded by Nimrod, 2245 B. C.; Nineveh and the Assyrian empire by Asshur, 2218 B. C., and Memphis in

Egypt was builded by Mizraim, 2118 B. C. The sons of Japheth, Gomer, Magog, Madia, Javan, Tubal, Meshech, and Tiras, went up and peopled southern, eastern, and central Europe. Thus they spread abroad and established nations on what we call the Eastern Continent, and Europe, Asia, and Africa were peopled by the posterity of those who came out of the ark.

But we understand that all the earth was to be dwelt in by these descendants of the voyagers in the ark, and we find in writings of Paul an attestation of Genesis as follows:

“And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.”—Acts 17:26.

Now the words of Josephus, the Jewish historian, come in place here. He says that after the Deluge the people were dispersed abroad on account of their languages, and that they went out by colonies everywhere, each colony taking possession of the lands it lighted upon and unto which God led it. There were some also who passed over the sea in ships. He says that they went to Greece, but by his own evidence of the peopling of the earth there is no doubt that some went much further. (Antiquities of the Jews, book 1, chapter 5.)

Now, while he really points out the same facts of peopling that Moses and Paul do, yet he plainly states that some went across the sea in ships, and that they colonized those lands whereunto God led them. Therefore we are confident that Josephus, as well as Moses and Paul, had correct ideas of God's purpose, a purpose that was and is superior to the thought that he only superintended the peopling of the Eastern Continent after the Deluge. It would be unreasonable to suppose that America, the most fertile part of the globe, was intended to remain without inhabitants, particularly when we consider the foregoing

declarations that God proposed to have *all* the earth dwelt upon after the dispersion from Babel. Therefore we believe that he led the people to all the continents and islands of the earth, according to his own wise design. The Book of Mormon declares that America is the choice land of the whole earth. And nearly all nations do now confess that no other country is so rich in all the chief products of the earth as America is.

We come now to some of the evidences concerning this land having been settled from the Tower of Babel. M. Charnay, a leading French author, historian, and traveler, visited Mexico and Central America first in 1857, and after that in 1880.

Mr. Allen Thorndike Rice wrote the introduction to M. Charnay's "Ancient Cities of the New World," and Mr. Rice says:

"In support of a derivation from Noah, we are constantly referred to the tradition of a foreign origin and the native flood-myths. . . . As a sequel to the flood-myths we come upon traditions of the building of a tower of refuge, and this has led some writers to identify the Americans with certain of the builders of Babel, who were scattered over the earth after the confusion of tongues."—Introduction, pp. 15, 16.

Professor J. D. Baldwin says:

"Some investigators, who have given much study to the antiquities, traditions, old books, and probable geological history of Mexico and Central America, believe that the first civilization the world ever saw appeared in this part of Ancient America, or was immediately connected with it. They held that the human race first rose to civilized life in America, which is, geologically, the oldest of the continents."—Ancient America, pp. 159, 160.

Now, I call your attention to Professor Baldwin's words, "this part" of Ancient America, as the region where the

first civilization that the world ever saw, or coeval with it, is believed to have existed, that is in the portions now known as Mexico and Central America. For the location of those regions is so well described in the Book of Mormon that we can not doubt that in them the Jaredite nation had its beginning. Scientific investigations made since that book was published clearly show that the oldest ruins and foundations in America are in the countries that we call Yucatan, Guatemala, and Mexico. This is the statement of Professor Baldwin as to the belief of explorers and antiquarians.

I wish now to bring evidence upon the point that the ancients of America received a direct understanding of the Deluge from their forefathers. Hon. Hubert H. Bancroft, who wrote five volumes of an exhaustive work upon the subject of the native races of America, gives the following:

“‘Noah’s ark,’ says Ulloa, ‘gave rise to a number of such constructions; and the experience gained during the patriarch’s aimless voyage emboldened his descendants to seek strange lands in the same manner. Driven to America and the neighboring islands by winds and currents, . . . they remained and peopled the land.’” . . .

“Sigüenza . . . conjectured that . . . [they] left Egypt for America shortly after the confusion of tongues. . . . Clavigero considers it proven by the native flood-myths and traditions of foreign origin that the Americans are descendants of Noah. He quotes the [Toltec] tradition of Votan, who is declared to have been closely connected with the Babel builders. . . .

“According to the common version of the Mexican flood-myths, Coxcox and his wife Xochiquetzal were the only human beings who escaped from the great Deluge which covered the face of the earth. . . . When the waters went down, the ark in which they had saved themselves—the hollow trunk of a bald cypress—rested upon the Peak of

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“According to the common version of the Mexican flood-myths, Coxcox and his wife Xochiquetzal were the only human beings who escaped from the great Deluge which covered the face of the earth. . . . When the waters went down, the ark in which they had saved themselves—the hollow trunk of a bald cypress—rested upon the Peak of

Culhuacan; and . . . the dumb children that were born to the rescued pair were taught many languages by a dove. . . .

“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 somewhat startling announcement is made by Lord Kingsborough, and he shows that there can be no reasonable doubt on the subject in : n eminently characteristic manner.”—Native Races, vol. 5, pp. 10–16.

In proof of his statement Lord Kingsborough mentions the fact that Balboa recorded in his history the Peruvian legend that Manco Capac, the founder of their empire, said to his princes while they were traveling, that the rainbow that they saw was a sign “that the earth will not be again destroyed by water.” Kingsborough says that this is proof “that the Peruvians were acquainted with the history of the rainbow as given in the ninth chapter of Genesis.” See Native Races, vol. 5, pp. 16, 17.

Bancroft writes further:

“Many of these flood-myths are supplemented with an account of an attempt to provide against a second deluge, by building a tower of refuge, resembling more or less closely the biblical legend of the Tower of Babel. Thus a Cholultec legend relates that . . . the anger of the gods was aroused, and they slew many of the builders, so the work was stopped. . . . These myths have led many writers to believe that the Americans had a knowledge of the Tower of Babel, while some think that they are the direct descendants of certain of the builders of that tower, who, after the confusion of tongues, wandered over the earth until they reached America. . . . The tradition of the Toltecs regarding their travels before they reached Huehue Tlapallan has been the theme of much speculation, especially as connected with their descent from the Babel builders. . . . It

is found in the histories of the Toltecs that . . . man and all the earth were destroyed by great showers and by lightnings from heaven, so that nothing remained, and the most lofty mountains were . . . submerged to the depth of . . . fifteen cubits; and here they add other fables of how men came to multiply again from the few who escaped the destruction in a . . . closed chest; and how, after multiplying, the men built . . . a very high tower, in which to take refuge when the world should be a second time destroyed. After this their tongue became confused, and, not understanding each other, they went to different parts of the world. The Toltecs, seven in number, with their wives, who understood each other's speech, after crossing great lands and seas, and undergoing many hardships, finally arrived in America, which they found to be a good land."—Native Races, vol. 5, pp. 17-21.

The views of Albert Gallatin, one of the most able investigators upon the antiquities of Ancient America, are as follows:

"I can not see any 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."—Transactions of the American Ethnological Society, vol. 1, page 179, as quoted by H. H. Bancroft, in Native Races, vol. 5, p. 32.

Also the conclusions of the celebrated Josiah Priest on the subject of the Asiatic origin of the American Indians, and about their tradition of the Deluge, the confusion of languages, etc., are in agreement with other writers. He says that the authors of the great works found in America

seem to have retained the ideas received from their fathers at the time of the building of Babel better than did many of the nations of Europe. Upon this he writes as follows:

“This is consented to on all hands, and even contended for by the historian Humboldt. In order to show the reader the propriety of believing that a colony, very soon after the confusion of the language of mankind, found their way to what is now called America, we give the tradition of the Azteca nation, who once inhabited Aztalan. . . . The tradition commences with an account of the Deluge, as they had preserved it in books made of the buffalo and deer skin, on which account there is more certainty than if it had been preserved by mere oral tradition, handed down from father to son. They begin by painting, or as we would say, by telling us that Noah, whom they called Tezpi, saved himself, with his wife, whom they call Xochiquetzal, on a raft or canoe. . . . The raft or canoe rested on or at the foot of a mountain, which they call Colhuacan. . . . The men born after this Deluge were born dumb. . . . A dove from the top of a tree distributes languages to them in the form of an olive leaf. . . . They say, that on this *raft*, besides Tezpi and his wife, were several *children*, and animals, with grain, the preservation of which was of importance to mankind.”
—Priest’s American Antiquities (fifth edition, 1835), pp. 204, 205.

Mr. Priest continues upon the same point as follows:

“When the Great Spirit . . . ordered the waters to withdraw, Tezpi sent out from his raft a vulture, which never returned, on account of the great quantities of dead carcasses which it found to feed upon. Is not this the raven of Noah, which did not return when it was sent out the second time, for the very reason here assigned by the Mexicans? Tezpi sent other birds, one of which was the humming-bird; this bird alone returned, holding in its beak a branch covered with leaves. Is not this the dove?

Tezpi, seeing that fresh verdure now clothed the earth, quitted his raft near the mountain of Colhuacan."—Ibid., pp. 205, 206.

And here in this copy of Mr. Priest's work, one of the few volumes to be found of this celebrated book, is seen a picture that Baron Humboldt found painted upon the skins of animals. It illustrates the waters, the ark, the tree, the dove, and the people receiving the languages from the dove.

Now these evidences are very great. But notice that the people found upon this continent were not descendants of the Jaredites (lest this thought should come into the minds of some), yet we will see later that the Nephites had the history of the Jaredites and of their origin and journey to this continent.

The Book of Mormon informs us that the Jaredite engravings were first translated by Mosiah, the second Mosiah, one of the Nephite rulers who lived and reigned about four hundred fifty years after the Nephites emigrated from Jerusalem, and they understood that the record of Jared was translated by the direct gift and power of God.

An abridgment, or synopsis translation, was made by Moroni some five hundred fifty years later, or about four hundred years after Christ's birth. This synopsis of Jaredite history we have as the Book of Ether, on pages 500 to 533 of the Book of Mormon. That people came out from Babel to America and their record tells of the Deluge, of the confusion of languages, and of the scattering abroad over the earth. While from the Jewish scriptures and from the records they brought with them to America the Nephites knew of the flood, and perhaps they knew considerable about the dispersion, they could not thus have known about the travels and succeeding history of those who came from Babel to America and here established a

kingdom. This account must have come from the Jaredites themselves, because it is a detailed statement of their journey across land and sea to this country; how they were guided and instructed by the Lord, as we will find by further investigation.

Here I will mention a remarkable coincidence that I have never seen nor heard presented by any one, and I consider it to be a very valuable proof of the book. We read as follows in the Book of Mormon:

“Jared came forth with his brother and their families, with some others and their families, from the great tower, at the time the Lord confounded the language of the people. . . . And . . . 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; and Jared and his brother were not confounded. Then Jared said unto his brother, Cry again unto the Lord, and it may be that he will turn away his anger from them who are our friends, that he confound not their language. And it came to pass that the brother of Jared did cry unto the Lord, and the Lord had compassion upon their friends, and their families also, and they were not confounded.”—Book of Mormon, small edition, Ether 1: 1.

Thus the account given in this book teaches us that they prayed unto the Lord that they might be permitted to understand each other's speech so that they could journey together. For, if they understood each other, they would be able to carry on the business in which they were associated, namely in their emigration and their labors, and in settling and improving the new country. Now we take up, in proof of this history of the Jaredites, the following language from Josiah Priest's work:

“They say the tongues which the dove gave to mankind, were infinitely varied; which, when received, they immediately dispersed. But among them were fifteen heads or

chiefs of families, which were permitted to speak the same language, and these were the Taltecs, the Aculhucans, and Aztecs, nations who embodied themselves together, and traveled, they knew not where, but at length arrived in the country of Aztalan, or lake country in America." —American Antiquities, p. 206.

And the Toltecs, who had a like tradition, say that their fathers were seven in number, who, with their wives, understood each other's speech, and then, after crossing great lands and seas, and undergoing many hardships, finally arrived in America.

The foregoing is a weighty evidence in favor of the book, and it is quoted from Priest by Bancroft the historian. It is stated as being a fact, and you will notice this marvelous agreement with the Book of Mormon. Bancroft's works were published in 1875. Priest was first published in 1833, having been copyrighted on the 21st of March, 1833, which was nearly four years after the Book of Mormon was copyrighted. And upon this point I call your attention to the fact that Priest's work (there is a copy here which may be examined by any one) was not entered in the office of the clerk of the Central District of New York until the 21st day of March, 1833, while the Book of Mormon was copyrighted on the 11th day of June, 1829. Now there is a difference of nearly four years in favor of the Book of Mormon, yet some of our opponents have said, as I heard Mr. Clark Braden say in a public lecture concerning Mr. Priest's work, that it was published in 1824.

Until 1891 I had never seen a complete copy of that rare work, one that included the title-page, copyright, and preface. In October of that year I was passing along Twelfth Street, Kansas City, and seeing a second-hand book-store, I entered it, and one of the first books that I saw standing on the shelves was Priest's "American Antiquities." Here you can see the copyright, with the seal of the clerk of the

Central District of New York attached certifying to the book, and as to the character of its contents. Here is the date when it was entered for a copyright, namely, March 21, 1833. It is a complete refutation of what Mr. Braden said, namely, that it was published nine years before that time.

And when we consider the Aztec tradition that fifteen heads of families were *permitted* to speak the same language, it is a remarkable thing. To me it is an evidence that there was a divine purpose in it, namely, to establish the truth. It is a great testimony as to the divine origin of the Book of Mormon. It matters not whether the Jaredites spoke the original language of the earth as it was before the confusion, the idea expressed in the book is that they prayed unto God that he would not confound their language, but that they might be permitted to understand each other.

We notice that the tradition of the Aztecs relates that fifteen heads of families were permitted to speak a common language. This word *permitted* conveys the idea that some one higher or greater than themselves gave them permission, and this is in harmony with the Book of Mormon statement which I have quoted. It is a remarkable coincidence, and a proof for the book that I do not think can be gainsaid.

If any in this congregation think this book is a fraud, solely the work of man, will they please to consider the improbability of the alleged authors of it having knowledge of this wonderful coincidence when the book was written. In 1827 to 1829 western New York and northern Ohio were thinly settled, and there were neither railways, telegraphs, city libraries, nor even private accumulations of books, there being so few publications of any kind in those days that people in our time can not realize that even the wealthy then had few books, and that poor fami-

lies, and people in general, had only the Bible and two or three well-worn volumes. These facts, and the then limited communication between people, made it a real impossibility for Joseph Smith and his companions to have known of such evidences as we have referred to, even if they were then published.

If it is said that Baron Humboldt had previously issued his travels; yet think of the situation even then. History says that he landed in South America in 1799, went to Mexico in 1802, to Cuba in 1804, and returned to Europe in 1805. Also that the publication of his numerous volumes was begun in the French language in 1809 and not finished till 1825. We also learn that their publication in English was not begun until in 1845, when the celebrated publisher Bohn undertook the task. After 1830 they were published in German, Humboldt's native language, so I have read. But in whatever language issued their cost has been so great that sets of them even now can only be found in large public libraries or in the homes of the very wealthy.*

*At publication of this edition.

Some years after giving these lectures I learned that a brief synopsis of Humboldt's works was translated into English and published in London by a lady named Helen Maria Williams, and in seeking among encyclopedias and antiquarian books for proofs I found mention of it on page 253 of Priest's work, 1835 edition, which mention I had not seen before, not having read the book beyond the deluge traditions. But no date was given of its issue, and all search for it proved unavailing. And among all the authors only one or two even mentioned her work. At most it only proved that it was published by or before 1835 (or 1833), while the Book of Mormon was copyrighted in 1829. However, in 1898 Elder Heman C. Smith found a copy of her work in England and brought it to Lamoni, for the Church Library. The date of its publication is not given on its title-page; but on page 33 is given date of 1813 in Paris, which probably means something relating to its issuing in French, for the English issue was from London, whatever may have been the year. After a personal search of twenty-five years in city book-stores for antique works, this is the first copy I have seen. Other elders in the church have likewise searched, but have given no account of this work, which shows how very little it could have been known in America during these seventy years. There is no probability that it was known to Joseph Smith, or to other supposed authors of the Book of Mormon.

And how about any one by mere chance writing in a made-up work that a people came over here from Babel, and that by special permission they all spoke the same language from the time of their starting on the journey? And that without even the most remote probability that discovery would be made of traditions among two nations that certain families (their ancestors) were permitted to come to America speaking one language and locating in the very lands that the Book of Mormon plainly describes. I am convinced that God himself has created this to be a witness for his work, that the honest may see it, and that scoffers may have no excuse.

But many people innocently suppose that numerous books were in existence before 1830, from which it would have been comparatively easy for something to have been written as a work of fiction, just as Mr. Clark Braden boldly and falsely stated about the work of Josiah Priest. Desiring to know for myself how this was, I have either examined the books themselves or the encyclopedia accounts of them and their authors, and the result is that of over twenty chief writers upon American antiquities only one book is proven to have been published in the English language prior to the copyrighting of the Book of Mormon, and that is the work of Captain Del Rio, which was published in London in 1822.*

This work is also mentioned by Josiah Priest in his "American Antiquities," 1835 edition, page 246. It seems to be an account in particular of the ruined city called Palenque, otherwise Otolum. In connection with this Mr. Priest quotes from what he calls the "Family Magazine," for 1833, number 34, page 266, the following:

"Public attention has been recently excited respecting the ruins of an ancient city found in Guatemala. It would

* Probably now two, with the work of Helen Maria Williams if hers was published before 1830.

seem that these ruins are now being explored, and much curious and valuable matter in a literary and historical point of view is anticipated. We deem the present a most auspicious moment, now that the public attention is turned to the subject, to spread its contents before our readers."

From this it appears that in 1833 an interest was just being awakened to these facts, that the learned and literary world was then beginning to know about them, not that they were generally known to the learned world before that, much less, therefore, were they known to a humble, poor, and an out of the way class on the American borders. I find no evidence that any other American writer mentioned Del Rio's work before Mr. Priest.

We examine other authors, historians, and writers of encyclopedias, and find no proof of any other book upon American antiquities being published in the English language until after the Book of Mormon was copyrighted, but several between 1830 and 1842.

Certainly the Spanish traveler, Palacios, was in Mexico and Central America in 1576, but his letters to the king of Spain were carried to Madrid, stored in the National Archives there and were not known to English or American readers until they were obtained by the Hon. E. G. Squier, translated into English by him, and published in 1860.

Captain Dupaix wrote a book in French while he was in Mexico early in this century, but revolution and civil war occurred in that land and his writings were placed in the Museum in Mexico. The result was that they were not published until 1834, and then only in French. That was five years after the Book of Mormon was copyrighted.

And so with other authors and their works, until it is proven how utterly impossible it was for any American to have obtained in 1829 such evidence as we have mentioned and will continue to give in favor of the Book of Mormon,

even had any one desired to deceive in this manner, with a work of this kind. For it is a book devoted entirely to moral and religious subjects and to the special dealings of Almighty God with races and nations. Its characteristics throughout are entirely opposite those commonly found in works of fiction. And it strongly denounces all deceit and lying, and every kind of folly. More than that, it teaches in the most solemn manner the great facts of the atonement of Christ and the purposed redemption of man, never departing from the earnest and serious manner that one would expect to find only in moral and religious works. It lifts up no man, but always exalts God the Creator and Christ the Redeemer; and, equally with the Bible, it presents the future reward of the just and the punishment of the unjust and the wicked.

The Book of Mormon claims that from the Tower of Babel the Lord led a people to this continent; that they traveled until they came to the great sea, and that they crossed the Pacific Ocean in barges, under the care and protection of God. Babel was about four hundred miles from the Persian Gulf, and from there they passed down the river Euphrates. The Book of Mormon (page 502) tells us of the starting as follows:

“And it came to pass that the brother of Jared did cry unto the Lord. . . . And it came to pass that the Lord did hear the brother of Jared, and had compassion upon him, and said unto him, Go to and gather together thy flocks, both male and female, of every kind; and also the seed of the earth of every kind, and thy families; and also Jared thy brother and his family; and also thy friends and their families, and the friends of Jared and their families. And when thou hast done this, thou shalt go at the head of them down into the valley, which is northward. And there will I meet thee, and will go before thee into a land which is choice above all the land of the earth.

And there will I bless thee and thy seed, and raise up unto me of thy seed, and of the seed of thy brother, and they who shall go with thee, a great nation. And there shall be none greater than the nation which I will raise up unto me of thy seed, upon all the face of the earth. And thus I will do unto thee because this long time ye have cried unto me. . . . And it came to pass that when they had come down into the valley of Nimrod, the Lord came down and talked with the brother of Jared; and he was in a cloud, and the brother of Jared saw him not. And it came to pass that the Lord commanded them that they should go forth into the wilderness, yea, into that quarter where there never had man been. And it came to pass that the Lord did go before them, and did talk with them as he stood in a cloud, and gave directions whither they should travel. And it did come 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, which was choice above all other lands which the Lord God had preserved for a righteous people; and he had sworn in his wrath unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should serve him, the true and only God, or they should be swept off when the fullness of his wrath should come upon them. . . . And now I proceed with my record; for behold it came to pass that the Lord did bring Jared and his brethren forth even to that great sea which divideth the lands. And as they came to the sea, they pitched their tents; and they called the name of the place Moriancumer; and they dwelt in tents; and dwelt in tents upon the sea-shore for the space of four years.”—Ether 1:2-5, small edition.

Now these many waters spoken of were evidently the Persian Gulf, the Arabian Sea, and the Indian Ocean. The travelers were several years upon their journey,—we do not know exactly how long,—and the book says that they stayed four years upon the land when they reached the great sea that divides the continents. This place I believe, from the account of it, to have been the Malayan Peninsula, or else the island of Borneo, for this reason: In an atlas that contains what is called Mercator's Projection, you will see illustrated the great ocean currents. Also you may read of Lieutenant Maury's theory of the trade winds, which he demonstrated and published in 1856 or 1857. If our map here had upon it an illustration of the great rivers of the sea (as they are called), you would find that east of Borneo one of these currents sets across north of the Equator, directly towards Central America. See also Johnson's Encyclopedia, volume 2, page 341. You will discover that it is between ten and eleven thousand miles across, or nearly one half way around the earth. There are the great ocean currents and there blow the trade winds; and the book itself tells us that the Lord caused great winds to blow upon these barges, and thus they were driven day and night across the sea, and the time occupied was three hundred forty-four days, for this journey of ten or eleven thousand miles. I believe that the hand of God was with that people, and I believe also that he made use of those means which were originally provided by his law, as also that he used his special providence in their being carried over the sea.

Of the fact that boats are still carried across the Pacific to America by natural causes alone, Mr. Bancroft says:

"There have been a great many instances of Japanese junks drifting upon the American coast, many of them after having floated helplessly about for many months. Mr. Brooks gives forty-one particular instances of such

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wrecks. . . . A drifting wreck would be carried towards the American coast at an average rate of ten miles a day by this current."—Native Races of the Pacific States, vol. 5, pp. 52, 53.

I will speak now upon the history given concerning the boats in which the Jaredites crossed the ocean. It is stated that, at the command of God, they built barges, eight in number, that they might pass over the sea. And there was a hole in the top and a hole in the bottom of each. They were commanded thus to make the hole in the top and the hole in the bottom, that at the top being for the letting in of air. And when the seas should dash over them, or become very tempestuous, they should close this lest they should be drowned. It has been discovered that the best way to build life-boats is to have a hole in the bottom, strange as it may seem, and thus are now built the safest boats of the United States Signal and Life Saving Service. They were on exhibition during the Columbian Exposition last year, in Chicago, and they may be seen at our naval stations at any time. There are holes in the bottom because they are made double-bottomed, and the space between is an air-tight and water-tight compartment. This makes them light and buoyant to rise above the water. There are holes right down through like a tube. The boats are always on top of the waters if it is possible to be there; and, when waves go over them, they rise quickly, and the water in them goes down through the tubular holes into the sea. This is a method by which they are cleared of water, and they come to the top because the water can pass out of them again so quickly.

And the barges of the Jaredites were roofed over tightly, being, as the book says, "tight like unto a dish." Evidently there was a hole in the cover, or top, that let in air, and this might be open the most of the time, when

they were passing peacefully over the sea; but when there was rain or storm this hole was closed. Nor, with our present knowledge, is it remarkable that such should have been the case. But how could men have imagined such a theory at the time (1827 to 1829) when the Book of Mormon was translated, or, if we go back to the days when Solomon Spalding lived (1812 to 1816), could he or any one else have imagined such an idea as that? Or could any writer of fiction in that day have thought of putting such a ridiculous statement in any book to be palmed off upon the world as the truth? Would any one have imagined such nonsense as that? Yet now the safest boats in the world are that kind.

There is a great deal said by our opponents in relation to the Book of Mormon being ungrammatical, and about the misconstruction of many sentences, such as the "more part of the people," or something of that kind. Yet the origin of the work is ascribed to Solomon Spalding, and he is said to have been an educated man, a graduate of Dartmouth College. If he were really an educated man it is absurd to think of his putting such crude statements in the book, or such historical matter as neither he nor any one else could have thought of writing at that time, like the story of the hole in the bottom of the boat to prevent the people from being drowned; or about the language of the people not being confused, and those who journeyed together to America being permitted to speak the same language. I repeat it, we can not believe that it was possible for any one to have written such absurd ideas as these. These things would have to be explained before we could accept the thought that the book may be a fraud.

I close this first lecture by inviting all who are interested in this subject and in God's work to continue to hear and consider the testimony and see what further evidence there may be; and I trust that you will remember me in prayer,

both to-night and hereafter, that there may be brought out that truth which is necessary to establish the divinity of God's word, wherever it is found.

SECOND LECTURE.

THE question is often asked, What is the object of the Book of Mormon, and what is its place in the world? What benefit is there in believing it to be a true book? What advantage is there in it?

We claim that the book is a history of the dealings of Almighty God with a people who formerly lived upon the American Continent. If any one should say, We do not care anything about it; we do not have any interest in any such history or story as that, then all I have to say is, that there are those who do care, and who desire to know concerning God's dealings with the human race in all parts of the earth and what was the history of the peoples whom science shows to have lived upon this continent in bygone ages.

Even historians who care nothing whatever about God, or anything as to his fatherhood over the nations and people of the earth, who care nothing about divine things, even they are interested in these matters. We take Le Plongeon and Charnay, and perhaps others, but in particular, these two Frenchmen. They have no reverence for divine things, yet their hearts seem to have been filled with zeal in relation to the history of the ancient Americans.

The Book of Mormon makes clear and plain many things that can not otherwise be understood, unless the hieroglyphics and inscriptions found in Honduras, Yucatan, Guatemala, Costa Rica, and Mexico, shall sometime be translated. The Book of Mormon makes clear and plain, so far as it relates, the history of the former inhabitants;

and learned men from France, from Germany, and from England, have come over to this country for the purpose of studying those remains and investigating those great and important matters.

I now take up and read some quotations from Désiré Charnay, the learned traveler, who first visited Central America and Mexico in 1857, and whose first book was published in 1860.

He made a second visit to those regions in 1880, and the book that I have here was published in 1884. It gives an excellent account of the ruins of the different cities discovered in Yucatan and those regions. It is called, "Ancient Cities of the New World." Of the ruins he writes thus:

"On looking at them, I seem to myself to be carried back a thousand years amidst that grand old race whose ruins I am here to study."—Ancient Cities, p. 103.

Again he says:

"Notwithstanding the assertion of most historians respecting the work of the Aborigines, it is difficult to account how with the tools they were acquainted with they could cut not only the hardest substances, but also build the numerous structures which are still seen in Mexico and Central America, together with the sculptures, bas-reliefs, statues, and inscriptions like those we reproduce. These monuments were innumerable, of all dimensions, and according to Leon y Gama, there was no town or settlement which did not possess on the stones of its walls, on the rocks of its mountains, the year of its foundation, its origin, and the history of its progress engraved in symbols and characters which could only be read by the Indians themselves. It is all the more inexplicable that they should have only used stone implements, that copper was abundant, and that they knew how to temper and make it nearly as hard as steel. The method employed by

stone sculptors, however, has in all probability been lost.”
—Page 69.

He writes further:

“A large room, which must have been the sanctuary, is entered by the only opening out of the gallery, while two pillars with square capitals supported a double corbel vault. Here the stairway was wider, and on each side, forming a balustrade, is a gigantic plumed serpent, whose head and protruding tongue run down the balustrade. All these columns, pillars, and wooden lintels, are covered with sculptures and bas-reliefs, the impressions of which kept us closely at work for several days.”—Page 341.

He made facsimile copies of those things to take to France. I have read the foregoing because I desire you to see what men have written about the hieroglyphics and inscriptions which no power of man has yet been able to decipher and give an account of in our time. I quote M. Charnay again:

“The history of this people can only be read on the monuments they have left, which have given rise to so many divergent hypotheses. Yet documents were not wanting; and had the religious zeal of the men of that time been less ill-judged, they would have found in the various and multi-form manuscripts, in the charts or maps, in the idols, in the pottery and living traditions, ample and reliable materials from which to write an exhaustive history of the Maya civilization. But the Spaniards were more careful to demolish than to preserve. Zumarraga, Bishop of Mexico, destroyed all the Aztec annals he could lay his hands upon, and Landa, Bishop of Merida, made an auto-da-fe of all the monuments he could collect, having done which, he set himself to writing his history.”—Page 270.

This is the statement, you see, of what was done in times past with some of the most important evidences that were

found in that southern country centuries ago. Those valuable relics were destroyed. Again he says:

“Izamal, like many other places in the peninsula, was built on the site of an Indian city; here, as elsewhere, the chief care of the Spaniards was to destroy alike palaces, temples, and written documents, bidding the natives forget their ancient traditions.”—Page 305.

On pages 21, 22 of the Introduction to Charnay, by Allen Thorndike Rice, we find this statement:

“Whether or not it will be in human power to decipher the hieroglyphics and to give to history the annals they so vainly strive to tell, is a question yet to be settled. But in any event one of the main objects of the Franco-American expedition, the reproduction and representation of numerous important inscriptions and edifices, has been most successfully accomplished. This will bring within the reach of all concerned, both in Europe and in America, problems not unworthy of the highest human intellect. Nor is it unreasonable to expect that some new Champollion will do for the early annals of our continent what has been already so amply done for the history of ancient Egypt.”

Words like the above are what learned men have placed upon record concerning their interest in the remains of the ancient civilization of America. As to the desire expressed that some Champollion may yet arise to read the inscriptions and hieroglyphics that are found in Central America, and to do for this country what was once done for the Egyptian hieroglyphics, you may ask, Who was Champollion? History says that Champollion was a noted French savant, and that an officer of Napoleon's army in 1799 at Rosetta in Egypt discovered a stone about two and a half by three feet in size that contained upon it three columns of characters. For many years these were

not read, but the time came when Champollion gained a key to this writing, namely, in 1822. It was found that the first column was the ancient hieroglyphic language of Egypt, in use thousands of years ago; that the second column was the Demotic or language of the common people of Egypt, and by the side of this was a column in the Greek language.

When Champollion took the matter up, and began to investigate, and to compare the three languages, character by character, he found that these all gave an account of the same thing. The repetition of certain hieroglyphic characters agreed with certain signs in the Demotic and certain words in the Greek, until, hieroglyphic after hieroglyphic, he and other scholars found their way through, and could read upon the ruined temples and monuments of ancient Egypt the history of the Pharaohs and the Ptolemies. The names of Moses and of Joseph are said to have been found, and the rocks of ancient Egypt relate some of the same events that the Bible tells of. The stones could not speak forth and tell us these things, but Champollion revealed the mystery of those hieroglyphics, and they have been read. That is why Mr. Rice, in his "Introduction" to Charnay, speaks of "some new Champollion" arising to translate the story of American ancient history, as Champollion unfolded the Egyptian.

Thus we see how these scientific men are interested in this great study. And, as one interested in the things of God, I believe that he has moved upon the minds and hearts of learned and scientific men in this generation, and has caused them to search out the evidences, not only those in behalf of the Book of Mormon, but also those that prove the Bible to be a divine record.

The volume that is called the Bible, containing sixty-six books, is but a brief history, a very small account of the people who lived during four thousand years of time. Yet

it has been attacked fiercely, has been likened to a last year's almanac, and by some has been spoken of as being without any value to man more than a "Mother Goose" melody, so far as its containing any real truth. It has been held up to ridicule and sarcasm on every hand by those who have sought to assail the claims it makes for being a divine production. But now, after two thousand five hundred years have passed since the most of its history was recorded, after all this time there have arisen men, even since I was born, who have investigated and brought from the ruins of Nineveh, from Babylon, from Egypt, and from other portions of that eastern land, evidences that stand to prove the truthfulness of the Bible, as those found in America in this same generation prove the claims of the Book of Mormon.

It must be that the Almighty has wrought upon the hearts of Layard, Botta, Rawlinson, Hincks, and others, to go into those lands and uncover those ruins, even as Layard did the palaces of Shalmaneser and Sennacherib. And they have discovered that the translated inscriptions agree with the Bible account of the doings of those old kings. From the walls of their palaces were transcribed the Assyrian cuneiform inscriptions; and in August, 1853, Professor George Smith, president of the British Archaeological Society, read the very inscriptions in which Sennacherib tells how Hezekiah, King of Judah, had not submitted to him nor paid certain tribute, therefore he took from him forty-five cities and villages and affixed a fine of eight hundred talents of silver and thirty of gold. The Bible tells us (2 Kings 18: 13-16) that Hezekiah was assessed a tribute by Sennacherib, of three hundred of silver and thirty of gold, making a difference in the amount of the silver, but as to the event itself, and the amount of gold, the accounts agree.

So we might continue about other evidences concerning

the Bible. But I only mention these to give you a thought upon this important question, namely, that God is bringing to light, both upon the Eastern and the Western Continents, such wonderful evidences in our day to prove that his hand is with the nations; that he led their fathers, colony by colony, into the various parts of the earth, in accordance with the statements of the prophets, and that he purposed to have all the earth dwelt upon, and to settle his people upon it from the one end of it to the other; and that he has a fatherly care over the people of all nations, all climes, and all ages. And, as the Book of Mormon says, when the nations shall come together the testimony that God gives to these nations, however many they may be, shall also agree together. "And I do this," saith God, "to prove unto many that I am the same, yesterday, to-day, and forever." The idea is, that when he speaks to the nations his words are alike, and that then their testimonies shall agree together and shall grow together.

Hence, I remark, we are deeply interested in these absorbing topics, and we find that the Book of Mormon brings us light and intelligence about the ancient inhabitants of this land, of their travels, their wars, and their social and business affairs, their agriculture and mining, their buildings and manufactures, of cultivating the soil, and the tools used, their working of gold, silver, and copper, and of the riches of the earth which they brought forth in their day, which science tells us was an important fact of their history.

Last evening I took up the subject, which those who were present heard, in relation to the Deluge of Noah, 2348 B. C., according to the accepted chronology. One hundred years afterwards came the confusion of languages, that is 2247 B. C. The people established a centralization of rebellion. They did not intend to go out upon the various parts of the earth, as the Lord designed that they

should do, but they proposed to build a city and to remain there, instead of being scattered abroad.

“These were the families of the sons of Noah, after their generations, in their nations; and by these were the nations divided on the earth, after the flood.”—Gen. 10:20, Inspired Version.

“And the Lord said, Behold, the people are the same, and they all have the same language; and this tower they begin to build, and now, nothing will be restrained from them, which they have imagined, except I, the Lord, confound their language, that they may not understand one another’s speech. So I, the Lord, will scatter them abroad from thence, upon all the face of the land, and unto every quarter of the earth.”—Gen. 11:5, Inspired Version.

This shows that it was the purpose of God to scatter them abroad and to establish nations everywhere, and that it was the divine wisdom to fulfill this purpose, so that the earth might be peopled, even unto the utmost bounds of the everlasting hills. We ask, Whence came the settling of this far continent and of the islands of the sea, excepting God did ordain and superintend it? And excepting he provided the ways and means, how was this fulfilled and accomplished?

This is just what the Latter Day Saints believe, even as we quoted last night from Josephus, that after the flood the people were dispersed abroad on account of their different languages; that they went out by colonies everywhere, “each colony taking possession of that land into which God led them,” so that all the continents and islands were in time supplied with inhabitants. “There were some also who passed over the sea in ships.” See Antiquities of the Jews, book 1, chapter 5.

I again mention, for the benefit of those who were not present last evening, the remarkable statement found in

the Book of Mormon, that all those who came from Babel to America after the Deluge were allowed to speak the same language. I also read from "American Antiquities," by Josiah Priest (which was not copyrighted until nearly four years after the Book of Mormon was), that the tradition of the Toltecs, the people who dwelt in Mexico prior to the Aztecs, was that their ancestors came from the tower of confusion after the flood, and that they understood each other's speech. So also Priest and Bancroft record the Aztec tradition that their ancestors were fifteen heads of families who came from the Tower of Babel to America, and that they were "permitted" to speak the same language, and thus they journeyed together across land and sea until they came to the country Aztalan, which is Mexico or Central America.

Now if God led a people to America, as we may gather from Moses and Paul and Josephus, in the statements that God scattered the people from Babel upon the face of all the earth, would it be strange that they wrote a history? By what we have read from Charnay we see that they had the art of writing, and that their palaces, temples, and ruins, in many places, were covered with hieroglyphics and inscriptions. So the student may heartily sanction the wish of Mr. Rice that some wise man would come forward and discover the facts about American ancient history as fully as we have learned about ancient Egypt, Assyria, and Babylonia by Champollion, Botta, Hincks, Rawlinson, Layard, and others.

And if the ancient Americans had the "art of writing," would it be strange that the founders of those races wrote a record of their journeyings and experiences, and of God's dealings with them? And if he did have dealings with them, would they not have made a sacred record of it, one which might do people good to know of now? And, if there was such a record written, would it be at all wonder-

ful that God should at some time bring it to light, in his own way and time?

And we notice the coincidence that traditions among the different races of North and South America state that the Great Spirit talked with their fathers, thus being in harmony with the Book of Mormon. In June, 1868, nearly twenty-six years ago, Bro. David H. Smith and myself heard an Indian lecturer in Van Buren County, Michigan. He was of the Seneca tribe, and he said that the tradition that came down from their fathers was that they were taught by the Great Spirit; that they were led across the sea from the country where they lived, and thus they were brought to this land, and that the Great Spirit taught their fathers upon their journey and directed them what to do; also that they carried with them certain precious and sacred things. This accords with other evidences that the original colonists of America worshiped the true God and were instructed by him.

We were speaking last night about the kind of boats in which the Jaredites crossed over to this country, just briefly before I closed. Let me read what Charnay says:

“Veytia, like all historians of that time, places the primitive home of the Toltecs in Asia, to make his account agree with Genesis, where it is said that after the destruction of the Babylonian Tower, ‘the Lord scattered the sons of men upon the face of all the earth.’ According to him, they crossed Tartary and entered America through the Behring Straits, by means of large flat canoes, and square rafts made of wood and reeds; the former are described, and called *acalli*, ‘water-houses,’ in their manuscripts. Directing their course southward, they built their first capitol, Tlapallan, ‘coloured,’ subsequently Huehue-Tlapallan, to distinguish it from a later Tlapallan. Huehue-Tlapallan was the cradle whence originated the various

tribes which peopled America.”—Ancient Cities of the New World, p. 79.

Now notice this thought expressed here, that they were water-houses. They were not boats, except in the sense of being buoyed upon the waters. They were barge-houses, and the Book of Mormon tells us that they were “tight like unto a dish.” Let me read you where it is spoken concerning these houses:

“And it came to pass that when they were buried in the deep, there was no water that could hurt them, their vessels being tight like unto a dish. . . . And it came to pass that the wind did never cease to blow towards the promised land, while they were upon the waters: and thus they were driven forth before the wind.”—Ether 3: 3.

At the time the barges were built it is said that they were built “according to the instructions of the Lord. And they were small, and they were light upon the water, even like unto the lightness of a fowl upon the water; and they were built after a manner that they were exceeding tight, even that they would hold water like unto a dish; and the bottom thereof was tight like unto a dish; and the sides thereof were tight like unto a dish; and the ends thereof were peaked; and the top thereof was tight like unto a dish; and the length thereof was the length of a tree; and the door thereof, when it was shut, was tight like unto a dish. And it came to pass that the brother of Jared cried unto the Lord, saying, O Lord I have performed the work which thou hast commanded me, and I have made the barges according as thou hast directed me. And behold, O Lord, in them there is no light, whither shall we steer? And also we shall perish, for in them we can not breathe, save it is the air which is in them; therefore we shall perish. And the Lord said unto the brother of Jared, Behold, thou shalt make a hole in the top thereof, and also in the bottom thereof; and when thou shalt suffer

for air, thou shalt unstop the hole thereof, and receive air. And if it so be that the water come in upon thee, behold, ye shall stop the hole thereof, that ye may not perish in the flood."—Ether 1: 5, 6, small edition.

I learn that some do not see clearly about those boats. But as I said last night, I understand that they were built upon the same plan as those now used by the United States Signal Service and Life Saving Corps. The best boats that they make have a double bottom, with an air-tight chamber between the two, thus they are buoyed up on the water. But the Jaredite boats were built with a roof over them, in which a hole was made for air to be let in when it should be fair and pleasant weather, as of course it would be a large share of the time upon the Pacific, it being so named because its characteristics are mild and pacific, not tempestuous like the Atlantic.

And these barges were not sailboats, but, as says the tradition mentioned by Charnay, they were "water-houses." They were tightly covered over, yet there was an opening in the roof, and in pleasant weather this was uncovered that the voyagers might receive light and air in abundance. But when storms came up they could close the aperture, and, in case any water had entered, it would escape through the hole in the bottom. It all seems clear to me that, with the air-chambers between the deck and the bottom of the barge, the boat would be light on the water, and that the water would not rise any higher up in the escape-hole than it would upon the outside of the boat. This is the manner in which ships and steamers are constructed in our time. Some inventions supposed to be quite modern have recently been found to have been well known to ancient nations or races. It now seems that way about these Jaredite boats, or the principle of their construction.

Another thought expressed in this book is, that they

traveled in the wilderness for years—we know not how long—until they came to the great sea that divides the lands, and there they were commanded to build the boats that we have spoken of. The record says that the brother of Jared went before the Lord and he prayed that they might have light in the boats, so they might see and be more comfortable with light to shine upon them when the boat was shut so close that there was no light from outside. So the brother of Jared prepared sixteen stones, and he presented them before the Lord that he might touch them and make them shine in the darkness. A portion of the prayer was as follows:

“O Lord, look upon me in pity, and turn away thine anger from this thy people, and suffer not that they shall go forth across this raging deep in darkness, but behold these things which I have moulted out of the rock. And I know, O Lord, that thou hast all power, and can do whatsoever thou wilt for the benefit of man; therefore touch these stones, O Lord, with thy finger, and prepare them that they may shine forth in darkness: and they shall shine forth unto us in the vessels which we have prepared, that we may have light while we shall cross the sea.”—Ether 1: 7, small edition.

Again we read:

“For it came to pass after the Lord had prepared the stones which the brother of Jared had carried up into the mount, the brother of Jared came down out of the mount, and he did put forth the stones into the vessels which were prepared, one in each end thereof; and behold, they did give light unto the vessels thereof. And thus the Lord caused stones to shine in darkness, to give light unto men, women and children, that they might not cross the great waters in darkness.”—Ether 3: 1, small edition.

Here is something of the nature of a miracle, and of course we recognize that such is the case. Yet men are

prone to scorn it. We ask why? Are there not marvelous things upon the face of the earth to-day that can not be accounted for, except as manifestations of God's power? Are we not living in what is called the age of electricity? Do we not see great lights shining without consumption of oil, coal, or wood, something that our fathers and mothers in their days could not have comprehended or understood? There is no consumption of oil or of coal, or anything of that sort, and yet we have light.

What is it that is so marvelous and wonderful that we can see it burn? What is it that has so much power? What is it that causes the phosphorus to shine? What is it that causes the diamond to shine? What was it that illuminated this earth before the sun and moon and stars shone upon it? The infidel used to say, "What an absurd lie that is in the Bible, that three days before there was any sun, moon, or stars, God said, Let there be light, and there was light; you say that the sun, the moon, and the stars were not created, and yet that God caused light to shine three periods of time before the sun, moon, or stars shone upon this earth."

But in this day comes forward the scientist, and assures us that a chemical light existed long before the sun, moon, or stars shone through. In Job 38: 9, God said of the earth, that he "made the cloud the garment thereof; and thick darkness a swaddling band for it." Hence the great luminaries did not shine through, but the Lord supplied the lack by creating a special light. And he said, "Let there be light, and there was light."

Could he not likewise touch the stones that the brother of Jared set before him? For he created all that produces light, no matter whether it be that of electricity, or gas, or oil, or candle, or that of the diamond. Who else created the light, and from whom emanated the power by which light exists everywhere? God touched the stones then,

and he made them to shine in the darkness. So men use the means that God has provided, and they go along the street and put in a piece of carbon and make the light to shine over the city, or in the great hall. They call this a discovery, but the Almighty had lit the heavens with it on a grander scale long before! And he that could make the pillar of fire go before the multitude of six hundred thousand fighting men, besides all the hosts of women and children, he also could touch sixteen stones and make them shine within those vessels!

There is nothing striking in that, except it is an evidence of God's power. He did not need to make a pillar of fire before the little colony in these barges; their number was small. He needed to make it for two millions of people, who were journeying in the great wilderness, lest many be lost; he needed to make something that could be seen afar off. So, in this instance, he prepared the very thing that was necessary for their convenience, just as God does in all matters, even according to the needs of his people.

It is more than ten thousand miles across the Pacific and they were three hundred and forty-four days in passing over it. Upon page 510 we read that the Lord caused a great wind to blow upon the waters toward the promised land, and thus they were driven forth before the wind. Several times this is spoken of, and I believe that the Creator himself uses what are called natural means, that is, he uses the established laws of his universe to further and perfect his work; and I believe that he caused to be placed in use the great current of the sea that sets across north of the Equator from Asia to America, and that he also used the power of the winds that blew then in their regular circuits and order as much as they do to-day. We find in Ecclesiastes as follows:

"The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the

wind returneth again according to his circuits."—
Eecl. 1:6.

That is a mystery, and that fact was unknown to man prior to our day. But Lieutenant Maury, of the Washington Observatory, demonstrated the existence and recurrence of what are called the trade winds, and that there are regular circuits to those winds, just as we now discover are spoken of as having been known in olden time. Something written thousands of years ago has recently been demonstrated as truth, namely, that the wind goes and returns continually, according to an established order, or fixed law. Man has proven that to be a fact, and so we go to Mercator's Projection, we look upon the charts that Lieutenant Maury caused to be made, and there we find that Solomon told the truth when he said that the wind goes in circuits, in a regularity of system and order.

Now, these are things not to be passed lightly by. And when we speak about the Bible and its prophecies in relation to Babylon, and Nineveh, and Egypt; when we read the wonderful fulfillment of the words of Jeremiah, Isaiah, Ezekiel, and the other prophets, we rejoice to learn from still other sources than the Bible that their prophecies had a complete fulfillment, as discoveries to-day fully demonstrate.

So also the Holy Scriptures show that Moses wrote, that in the blood is the life of man. But even learned men did not understand this until in 1630 the celebrated Dr. Harvey demonstrated the fact of the circulation of the blood, or three thousand years after God informed Moses that in the blood is the life of "all flesh." So we say in relation to this subject of the winds and of the currents of the sea, that God has had a fatherly care and superintendence over all things.

Now comes the important question, "Where did the people of Jared land? We claim that they landed upon

the west coast of Central America. We do not know exactly where, but in that region of country where exist the countries now called Guatemala, Honduras, and Yucatan. Possibly they landed as far south as Costa Rica.

Modern investigation shows that in those regions are found the most ancient remains of the people that once dwelt on this continent. If it could be demonstrated that in any other part of this American Continent, either in North America, or in South America, that the oldest civilization existed, it would be a witness against the Book of Mormon. In 1829 and 1830 the Book of Mormon came out, and its pages clearly show in what portion of America those people settled, and where that civilization was established. Now, after many years, science comes forward and says that the oldest civilization on the American Continent was exactly in those regions, where great cities are buried in vast forests, which ruins were unknown to the natives three hundred and fifty years ago, at the time of Cortez's conquest of Mexico, and their builders were as unknown to the people then as they are to-day. No one can tell exactly for how long a period of time, prior to the Spanish conquests of Mexico and Central America, they had been hidden in the great forests, unknown and uncared for by the races that succeeded their civilized builders.

One of our purposes is to prove by the Book of Mormon that Central America was the very country in which the most ancient people first dwelt.

But the Nephites and Lamanites came together from Jerusalem about sixteen hundred years after the Jaredites arrived from Babylon, and they located in Central Peru; so it would seem from the book itself and from the remains and the traditions of the ancient Peruvians. The ruins of massive stone structures yet exist as evidence of a remarkable people having dwelt there in ages past, including some ruins on an island or islands in Lake Titicaca. This lake is

said to be one hundred and fifteen miles long. Illustrations of the great remains are given in the works of Prof. J. D. Baldwin, Hon. E. G. Squier, and other writers.

Page 267 and elsewhere in the Book of Mormon indicate plainly the location of that people on the west coast of South America. But people are apt to think that Peru is simply a land of mountains. But, according to historians and encyclopedias, some of the richest soil and the most productive valleys of the earth are those found in Peru, being fertile valleys and regions where can be raised the choicest fruits, grains, and vegetables, oranges, sugar cane, rice, wheat, corn, and many other valuable products. The historians say that the ancients cultivated the high table-lands and even the upper plateaus, those nine thousand feet above the sea. Peru also has one of the pleasantest climates in the world. Just prior to the Spanish invasion and devastation, the population of Peru was very large, one valley, it is said, having then had seven hundred thousand inhabitants, descendants of the ancient people. That valley was three hundred miles long. History relates that but twelve thousand now survive the great destruction of that people and their degradation.

These remarks are introductory to the evidence that the second civilization had its beginning in Peru. Modern investigators agree with the book as to this. Antiquarians agree that a great civilization existed in Peru in former ages, and this is in harmony with the Book of Mormon history of the Nephite civilization during about five hundred years of time. From Peru they gradually migrated northward until they came to the isthmus, which the book speaks of repeatedly. I here give one quotation concerning it:

“On the north, even until they came to the land which they called Bountiful. And it bordered on the land which they called Desolation; it being so far northward, that it

came into the land which had been peopled, and been destroyed, of whose bones we have spoken, which was discovered by the people of Zarahemla; it being the place of their first landing. And they came from there up into the south wilderness. Thus the land on the northward was called Desolation, and the land on the southward was called Bountiful; it being the wilderness which is filled with all manner of wild animals of every kind; a part of which had come from the land northward, for food. And now it was only the distance of a day and a half's journey for a Nephite, on the line Bountiful, and the land Desolation, from the east to the west sea; . . . there being a small neck of land between the land northward, and the land southward."—Alma 13: 11, small edition.

This is quoted from the history of the wars that occurred between the Nephites and the Lamanites in the northwestern part of South America. More of this will be seen when we come to the Nephite history itself.

We find that the statement is made that the land north was connected with the land south by a narrow neck, and in a certain place it was a day's journey across for a Nephite to walk it, that being the place where they made their first line of fortifications at the time when the Nephites retreated before the Lamanites. This line (pointing to the map) is the shortest of any between the seas, it being about thirty miles across, namely from the Gulf of Darien on the Atlantic side to the Gulf of San Miguel on the Pacific side.

About two hundred miles further northwest was the line between the land Desolation and the land Bountiful. This lower region was called Bountiful because there was plenty of wild game, and they made it a hunting ground. This upper portion was called Desolation because when the people of Zarahemla landed in America that region had been rendered desolate by the destruction of the Jaredites.

But their ruined cities and great remains were found by the Nephites five hundred years later. On the line between Desolation and Bountiful it was a day and a half's journey across from sea to sea. The other line from sea to sea, spoken of as the first line of defense, was further south and is described as follows:

"It being a day's journey for a Nephite, on the line which they had fortified and stationed their armies to defend their north country."—Helaman 2: 8, small edition.

Now I think you can see this very plainly about the location of the Jaredite country. I have tried to go through the Book of Mormon studiously and carefully about these matters, because I do not wish to be deceived, and I do not desire to deceive any one else. My desire is to know the truth, and as I read the Book of Mormon and also find that its statements are attested by science, by history, by archaeology, and by geography, I am compelled to believe that there is a divine purpose and power in it.

When the book describes this north country and tells of the narrow neck between the south land and the north land, and shows that the land north was inhabited first, and that by a great people, even as God promised Jared and his brother that he would make them a great nation, and that there should be no nation greater than they should be, and then Charnay and others assure us that that very region of country was filled by an immense population, what can I do but say that these are convincing evidences that the book tells the truth, and that just such a people did dwell there? And when they come forward and tell us that the more ancient ruins were built upon by a people later, whose manners of construction and of architecture were different from those of the former people, showing that there were two civilizations and two periods in the history of the country, what can I say but

that they were the Jaredites and the Nephites, just as the Book of Mormon tells us they were?

I might have brought further evidence upon the point of geography, but think I have presented enough to show that the Book of Mormon describes the very land that I have mentioned. The book says that when the Jaredites landed they bowed before the Lord and gave thanks to him for the preservation of their lives during the three hundred and forty-four days spent upon the sea, directed and protected by the power of God in the journey across the great waters, a distance of more than ten thousand miles, as your geographies will show it to be. They bowed before God; they gave him thanks, and for a period of time they lived justly, walked uprightly, and they prospered and became a great and a wealthy people. But this I will try to take up and consider more thoroughly to-morrow night.

THIRD LECTURE.

FOR two evenings we have considered the subject of the Jaredite movement from Asia to America, which occurred over twenty-two hundred years before the birth of Christ, or immediately after the confusion of the original language that succeeded the voyage of Noah in the ark. I would like to finish this portion of the lectures before dwelling upon the history of the colony that journeyed from Jerusalem more than sixteen hundred years after the Jaredite colony came, and I would like to close this part to-night, if possible.

To-day a brother said he would like it if the boat plan were made more clear to him. Therefore a pencil sketch has been prepared by Bro. Mills as an idea of what we believe was the form of the Jaredite boats; therefore I will speak of this again before continuing to other matters. We understand, from the description given in the book, that these boats were made in some such form as this: (Here Elder Stebbins pointed to a drawing of a barge-shaped boat.) Perhaps the Jaredites made their barges more pointed at the ends than this sketch gives the idea. However, it is said of them that their shape was such, and their build, that, after having been submerged in the water by the force of the storms, the water rolled off them readily, and that they were "tight like unto a dish." All things considered, and with the methods of boat building in our time, I believe that this sketch is something near the form of the Jaredite construction. In my mind it has always so appeared when thinking of them.

And in relation to what is said about a hole in the bottom and a hole in the top, to me it is plain enough, and I wish it were so to all of you. Let us think! We take a

board, whether it is an inch or two inches thick, whatever it may be, and place it on the water. How almost impossible it is to sink that board; you put your hand on it and shove it under the water, but just as soon as the pressure is off, it comes right to the surface again. Now, you know that if you bore one or a dozen holes in that board, it will not make it sink any sooner, don't you? You may bore that board full of holes and it will not sink any more than if there were no hole in it, because the water can not get into the board or spread over any surface to make it sink. No matter how many holes you bore in it, the water will not rise any higher in the holes than it will on the outside of the board. Because of its lightness it will sink only a little way in the water. There are pores in the wood, air spaces that help this.

So I understand concerning these boats, the floating lightness was caused by the air-tight chambers (of course water-tight also) which were constructed in the hull of each barge. Such air chambers are built in all ships and steamers in our time, and the more there are the safer the vessel is, if not made too light. If these chambers should be broken into, so the water could fill them all, the vessel would founder under its cargo. The "hole in the bottom" of the Jaredite boat was simply a tubular hole down through the deck and through it the water escaped if a wave dashed over them while the cover was removed from the hole that was cut in the top of the boat for air to enter in all pleasant weather. The life-saving boats of our government service are made after this plan, only that they have no cover. When a wave washes over them they sink a little, but rise again as the water runs out through the bottom to the level on the outside. The Lord knew how boats should be built for them to ride safely on the waves, and he instructed the Jaredites how to build their barges.

We read in the Book of Mormon a description of them as follows:

“And the bottom thereof was tight like unto a dish; and the sides thereof were tight like unto a dish; and the ends thereof were peaked; and the top thereof was tight like unto a dish; and the length thereof was the length of a tree; and the door thereof, when it was shut, was tight like unto a dish.”—Ether 1: 5, small edition.

It may seem to be a very absurd expression to talk about the length of a tree, but it is no more strange than you will find in the Prophet Isaiah, where he says, “As the days of a tree are the days of my people.” It is a very indefinite expression, more so than this statement in the Book of Mormon that they were of a length of a tree. They may have been fifty or seventy-five feet long, or even longer.

There is another form of speech that I wish to notice, because it has been spoken of by our opponents, and that is the frequent use of the word *thereof* in the Book of Mormon. In the above quotation this word is given four times. Perhaps you think the language in the Book of Mormon is all peculiar and extraordinary, but here is a Bible verse that is equal to the foregoing:

“And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: of pure gold shalt thou make them.”—Exodus 25: 29.

Yet people object to the Book of Mormon and hold it up to ridicule. Here is something more:

“And if they be ashamed of all that they have done, show them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form

thereof, and all the ordinances thereof, and do them."—Ezekiel 43: 11.

In this one verse the word *thereof* is found nine times.

Last evening I desired to read testimony from Prof. J. D. Baldwin in relation to the writings and inscriptions upon these ancient ruins in Central America. I quote as follows:

"If a consecutive history of the ancient people of Central America and Mexico were ever written, it has been lost. . . . There must have been regular annals of some kind. The ruins show that they had the art of writing, and that, at the south, this art was more developed."—Ancient America, p. 187.

This is in agreement with the Book of Mormon that in the south, in Yucatan, Guatemala, and Honduras, the ruins are of the greatest age. In the south the Jaredites built, before they went up into Mexico. Continuing the quotation, we read:

"More like a phonetic system of writing than that found 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 or manuscript writings were abundant among them in the ages previous to the Aztec period. They had an accurate measure of the solar year, and a system of chronology, and many of their writings were historical. Among the Mayas, and in other communities of the same family, writing was largely used in the time of the Spaniards. It was common also among the Aztecs, but they used 'picture writing.' 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 [that is, among those ancient Americans] was that of chronicler and histo-

rian. These chroniclers had knowledge of the origin of the kingdoms, and of whatever related 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."—Ancient America, pp. 187, 188.

Could anything more fully explain the Book of Mormon than the statement by Las Casas concerning the ancient inhabitants of America? He shows that they wrote the very things that the Book of Mormon says they did write concerning the kingdoms and their history, and their wars, and the doings of the people in those ancient times.

“They knew, in fact, whatever pertained to history, and were able to give an account of all past events. . . . These chroniclers had likewise to calculate the days, months, and years; and though they had no writing like ours, they had their symbols and characters through which they understood everything; and they had great books, which were composed with such ingenuity and art that our characters were really of no great assistance to them. 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.”—Ancient America, p. 188.

The above is found in Professor Baldwin's "Ancient America," which was published in 1872. Las Casas was a Spanish writer, but we find no evidence in history that his manuscript or its contents became known to English or American readers until after Catherwood and Stephens made their discoveries in 1840 to 1842. They sailed from

New York on October 3, 1839, and from the time their works were published they were the standard of evidence in the United States, and an interest was awakened to learn all that could be found in every language. The Spanish priests had written, but their manuscripts (in the Spanish language) were placed in the national archives in Madrid, and there remained unpublished and unknown to the English-reading world, as in the case of Palacios, mentioned in lecture number one. It is clear that very little was known even among the educated in America about the antiquities in Central America and Mexico until 1830 and later, particularly until John L. Stephens' works came out.

The quotation from Baldwin is continued as follows:

“Books such as those here described by Las Casas must have contained 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. According to tradition, and the testimony of writings still in existence when the Spaniards went there, the Aztec or Mexican sovereign Ytzcoatl destroyed many of the old Toltec books.”

The Toltecs were a people who lived in the country before the Aztecs, and before them were the Colhuas, and before them dwelt a people whose name we know not, because it has not come down in the traditions of the nations.

“We learn from Spanish writers that a still greater destruction of the old books was effected by the more ignorant and fanatical of the Spanish priests who were established in the country as missionaries after the Conquest. This is stated by Las Casas, himself one of the missionaries. Besides the many smaller bonfires of this fanaticism, there is record of a great conflagration, under

the auspices of Bishop Zumarraga, in which a vast collection of these old writings was consumed. As the writing was all on paper (which had long been used in the country), the burning was easily accomplished."—Ancient America, pp. 188, 189.

Now, when we take up further of the history of the Jaredites, we find that the record tells us that the Lord stretched forth his hand and touched the stones with his finger; and he said unto the brother of Jared:

"Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. . . . In me shall all mankind have light, and that eternally, even they who shall believe on my name; and they shall become my sons and my daughters."—Ether 1: 8, small edition.

The Book of Mormon has been assailed by speakers and writers because it claims to teach Jesus Christ, the Son of God, as existing and known long before he came in the flesh. And many people seem to have the idea that, prior to the birth of Christ in Bethlehem, he could not have been known as a real being or personage. But we, as a people, take the position, and we so understand from the teaching of the Holy Scriptures, that he was known from the beginning, even as we are told that he was as "a Lamb slain from the foundation of the world."

In the first chapter of John this statement is made: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God."

Shall we say, if this be true, (and who will deny it?) that he could not manifest himself to men in any age of the world that he chose so to do? He was in the beginning with God, and unto him the Lord spoke, saying, "Let us make man in our image, after our likeness," and it was done. To whom did he speak this excepting to the One

who was with him as his well-beloved Son from the beginning?

While Christ was here upon earth he said to his disciples: "Many righteous men have desired to see the things that ye see, and hear the things that ye hear, and they could not." Who shall say, then, that he did not manifest himself to those righteous ancients? We have this small volume, called the Bible, with its brief record of four thousand years of time. Who will say that there was not more written concerning him than we have now? In Luke 24: 46 you will find the following words spoken by the Savior himself after he had risen from the dead:

"Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day." Where do you find these words in the old prophets?

And Paul, in Acts 26: 22, 23, wrote that he had been "saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead."

Where will you find *that* previously recorded? No doubt if we had all that the prophets and patriarchs of God wrote in former times we would have a multitude compared with those thirty-nine books that constitute what we call the Old Testament. Jesus said, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day," but you do not find it there, only his statement that it had been previously prophesied.

And Paul said of Abel, "By faith Abel offered unto God a more excellent sacrifice." By faith in what? Evidently by faith in the Son of God, who was a Lamb slain from before the foundation of the world, designed, prepared, foreordained, and foreknown. Did Abel offer the sacrifice unwittingly and unknowingly? No, he offered the sacrifice of the Lamb in which was blood, knowing that this was a

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type of the Lamb which was to be slain, while Cain brought an offering that was a mockery before God, and therefore his sacrifice and offering were rejected and he was put to shame. But Abel offered the correct sacrifice, and the blood of the innocent flowed, to keep in their minds the great Lamb, the Innocent One who was already foreordained and provided. They understood it at that time just as well as we do now.

Who shall say, then, that he could not manifest himself to the brother of Jared nearly two thousand years after the days of Adam, if Abel could offer sacrifice with knowledge of Christ?

In the Inspired Version of the Scriptures there is a plainly written statement that Adam and his sons understood the subject of the atonement and of salvation by Christ, as follows:

“And he gave unto them commandments, that they should . . . offer the firstlings of their flocks for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord. And after many days an angel of the Lord appeared unto Adam, saying, Why dost thou offer sacrifices unto the Lord? And Adam said unto him, I know not, save the Lord commanded me. And then the angel spake, saying, This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth; wherefore, thou shalt do all that thou doest, in the name of the Son.”—Gen. 4:5-8, Inspired Version.

We believe that the gospel was preached to Adam and understood by him. Also we are taught in the New Testament that Noah was a preacher of righteousness, and Paul says that in the gospel is the righteousness of God revealed. Also that unto Abraham was the gospel preached, and through his seed were all the nations of the earth to be

blessed, which seed, Paul said, was Christ. Thus the promise to all these was Christ.

I speak of this while I am discussing the Book of Mormon, because all this is important evidence as to the truth of the declaration that Jesus Christ manifested himself to men in those former times, not only according to Book of Mormon history, but also according to Bible history. Eusebius, the historian, in plain words says, that the "very name of Jesus, and also of Christ, was known to the patriarchs and prophets of old." Yet the name of Christ is not mentioned in the Old Testament, you say. What did the woman of Samaria mean when she talked with Jesus as he sat at the well of Jacob? She said: "I know that Messias cometh."

Why did the people go out to John when he was baptizing in the river Jordan and ask him, "Art thou the Christ?" if they knew not his name? After that they asked him why he baptized, if he were not the Christ. How did they know the name of Christ except he had been taught to them by that name? There is plenty of evidence that Christ was known to righteous and holy men of ancient times, not only by people mentioned in the Bible but also by those whom we understand the Lord directed to this continent in days of old.

It seems necessary that we should be able to answer these questions, and to give a reason for our hope and our faith, even that God is the same to the people upon one continent as to those upon another; that he is the same in one age as he is in another; that he is like unto himself in every generation of mankind; that in every nation they that serve him and work righteousness will be accepted of him, and that whenever and wherever men shall establish righteousness, God will manifest himself to them. This is our understanding of the great purpose and design of Almighty God, in his placing the sons and daughters of

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men upon the earth, and in his bringing them unto himself.

In this history of the Jaredites the Book of Mormon shows us that they were promised they should become a great nation, and it teaches us they did indeed become a great nation upon this land. For the space of sixteen hundred years they possessed what are now known as Central America and Mexico, and they passed on up through the United States and into the eastern country, along what we call the great lakes, Ontario and Erie. In 1848 it was discovered that the ancient inhabitants worked copper mines in the Lake Superior region, of which fact abundant evidences have been found.

Science fully establishes that a great nation formerly lived in the United States, and all unite in saying that the evidences are that this wonderful civilization had its base and origin in Central America and Mexico, and that from those countries it spread over the United States.

Charnay, the French traveler and author whom we have mentioned before as having made two visits to that country, one in 1857 and the other in 1880, tells us of the great cities, palaces, temples, and grand buildings throughout Yucatan, Honduras, Guatemala, Chiapas, and Mexico. In the "Introduction," to his work, pages 10 and 11, we read:

"These monuments are of surpassing grandeur. Their annals and the tale their hieroglyphics strive to tell are still unsolved. They by far surpass in importance any ruins found in the adjoining land of Montezuma."

That is, the ruins of Central America are far superior to those of Mexico. Again we read:

"Yet how few Americans of our day have any adequate conception of the stately edifices of monumental Mitla or of Palenque, with its magnificent palace, its terraces and temples, its pyramids and sculptured ornaments? The story of Spanish rule in America is familiar to all, but

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comparatively few have any knowledge of those splendid relics that still crowd the entire nucleus of new Spain, and, despite the havoc of time, speak to us so eloquently of a noble culture reaching back beyond the conquest.”—*Ancient Cities, Introduction, pp. 10, 11.*

On page 21 of the Introduction also:

“According to Stephens, the carved work is equal to the finest of the Egyptian. It would be impossible, he says, with the best instruments of modern times, to cut stone more perfectly. And yet, as far as is known, the ancient sculptor was ignorant of the existence of iron, and had to rely in the formation of his tools upon chayne or flint.”

But the Latter Day Saints have information which the writer of the above did not have, for the Book of Mormon tells us that they had iron and steel, and we know that when their descendants were found, their languages had names for iron; but their knowledge of its use had perished. It had decayed, as iron and steel do, and, in their degradation, they had lost the knowledge of it, just as once they had the art of hardening copper to be like steel, or nearly like it, and they lost that art. It was gone when the Spaniards came here and they could not tell it.

Of the use and knowledge of metals among the ancient Peruvians, Mr. Baldwin says:

“They had great skill in the art of working metals, especially gold and silver. Besides these precious metals, they had copper, tin, lead, and quicksilver. . . . Iron was unknown to them in the time of the Incas, although some maintain that they had it in the previous ages, to which belong the ruins at Lake Titicaca. Iron ore was and still is very abundant in Peru. It is impossible to conceive how the Peruvians were able to cut and work stone in such a masterly way, or to construct their great roads and aqueducts without the use of iron tools. Some of the languages of the country, and perhaps all, had names for

iron; in official Peruvian it was called *quillay*, and in the old Chilian tongue *panilic*. 'It is remarkable,' observes Molina, 'that iron, which has been thought unknown to the ancient Americans, has particular names in some of their tongues.' It is not easy to understand why they had names for this metal, if they never at any time had knowledge of the metal itself. In the *Mercurio Peruano*, tome i., p. 201, 1791, it is stated that, anciently, the Peruvian sovereigns 'worked magnificent iron mines at Ancoriamas, on the west shore of Lake Titicaca;' but I can not give the evidence used in support of this statement.

"Their goldsmiths and silversmiths had attained very great proficiency. They could melt the metals in furnaces, cast them in moulds made of clay and gypsum, hammer their work with remarkable dexterity, inlay it, and solder it with great perfection. The gold and silver work of these artists was extremely abundant in the country at the time of the Conquest, but Spanish greed had it all melted for coinage."—*Ancient America*, pp. 248, 249.

We read further from Rice's "Introduction":

"Add to this the difficulty of quarrying large masses of stone, conveying them long distances through a rough country, and of raising them to great altitudes, and the construction of these vast edifices seems truly marvelous. . . . Whether or not it will be in human power to decipher the hieroglyphics and to give to history the annals they so vainly strive to tell, is a question yet to be settled."—*Introduction*, pp. 21, 22.

Of Palenque, Charnay quotes one explorer who says that in that city there were "eighteen palaces, twenty great buildings," besides common houses. The same explorer declares that that region was once inhabited by "a cultured and mighty nation." Charnay states that it was built in the form of an amphitheatre, and of one palace he exclaims:

"My admiration for this massive palace, these ruined temples, these pyramids, is profound; nay, almost overpowering."—Ancient Cities of the New World, p. 222.

He speaks of four beautiful buildings, and of galleries supported by noble columns, of sculptures, paintings, medallions, and decorations, of the richest ornamentation, of hieroglyphics, and inscriptions; also of certain work therein being so marvelously rich that he enjoyed many visits to it. See Ancient Cities of the New World, pp. 222–236.

Again he writes:

"The basement of the gallery in this court is as rich as in the main gallery; sculptured pillars are distributed at a distance of six feet, divided by beautiful flags."—Ibid., p. 240.

He speaks of the "Temple of Inscriptions," the "Temple of the Cross," the "Temple of the Sun," and of other great buildings in which inscriptions, hieroglyphics, paintings, sculptures, etc., are in great profusion; but he declares that to form an accurate idea of the plan of the city would necessitate the felling of the forest over several square miles. The various edifices were found to be connected by roads and by bridges built of stone. There seemed to be no end to the pyramids, ruined buildings, temples, and palaces.

He states that Waldeck, who was there in 1835, calculated the age of this city "at two thousand years and more."

He speaks of the city of Ake as "once a populous centre, as shown by fifteen or twenty pyramids . . . crowned with ruined palaces." Here, as in the other cities, the builders used cut stone.

At Chichen-Itza he mentions "massive columns," "porticos," "galleries," "balustrades," "the grand staircase," "sculptures," "bas-reliefs," etc.

On page 380 he writes of the ruins of Kabah, which he says was an important city, consisting of high pyramids, immense terraces, "triumphal arches, and stately palaces." Here also the ornamentation is very elaborate.

On page 499 he remarks upon the Governor's Palace at Uxmal, which is built upon three successive terraces. He says that it is the most magnificent monument of Central America. The frieze work runs in a line of three hundred and twenty-five feet, and the ornamentation is very elaborate. He speaks of the infinite skill and magnificence of the decoration of the walls and cornice.

At the city of Mitla (pages 482-512) he mentions the grand ruins, the enormous masses of masonry, which show where palaces once stood; of forts, esplanades, subterraneous passages, sculptured blocks, faces in profile, bas-reliefs, fine pottery, necklaces of agate, and golden ornaments of fine workmanship. On page 503 he speaks of the great palace as being a vast edifice, the front of which measures one hundred and thirty feet long. Hear what he says in his admiration of these ruins, and think what the Book of Mormon tells us about the ancient civilization. He says:

"The monuments of Greece and Rome, in their best time, can alone compare with the splendor of this great edifice."

This man Charnay is no ordinary observer; he is a great student and historian, an intelligent, cultivated man, who came from France to study these ruins of Central America. He claims that the age of these ruins is not beyond ten or twelve hundred years. He has no belief with us; he has no knowledge nor desire to know of anything divine in this purpose, because he speaks more as a skeptic than anything else. He tried to discredit the antiquity of all the ruins, both of Mexico and Central America, saying that all are quite modern, a thousand or twelve hundred years old,

because if built in more ancient times the climate would have destroyed them, and they would have gone to dust. Yet, on page 394, writing of the palace of Uxmal, he says:

“The palace looks new, although it has been abandoned for over three hundred years.”

You see how, with this sentence, he destroys his own theory, this man who claims that they are so modern. We ask, Who knows their age, even approximately, if the evidences are that the ruins have remained for over three hundred years about as they are now? If they now look so fresh and new, and yet three hundred years have elapsed since their last occupants left them, when did their builders lay the foundations? And how many peoples have inhabited them since the first? How many centuries have elapsed since their beginning, if they appear about the same now as they did when the Spaniards landed?

For Charnay agrees with all other writers, that these cities were dwelt in by successive peoples. And this is a point that I wish to call your attention to, namely, that there were two distinct and chief periods in the history of these ruins of Central America. M. Charnay says: “Indicative of the numerous races who succeeded each other . . . on this continent, which, until lately, was supposed to be so new, and is in truth so old.”—Ancient Cities of the New World, p. 132.

He and other students of antiquity speak often of there being clear proof of two distinct epochs in the occupancy of those countries; two methods of construction, of architecture, of design, with marked differences all the way through, to say nothing of minor differences that existed between people of the same race. That is, they claim that there were two entirely different races occupied those lands at widely different periods.

Now we Latter Day Saints characterize these two widely separate periods as the time of the Jaredites and

the time of the Nephites. And the Book of Mormon shows that there was a space of five hundred years between the time of the destruction of the Jaredites and the time of the occupancy by the Nephites. Five hundred years they occupied western and northwestern South America before the death of Mosiah the second. The beginning of the reign of the Judges was five hundred and nine years from the time of Lehi's departure from Jerusalem. The government of the Judges began in 509 of the Nephite history, or ninety-one years before the birth of the Savior in Palestine.

Let us look upon some of these modern evidences. M. Charnay speaks of the ruins of Chichen-Itza as follows:

"The lintels, likewise of stone, were covered with sculptures and inscriptions. . . . In this building are curious traces of masonry out of character with the general structure, showing the place to have been occupied at two different epochs."—Page 333.

Of the ruins of Tula, Mexico, he writes:

"Here and there closed-up passages, walls rebuilt with materials other than those employed in the older construction, seem to indicate that the palace was occupied at two different periods."—Page 110.

Elsewhere, he says that it is clear that the temples, palaces, and pyramids were repaired "by the successive occupants of the soil."

On page 221, mentioning the broken condition of the native races when found by the Spaniards, he states his opinion "that the civilizing and powerful influence which had once knit these peoples into a mighty empire, had long ceased to be felt."

This agrees with the Book of Mormon, that the ancients of America were great in their governmental organization, both in the days of the Jaredites and in the time of their successors, the Nephites. But they became divided and

fell, as M. Charnay has learned by his investigations of ruins and traditions. We have learned it from this book, and not from studying ruined cities and monuments; but the two sources agree in their testimony, and it is well.

We find like testimonies by Baldwin, Stephens, Bancroft, and others. Professor Baldwin says:

“Ruins and other vestiges revealing an ancient civilization are found throughout the whole southern section of North America, extending as far north as New Mexico and Arizona. But here the antiquities do not all belong to the same period in the past. . . . In this region the monuments suggest successive and varying periods in the civilized condition of the old inhabitants, some of the oldest and most mysterious monuments seeming to indicate the highest development. . . . Farther south . . . development was more advanced. Here, in the last ages of American ancient history, was the seat of the Mexican or Aztec civilization.”—Ancient America, pp. 76, 77.

This fully agrees with the Book of Mormon, which shows that the oldest ruins have the highest developments, because the Jaredite civilization was the superior of the Nephite civilization. Also, that the chief Jaredite cities were not in Mexico, but south in Yucatan, Honduras, etc. Professor Baldwin speaks of the evidences that these cities were occupied at some period by a people less advanced in civilization than their builders. He says:

“It is a point of no little interest that these old constructions belong to different periods in the past. . . . The old monuments in Yucatan represent several distinct epochs. . . . The evidence of repeated reconstructions in some of the cities before they were deserted has been pointed out by explorers. . . . At Palenque, as at Mitla, the oldest work is the most artistic and admirable. . . . These are not the oldest cities whose remains are still visible, but they may have been built, in part, upon the foun-

dations of cities much more ancient.”—Ancient America, pp. 155, 156.

We turn to the Book of Mormon (and that book came many years before these other evidences were published), and there we learn that the Nephites discovered the country of the Jaredites, and that they built upon the ruins of their old cities. They found the remains of that more ancient people, and they rebuilt upon their foundations. There is a very important agreement here. De Bourbourg says:

“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.”—Ancient America, p. 156.

Of some ruins in New Mexico, Mr. Baldwin remarks:

“This old town became a ruin in ancient times. After remaining long in a ruined condition it was again rebuilt, and again deserted after a considerable period of occupation. It is still easy to distinguish the differences in construction between the two periods. ‘The standing walls rest upon ruins of greater antiquity;’ and while the primitive masonry is about six feet thick, that of the later period is only from a foot to a foot and a half thick.”—Ancient America, p. 80.

Thus we find everywhere the evidences of two chief occupations of North America, particularly the southern part, viz., Central America and Mexico. We claim that this is a very strong witness of the truth of the history that is given in the Book of Mormon of the two peoples who dwelt upon this land. And the truth is what we wish to teach to everybody, even as we desire truth ourselves, and only truth.

It should be remembered that the most of the ruined

cities of Central America were unknown until after the Book of Mormon was published, nor is there reason to believe that any one comprehended their great antiquity, still less had the few who had seen them investigated sufficiently to gain the idea of there having been two special and distinct periods of occupancy, by races of different characteristics and methods. This proof remained to come forth by later and more careful explorers, on both points.

It may be as well here to give the dates when the chief books upon American antiquities were published, so that all hearers and readers may be informed as to the facts which we gather either from their title-pages or from cyclopedias, as follows:

1. In our first lecture was presented the main facts about the works of Baron Humboldt. We find further in the American Encyclopedia, article Humboldt, the statement that his works were published in French at Paris beginning 1809 and ending 1825, also that they were translated into German and published at Stuttgart 1825 to 1832. As a complete work it was not begun in English till 1845 by Bohn in London.

2. The short abridgment of Humboldt by Helen Maria Williams we have also spoken of, but the date of its publication in London we have not yet seen, the copy brought to Lamoni not giving it, neither on the title-page nor in the preface. That there ever was an American edition of it seems doubtful. Johnson's Encyclopedia, volume 8, page 563, says that she lived in Berwick, England, and that she translated Humboldt's "Personal Narrative" between 1814 and 1829, nothing said about the year of publication, but it is evident by Priest's mention, 5th edition, page 255, that he had seen it by 1833, that being the earliest that we have found in any American mention. In fact we do not know where to find mention of her work

outside of Priest. Bancroft, who quotes scores of books and manuscripts in English, French, Spanish, and other languages; and writing at so late a time (published 1875), having advantage of all preceding writers, being also able to read in the foreign languages, even he does not (that I discover) mention Helen M. Williams' work, nor do Baldwin, Squier, Foster, Short, Prescott, Haines, nor any other writers on American antiquities, so far as I have read.

3. As previously shown, the first issue of Priest's "American Antiquities" was in 1833. It appears that he published a book in 1824 or 1825 about the wonders of earth and heaven, and that in it he gave the theories of Rev. Ethan Smith, Dr. Boudinot, and others that the Indians of America were of Hebrew origin. But it was not a book about antiquarian ruins and relics.

4. Palacios we also mentioned in the first lecture. Of him Mr. Baldwin says:

"Palacios, who described Copan in 1576, may properly be called the first explorer."—Ancient America, p. 102.

On page 79 of volume 4 Mr. Bancroft says that Palacios wrote the result of his observations to the king of Spain, "which document," says Bancroft, "is preserved in the celebrated Muñoz collection of MSS.," that is in the city of Madrid. Mr. Bancroft states, so also the American Encyclopedia (article Squier), that an English translation was made by the Hon. E. G. Squier in the year 1860. Therefore it was of no use to the writers of the Book of Mormon in 1827 to 1829.

5. Captain Del Rio has been named as visiting Palenque as early as 1787. The uselessness of this work before 1830 we prove from the writings of Mr. J. L. Stephens, who in 1840 explored the ruins. He says:

"The report of Captain Del Rio . . . through either the supineness or the jealousy of the Spanish government was

locked up in the archives of Guatemala until the time of the Revolution, when, by the operation of liberal principles, the original manuscripts came into the hands of an English gentleman . . . and an English translation was published at London in 1822. This was the first notice in Europe of the discovery of these ruins; and, instead of electrifying the public mind, . . . so little notice was taken of it, that in 1831 the *Literary Gazette*, a paper of great circulation in London, announced it as a new discovery."—Central America, Chiapas, and Yucatan, vol. 2, p. 296.

Therefore how impossible it was for any person to have made use of Del Rio's work in fabricating the Book of Mormon. For the latter was copyrighted two years before the former began to be known among the wealthy and learned in Europe, the men who were using their time and abundant means to discover something new in ancient lore. In lecture one I stated what Mr. Priest wrote of Del Rio in 1833, or 1835. But I add now further of his statements about what was then known of Otolum or Palenque, there being two names to these ruins. Priest writes as follows:

"Let it be understood, this city of Otolum, the ruins of which are so immense, is in North, not South America, in the same latitude with the island Jamaica. . . . The discovery of these ruins, and also of many others, equally wonderful in the same country, are just commencing to arouse the attention of the schools of Europe, who hitherto have denied that America could boast of her antiquities. But these immense ruins are now being explored under the direction of scientific persons, a history of which, in detail, will be forthcoming, doubtless, in due time."—American Antiquities, edition 1835, p. 247.

How much the above means in relation to knowledge that was not had by the world prior to 1830! If not had

among the learned, how much less in the hands of an unlearned young man, or in the possession of any one else who has been charged as a partner in writing a fraudulent book!

6. We again mention Captain Dupaix, quoting from Baldwin and Stephens to show that this author was not published until after 1830. Mr. Baldwin states about Dupaix at Palenque as follows:

“Captain Dupaix’s folios, in French, with the drawings of Casteñada contain the first really important memoir on these ruins. It was prepared in 1807, detained in Mexico during the Mexican Revolution, and finally published at Paris in 1834 and 1835.”—Ancient America, p. 102.

Mr. John L. Stephens says of Dupaix and his writings:

“While the report and drawings of Del Rio slept in the archives of Guatemala, Charles the Fourth of Spain ordered another expedition, at the head of which was placed Captain Dupaix. . . . His expeditions were made in 1805, 1806, 1807, the last of which was to Palenque. The manuscripts of Dupaix, and the designs of his draughtsman Casteñada, were about to be sent to Madrid, which was then occupied by the French army, when the revolution broke out in Mexico; they then became an object of secondary importance, and remained during the wars of independence under the control of Casteñada, who deposited them in the Cabinet of Natural History in Mexico. . . . And the work of Dupaix was not published until 1834, 1835, when it was brought out in Paris.”—Central America, Chiapas, and Yucatan, vol. 2, pp. 296, 297.

According to Professor Baldwin, the work of Dupaix was the *first* description of the ruins of Palenque that was of real value. He says “the first really important” one, and it was issued five years after the Book of Mormon, and then in French only.

Compare the foregoing evidences with the unwarranted assertion that we "ignore the fact that it [Palenque] was discovered about the middle of the sixteenth century, too early by nearly two centuries to be revealed by the Book of Mormon." We do not ignore it, but we do deny that the knowledge of the discovery came to the world in the sixteenth century, or even until well along in the nineteenth century.

7. We next mention Siguenza and his writings. He was a professor of astronomy and mathematics in Mexico about 1680, and he wrote (as modern investigation proves) several treatises on Mexican history and her ruins. But they were in Spanish, and modern historians say that they have been read very little even in Mexico, and are rarely to be seen. In very recent times the learned in various languages, such men as Bancroft, have read them to see what Siguenza did write. Bancroft has read all that Spanish writers have said upon these subjects, and in 1875 he published the results in his five octavo volumes.

8. What of Catherwood and Stephens? History relates that they sailed from New York on their first trip to Central America on October 3, 1839, and they began their explorations at Uxmal early in 1840. Mr. Stephens returned to New York in July, 1840, and their first book was issued in 1841. Mr. Stephens sailed again October 9, 1841, and remained in Yucatan till June, 1842. Other works were published by them in 1843, 1844. So says Bancroft in *Native Races*, volume 4, pages 145, 146.

As to the time when the ruined cities were explored, Mr. Bancroft says of Stephens and other explorers, as follows:

"Since 1830 the veil has been lifted from the principal ruins of ancient Maya works by the researches of Zavala, Waldeck, Stephens, Catherwood, Norman, Friederichsthal, and Charnay. A general account of the antiquarian

explorations and writings of these gentlemen is given in the appended note. . . . It will be noticed that all the authors mentioned who write from actual observation, have confined their observations to from one to four of the principal ruins, whose existence was known previous to their visits, excepting Messrs. Stephens and Catherwood. These gentlemen boldly left the beaten track and brought to the knowledge of the world about forty ruined cities whose very existence had been previously unknown even to the residents of the larger cities of the very state in whose territory they lie. With a force of natives to aid in clearing away the forest, Mr. Stephens spent ten months in surveying, and Mr. Catherwood in sketching. . . . the various groups of ruined structures.”—Native Races, vol. 4, pp. 144–146.

“Stephens’ account was noticed, with quotations, by nearly all the reviews at the time of its appearance, and has been the chief source from which all subsequent writers, including myself, have drawn their information.”—Native Races, vol. 4, footnote on p. 146.

It seems a remarkable, perhaps a providential, coincidence, that the facts compelled him to mention 1830 as the starting point in the coming forth of knowledge concerning the ruins in the region which is so important to the believer in the divine authenticity of the book we are talking about. It seems that the Lord has left the world without a real refuge in their attempts to prove the book a false one.

Of Mr. Stephens’ work at the ruins called Copan, Mr. Bancroft writes thus:

“For what is known of Copan the world is indebted almost entirely to the works of the American traveler, Mr. John L. Stephens, and of his most skillful artist companion, Mr. F. Catherwood; and from the works of these gentlemen, with the slight notes to be gleaned from other

sources, I proceed to give all that is known of what is commonly termed the oldest city on the American Continent."—Native Races, vol. 4, pp. 81, 82.

9. Of those mentioned above by Bancroft we consider Zavala. Mr. Bancroft says, volume 4, pages 144, 145, that the earliest modern account with which he is acquainted is that written by Lorenzo de Zavala, ambassador to France from the Mexican government, that he visited Uxmal several years before 1834 and then issued a work concerning one city only, and unaccompanied by drawings, though Mr. Bancroft says that it gave "a tolerably good general idea of the ruins."

10. Waldeck, according to Mr. Bancroft, visited Uxmal in 1835, and published his account in Paris in 1838. And Mr. Bancroft quotes Stephens as remarking of Waldeck that, "he is justly entitled to the full credit of being the first stranger who visited these ruins and brought them to the notice of the public," meaning the ruins of Uxmal. See Native Races, volume 4, pages 145, 150.

11. B. M. Norman, author of "Rambles in Yucatan," is mentioned by Mr. Bancroft, and he says that Norman's work was published in New York in 1843. See Native Races, volume 4, page 145.

12. Baron Friederichsthal's work was published in Paris, 1841, says Bancroft in volume 4, page 143.

13. Charnay, also mentioned by Bancroft in volume 4, page 144. He says that Charnay's first work was published in France in 1863, and we know that the latest was in 1884, but first in America by Harper Brothers in 1887, called "Ancient Cities of the New World."

14. As previously stated, the valuable volumes of Mr. Bancroft were issued in 1875. It is a very exhaustive work, by reason of the thousands of references and quotations made by him.

15. Some may suppose that Brasseur de Bourbourg,

who is largely quoted by Bancroft and Baldwin, was an ancient Spanish writer. But he did not begin his explorations until 1848, and his "History of Civilization in Mexico and Central America" was not published until 1857, and then only in the French language.

16. Delafield's valuable work, "Antiquities of America," was issued simultaneously in London, Paris, and New York in 1839.

17. Hon. E. G. Squier published his works upon "Antiquities in the United States" in 1848 to 1851, his "Nicaragua" in 1852, and his "Notes on Central America" in 1854, none previous to 1848.

18. The celebrated geologist and archæologist, Prof. J. W. Foster, published his first volume on antiquities, entitled, "The Mississippi Valley," in 1869, while his "Prehistoric Races in the United States" was not issued until 1873.

19. Lord Kingsborough, whose writings are largely quoted by the historian Bancroft and other writers, should have been mentioned earlier in this list. His nine large volumes, entitled, "Mexican Antiquities," had their beginning in 1830, the first sheets being in press then. But the work was not completed until after 1840, and they have never been seen in any but the largest libraries. I was informed by a student of ancient lore in Kansas City that these volumes with colored plates, were valued at \$875 for the set, and with plain plates at \$550. Elder S. F. Walker visited the Cincinnati Exposition about ten years ago, largely for the purpose of getting a sight of them and making extracts for his use and for publication in *Autumn Leaves*.

20. Prof. J. D. Baldwin's much read and largely quoted book, "Ancient America," was published in 1872. It is chiefly valuable as being a brief digest of the main points by all the leading writers upon antiquities.

21. Hon. Ignatius Donnelly's "Atlantis" was issued in 1882.

22. John T. Short's well-known work, "The North Americans of Antiquity," was also published in 1882.

23. H. H. Brownell's "New World" was published in 1857. His "Indian Races" is mentioned by Mr. Bancroft, but he does not give date of publication. (Vol. 4, p. 80.)

24. Taking up the Peruvian antiquities and when knowledge of them came to be had in Europe and America, we find that Montesinos is largely quoted by Baldwin because he was early in Peru and made a special study of these matters. But what of him, and when did he write, and when did the English-speaking world first learn about him?

Baldwin, on pages 261 to 263 of "Ancient America," says that Ferdinand Montesinos was a "scholar and a worker," that he had "the best possible opportunities for observation," and that no one exceeded him in archæological knowledge of Peru. He was sent by the king of Spain to Peru in 1630. But his two manuscripts, "Memorias Antiguas Historales del Peru," and his "Annales" remained in the archives at Madrid, and only the former has yet been published, and that in the French language, after being translated from the Spanish by M. Ternaux-Compans, as shown by Baldwin on pages 263, 264. It is now only known to the learned, those who can read French. I have read that it was issued about 1840, but do not know the exact year.

25. We next consider the works of W. H. Prescott, the widely known historian, and we find that his "Conquest of Mexico" was published in 1843 and his "Conquest of Peru" in 1847. In his preface to the latter work, dated April 2, 1847, he states that from Spain he gathered his material, and thus he writes:

"The larger part of the documents, in both cases, was

obtained from the same great repository,—the archives of the Royal Academy of History at Madrid.”

Thus it would appear that he was given advantages that no other that we have read of has received, and his books are very valuable. Referring to the advantages that came to him, he speaks of the great collection of material by Muñoz, the eminent scholar, who intended to publish a thorough history from the manuscripts, but who died before he could accomplish it, and Prescott says that the portion of the Muñoz manuscripts “which had reference to Mexico and Peru were destined to serve the uses of another, an inhabitant of that new world to which they related,” meaning himself. So late came the chief source of information to the American public concerning the ancient civilization of Peru, outside of what was known about Humboldt’s discoveries.

26. “Peru, the Land of the Incas,” is another valuable work about that ancient country, by the Hon. E. G. Squier, but it was not published until 1876 and 1877. He was sent as a United States Commissioner to Peru in 1863, and while there he gathered the material that he used in the above work. He and Mr. Prescott have given to the world the chief information about Peru and her ancient peoples.

27. Another work on South America and its ruins is one by Bollaert, called “Antiquarian Researches in New Granada,” which Bancroft states in volume 4, page 16, was published in London in 1860.

28. Further upon the Mexican and Central American ruins, I find that Pimm and Seemann’s “Dottings in Panama and Nicaragua” were published in 1869; so says Johnson’s Encyclopedia, article “Seemann.” Bancroft refers to their work in his volume 4, pages 16, 20, and 58.

29. Wagner and Scherzer traveled in Costa Rica in 1853 and 1854, and soon after issued a book account.

30. The Spaniard, Colonel Juan Galindo, is said by Bancroft (volume 4, page 80) to have visited that land in 1835, and the *Literary Gazette* of London published his account.

31. Mayer's works on Mexican and Aztec antiquities were issued somewhere along between 1844 and 1851, so shown by Johnson.

32. Bradford's "American Antiquities" must have been published later than 1835, because Bancroft says that Bradford quotes Galindo, who was not there till 1835. See Bancroft, volume 4, pages 80 and 96.

Many names of lesser note might be given, but all their investigations were made since 1830, the most of them since 1860, and, having given the dates of thirty-two works issued by chief explorers, it seems that sufficient has been presented against the popular idea that the writers of the Book of Mormon could have had access to all they had need of as a basis for their fiction. There is no reason to believe that Joseph Smith or his fellows had ever seen even one book upon the subject of the Central American, Mexican, or Peruvian ruins, yet he or they translated a book that clearly locates the ancient people of which it tells in the very regions of North and South America where discoveries since 1830 declare that such people and nations really did dwell, and migrating north as the book also clearly shows.

Last night I read that the "Land Desolation," where the greatest civilization is said to have flourished, was directly north of what is now called the Isthmus of Panama. This isthmus is repeatedly described in the Book of Mormon as the "neck of land" or the "narrow pass" that was between the south land (where the Nephites dwelt for five hundred years) and the north land. See pages 268, 340, 345, 387, 486, and 520 of the small edition of that book. Where the line was drawn between the Nephite land that they termed

“Bountiful” and the Jaredite land, which the Nephites on discovering it called “Desolation,” it is said to have been “a day and a half’s journey for a Nephite . . . from the east sea to the west sea.” Hence there can be no doubt as to the location of the old Jaredite civilization. Further south it is said to have been “a day’s journey” across. That was probably about the present Gulf of San Miguel, where modern measure says it is thirty miles between the seas.

Therefore, after years of exploration, men inform the world that in former ages a great civilization had place in the very regions that the Book of Mormon describes, and that in Central America and Mexico there were two periods (at least), and that the second colony migrated there from South America. This is another wonderful coincidence, and its importance is great. No one can explain it upon human lines alone, nor can he do away with the logic that has such mighty testimony.

But what does this book say of the civilization of the Jaredites? It tells us that they tilled the soil, and they prospered just as long as they did right. It states that they began to have kings after Jared died; some were righteous, and under them the nation was built up, but when wicked kings ruled, the people became divided and suffered, and there was brought upon them trouble and destruction just as had been prophesied should be, that no king should rule and prosper to do unrighteousness. Secret combinations were instituted among them. And there is another point that I wish to bring to your attention.

This book says there were secret societies, to murder, to get gain, and for corrupt and evil purposes. Now, Le Plongeon, in his “Sacred Mysteries of the Mayas,” endeavors to demonstrate that the first secret societies of the world had their beginning among the ancient

people of Central America. He shows the existence of their signs and their symbols, upon the ruins of these palaces and temples, to prove that the oldest secret organization in the world existed in this country. The Book of Mormon relates that the ancient Jaredites had secret organizations which were evil and corrupt and full of wicked work. This is an evidence by itself of the truth of the Book of Mormon.

But there was one period of two hundred years that the Jaredites practiced righteousness and fully served God, and their rulers executed justice and judgment among the people. They built great cities, they mined gold and silver, they raised grain and fruit, made clothing of cotton and silk, and carried on arts and industries of all kinds, and became very wealthy during that long period of time.

Well, what of this? We answer that scientific men tell us that the ancient Americans were an agricultural, manufacturing, and mining people, who reached great proficiency in these arts. The belief is held by some scientific men that the great prairies of Iowa and Illinois were originally densely covered with forest trees, but that the timber was cut off by the ancients, and that all the regions that we now call good for agricultural uses were also by them cultivated to a high degree of perfection.

And Baldwin, Whittlesy, and others say that the ancients mined copper up here in the Lake Superior regions (pointing to the map). Men have discovered the old shafts and tunnels by which they had access to the copper beds. Blocks of copper raised on skids for getting out were also found. But when the shafts were cleared so that the air got in, the timbers crumbled to pieces, they had been there so long. Whether the Jaredites or the Nephites, or both, worked these mines, we do not claim to know, but the book says that both these nations did

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mining. Yet, in 1848, when they were discovered, the mines were overgrown with forests, and the shafts were filled and covered with the ruins and accumulations of time, during how long a period we know not. Scientific men have proven that these are the facts; and the Book of Mormon is proven to be true when it says that the ancient Americans mined gold, silver, and copper.

After those prosperous centuries there came a season of wicked rulership, injustice, oppression, and crime, and God sent his prophets to warn them that drought and famine would be sent if they did not repent and return to righteousness. But they did not turn, therefore the rain was withheld, and famine and disease killed multitudes; and in Central America serpents abounded and destroyed many people. In time the remainder of the people turned to the Lord, and a new king gathered them in righteousness. Rain was sent, grain and fruit grew, and they prospered for a long time again.

King Morianton was one who built many cities, and the people increased in wealth, in flocks, herds, gold, silver, grain, merchandise, etc. After that came a period of evil, a brief one, succeeded by the righteous reigns of Levi, Corom, Kish, and Lib, covering a long period. I could tell you more about their prosperity, but the evening is passing rapidly. However, I read as follows:

“And in the days of Lib the poisonous serpents were destroyed; wherefore they did go into the land southward, to hunt food for the people of the land; for the land was covered with animals of the forest. And Lib also himself became a great hunter. And they built a great city by the narrow neck of land, by the place where the sea divides the land. And they did preserve the land southward for a wilderness, to get game. And the whole face of the land northward was covered with inhabitants; and they were exceeding industrious, and they did buy and sell, and

traffic one with another, that they might get gain. And they did work 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 blest than were they, and more prospered by the hand of the Lord. And they were in a land that was choice above all lands, for the Lord had spoken it."—Ether 4:7, small edition.

I am pleased with the interest that you have manifested, and I trust that light and truth may dwell with us all, and that a desire for the same may increase.

FOURTH LECTURE.

WHILE kneeling with Bro. Robinson during the opening prayer, I felt to thank God for the evidences that are accumulating and increasing in relation to his work and purpose among men, and that by his Spirit he is drawing to himself a noble army of those who are made in his own likeness, even many sons and daughters who shall dwell with him throughout eternity.

And, thinking upon the subject of the evidences of God's word, it has seemed to me that a few sermons upon the divinity of the Bible, the evidences of the Bible being a divine record, would also be good, especially for the young people who have been so faithful in attending these services, and so attentive during each evening. They need to be fully instructed, in order that they may stand against the wiles of skepticism and infidelity, and be able to help others to keep free from such snares.

Last evening I closed after reading from page 520 of the Book of Mormon, where a half page is taken with statements of their improvements, their buildings, their cities, their mining, agriculture, manufacture of tools, implements of agriculture, and instruments of war. It seems to be sufficiently proven that the seat of the oldest civilization of America was located in Central America and Mexico. Both the Book of Mormon and the works of science and archæology prove abundantly that the starting point of this civilization, the center of all, was in this southern country, seen here on the map, in this very region now known as Mexico, Yucatan, and Central America.

And, before taking up another line of this important subject, I will introduce another excellent quotation from Mr. Bancroft in relation to Yucatan, in which is found Uxmal, Chichen-Itza, Ake, Izamal, Mayapan, and other ancient ruins. Palenque is over the line in Chiapas. Bancroft published in 1875 the following:

“Yucatan presents a rich field for antiquarian exploration, furnishing perhaps finer, and certainly more numerous, specimens of ancient aboriginal architecture, sculpture, and painting than have been discovered in any other section of America. The state is literally dotted, at least in the northern central, or best known, portions with ruined edifices and cities. I shall have occasion to mention, and describe more or less fully, in this chapter, such ruins in between fifty and sixty different localities. While these monuments, however, are the most extensive and among the best preserved within the limits of the Pacific States, they were yet among the last to be brought to the knowledge of the modern world. In the voyages, made early in the sixteenth century, which immediately preceded the conquest of Mexico by the Spaniards, Córdoba, Grijalva, and Cortés touched at various points along the Yucatan coast, and were amazed to find there on the borders of a new world which they had supposed to be occupied exclusively by barbarians, a civilized people who served their gods and kept their idols in lofty stone temples. But their stay was brief and they pursued their way northward, bent on the conquest of the richer realms of Montezuma. The excitement of the conquest and the new wonders beheld in Anáhuac blotted practically from the popular mind all memory of the southern tower-temples, although their discovery was recorded in the diaries of the expeditions, from which and from verbal descriptions accounts were inserted in the works of the standard [Spanish] historians of the Indies. . . . Since these early

times the ruins, shrouded by a dense tropical vegetation, have lain untenanted and unknown, save to the peaceful inhabitants of the northern and more thickly settled portions of the state, who have from time to time become aware of their existence accidentally while in search of water or a favorable locality for a milpa, or cornfield. Only a few of the forty-four ruined towns explored by Mr. Stephens were known to exist by the people of Mérida, the state capital."—Native Races, vol. 4, pp. 143, 144.

Then follows Mr. Bancroft's assertion, already quoted, namely: "Since 1830 the veil has been lifted." The above gives thought as to discoveries that may yet bring to light still better evidences.

We now consider another point in this narrative, namely, that the Book of Mormon history and the discoveries of modern explorers, antiquarians, and students, agree that when the ancient people became divided they also scattered abroad, and then many journeyed from Central America and Mexico into the Mississippi Valley, and thence up the Ohio into the northern part of the United States, particularly into Ohio, Pennsylvania, and New York.

Science says that Ohio in particular was inhabited by a warlike people. We are informed that ten thousand mounds have been counted in the State of Ohio alone, some of them large terraces that were hundreds of feet long; also fifteen hundred inclosures, either circular or square, and they of perfect geometrical precision, as good as could be made to-day by the best student of geometry. And wise men say that these ruins, these mounds, are identical in their form, in their shape, in their construction, and evidently designed for the very same purpose as the mounds found in the southern country. Hence scientific men claim that the people of Central America migrated into the United States and here built the same kind of

mounds, the same truncated pyramids as they left in the lower country, by which they are marked as a distinct people from those who came to America after their era.

I read the following from Prof. J. D. Baldwin concerning the Mound-Builders:

“An ancient and unknown people left remains of settled life, and of a certain degree of civilization, in the valleys of the Mississippi and its tributaries. We have no authentic name for them either as a nation or a race; therefore they are called ‘Mound-Builders,’ this name having been suggested by an important class of their works. Prominent among the remains by which we know that such a people once inhabited that region are artificial mounds constructed with intelligence and great labor. Most of them are terraced and truncated pyramids. In shape they are usually square or rectangular, but sometimes hexagonal or octagonal, and the higher mounds appear to have been constructed with winding stairways on the outside leading to their summits. Many of these structures have a close resemblance to the *teocallis* of Mexico. . . . There have been a great many conjectures in regard to the purposes for which these mounds were built, some of them rather fanciful. I find it most reasonable to believe that the mounds in this part of the continent were used precisely as similar structures were used in Mexico and Central America. The lower mounds, or most of them, must have been constructed as foundations of the more important edifices of the mound-building people. Many of the great buildings erected on such pyramidal foundations, at Palenque, Uxmal, and elsewhere in that region, have not disappeared, because they were built of hewn stone laid in mortar. For reasons not difficult to understand, the ‘Mound-Builders,’ beginning their works on the lower Mississippi, constructed such edifices of wood or some other perishable material; therefore not a trace of them remains.

The higher mounds, with broad, flat summits, reached by flights of steps on the outside, are like the Mexican *teocallis*, or temples. In Mexico and Central America these structures were very numerous. They are described as solid pyramidal masses of earth, cased with brick or stone, level at the top, and furnished with ascending steps on the outside. The resemblance is striking, and the most reasonable explanation seems to be that in both regions mounds of this class were intended for the same uses."—Ancient America, pp. 14, 17, 18.

"Who were the Mound-Builders? They were unquestionably American aborigines, and not immigrants from another continent."—Ancient America, p. 70.

Now they judge this from the fact that their constructions, their mode of burial, and other peculiarities mark them as having been a separate and distinct people from any other that at any time inhabited America. And we, knowing that they came from the Tower of Babel, can understand why they were neither Hebrews nor like any other people in any land. They were a separate race, therefore their constructions, and their methods were not like those of any other people in America; but science is puzzled to know who they were. To continue from Mr. Baldwin:

"That appears to me the most reasonable suggestion which assumes that the Mound-Builders come 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 afterward 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 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. . . . Consider, then, that elevated and terraced foundations for important buildings are peculiar to the ancient Mexicans and Central Americans; 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 seventy-five feet high,

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and has on its summit a ruined stone edifice; that at Uxmal is sixty feet high, and has a similar ruin on its summit; that at Mayapan is sixty feet high; the edifice placed on its summit has disappeared. The great mound at Miamisburg, Ohio, is sixty-eight feet high; and that at Grave Creek, West Virginia, is seventy-five 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 [mark these words], 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.'—Ancient America, pp. 70, 71, 72, 73.

That is in harmony with the Book of Mormon which shows plainly that their first settlement was where Mr. Baldwin claims the Mound-Builders originated, namely, in Central America. As we have seen, that people came from the Tower of Babel, down the Euphrates, across the Arabian Gulf and the Indian Ocean, and over to the Malay Peninsula, or to the Island of Borneo, and thence across

to this very region shown on the map, where they landed. And in the time of trouble, in which a king was dethroned and driven out, he went up into a land still farther north, the land Moron, which I believe to have been where Mexico is, or in that region somewhere.

Subsequently a portion went to the land of Heth, where another king in later times was driven, perhaps about where Texas is. And now science tells us that in ancient times a very warlike people lived south of lakes Ontario and Erie, as is plain from the great number of defensive works, forts, and burial mounds of Ohio, etc.

In a meeting of the American Science Association, held in Chicago, August 7, 1868, Professor Foster and others made this declaration, that in the regions south of the Great Lakes, in former times dwelt a numerous and a warlike people. I quote again from Professor Baldwin, as follows:

“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 themselves, 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.”—Ancient America, p. 73.

We learn from the Book of Mormon that the Nephites, at least, sailed the seas, that they had ships, page 378, and
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now these men come and tell us that they have the same thought, the same idea.

“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.”—Ancient America, p. 73.

Think of it! Consider, that about twenty-five hundred years ago the Jaredites vanished as a race from the Ohio and Mississippi Valleys, and this man who has no connection with us, perhaps never talked with a Latter Day Saint in his life, almost gives us the date of their departure!

“Perhaps they found the country mostly unoccupied, and saw there but little of any other people until an irruption of warlike barbarians came upon them from the Northwest. In speculating on the causes of their withdrawal after centuries of occupation, absolute certainty is impossible; and we have no means of going much beyond mere conjecture.”—Ancient America, pp. 73, 74.

Their civilization, nationality, and mining is also spoken of by Baldwin. Speaking of the Mound-Builders he says:

“To make such works possible under any circumstances, there must be settled life, with its accumulations and intelligently organized industry. Fixed habits of useful work, directed by intelligence, are what barbarous tribes lack most of all. . . . No savage tribe found here by Europeans could have undertaken such constructions as those of the Mound-Builders. The wild Indians found in North America lived rudely in tribes. They had only such organization as was required by their nomadic habits, and their methods of hunting and fighting. These barbarous Indians gave no sign of being capable of

the systematic application to useful industry which promotes intelligence, elevates the condition of life, accumulates wealth, and undertakes great works. This condition of industry, of which the worn and decayed works of the Mound-Builders are unmistakable monuments, means civilization. Albert Gallatin, who gave considerable attention to their remains, thought their works indicated not only a 'dense agricultural population' but also a state of society essentially different from that of the Iroquois and Algonquin Indians. He was sure that the people who established such settlements and built such works must have been 'eminently agricultural.' No trace of their ordinary dwellings is left. These must have been constructed of perishable materials, which went to dust long before great forests had again covered most of the regions through which they were scattered. Doubtless their dwellings and other edifices were made of wood, and they must have been numerous. It is abundantly evident that there were large towns at such places as Newark, Circleville, and Marietta, in Ohio."—Ancient America, pp. 33, 34.

Not only Professor Baldwin, but also other writers say that the evidences are that the very sites of some of our great cities, and also some of the lesser cities of this country, were occupied by the ancients, who understood the benefits of occupying certain sites by the sea, or the lakes, or upon the rivers.

"Their unity as a people, which is everywhere so manifest, must have been expressed in political organization, else it could not have been maintained. In the details of their works, and in manufactured articles taken from the mounds, there is evidence of considerable civilization. For instance, it has been ascertained that the circular inclosures are perfect circles, and the square inclosures perfect squares. They were constructed with a geometrical precision which implies a kind of knowledge in the

builders that may be called scientific."—Ancient America, pp. 35, 36, 39.

Professor Baldwin here gives drawings of the perfect squares and circles of the inclosures and fortifications.

"Relics of art have been dug from some of the mounds, consisting of a considerable variety of ornaments and implements, made of copper, silver, obsidian, porphyry, and greenstone, finely wrought. There are axes, single and double; adzes, chisels, drills or gravers, lance-heads, knives, bracelets, pendants, beads, and the like, made of copper. There are articles of pottery, elegantly designed and finished; ornaments made of silver, bone, mica from the Alleghanies, and shells from the Gulf of Mexico. The articles made of stone show fine workmanship; some of them are elaborately carved. Tools of some very hard material must have been required to work the porphyry in this manner. Obsidian is a volcanic product largely used by the ancient Mexicans and Peruvians for arms and cutting instruments. It is found in its natural state nowhere nearer the Mississippi Valley than the Mexican Mountains of Cerro Gordo. There appears to be evidence that the Mound-Builders had the art of spinning and weaving, for cloth has been found among their remains. At the meeting of the International Congress of Pre-Historic Archæology held at Norwich, England, in 1868, one of the speakers stated this fact as follows: 'Fragments of charred cloth made of spun fibers have been found in the mounds.'" —Ancient America, pp. 40, 41.

Of their mining copper and their working methods, Mr. Baldwin states:

"The Mound-Builders used large quantities of copper such as that taken from the copper beds on Lake Superior, where the extensive mines yield copper, not in the ore, but as pure metal. It exists in those beds in immense masses, in small veins, and in separated lumps of various sizes.

The Mound-Builders worked this copper without smelting it. Spots of pure silver are frequently found studding the surface of Lake Superior copper, and appearing as if welded to it, but not alloyed with it. No other copper has this peculiarity; but copper with similar blotches of silver has been dug from the mounds. It was naturally inferred from this fact that the ancient people represented by these antiquities had some knowledge of the art of mining copper which had been used in the copper region of Lake Superior. This inference finally became an ascertained fact. Remains of their mining works were first discovered in 1848 by Mr. S. O. Knapp, agent of the Minnesota Mining Company, and in 1849 they were described by Dr. Charles T. Jackson, in his geological report to the national government. Those described were found at the Minnesota mine, in upper Michigan, near Lake Superior. Their mining was chiefly surface work; that is to say, they worked the surface of the veins in open pits and trenches. At the Minnesota mine, the greatest depth of their excavations was thirty feet; and here, 'not far below the bottom of a trough-like cavity, among a mass of leaves, sticks, and water, Mr. Knapp discovered a detached mass of copper weighing nearly six tons. It lay upon a cob-work of round logs or skids six or eight inches in diameter, the ends of which showed plainly the marks of a small axe or cutting tool about two and a half inches wide. They soon shriveled and decayed when exposed to the air. The mass of copper had been raised several feet, along the foot of the lode, on timbers, by means of wedges.'—Ancient America, pp. 43, 44.

Then is given a picture of an ancient mining shaft, after they had cleared out the accumulation of ages. Mr. Baldwin concludes upon this point as follows:

"Modern mining on Lake Superior began effectively in 1845. The whole copper region has not been fully

explored. Works of the ancient miners are found at all the mines of any importance; and they show remarkable skill in discovering and tracing actual veins of the metal. Colonel Charles Whittlesey, one of the best authorities on this point, believes the Mound-Builders worked the copper beds of that region during 'a great length of time,' and more of their works will undoubtedly be explored when the forests shall be cleared away from those portions of the copper region not yet worked by modern miners. So far as they have been traced, they everywhere show the same methods, the same implements, and the same peculiarities of both knowledge and lack of knowledge in the old miners."—Ancient America, p. 46.

Now this is in agreement with the Book of Mormon, for it informs us that the ancients raised great heaps of earth in mining for copper. Not until 1845 did the European or the American begin work there; and not until 1848 was the discovery made that those mines had been worked in ancient times. Hence the impossibility of a knowledge of these facts being had by Joseph Smith, or by any other person in 1829. Who would have ventured, twenty years before such discovery was made, to have said that a systematic work of mining was engaged in by ancient Americans, unless he were informed by some one higher than man?

I quote from Professor Baldwin concerning who they were:

"If they came from the south, as appears evident, their settlements must have been extended up the valley gradually. After their first communities were established in the gulf regions, considerable time must have elapsed before their advancing settlements were extended northward, through the intervening region, into the valley of the Ohio. On the Ohio and in the valleys of its tributaries their settlements were very numerous, and evidently popu-

lous. The surprising abundance of their works in this region, which have been traced in our time, shows that they dwelt here in great numbers, and had no lack of industry."—Ancient America, p. 52.

"Their long occupation of the country is suggested by the great extent of their mining works. All who have examined these works agree with Colonel Whittlesey that they worked the Lake Superior copper mines 'for a great length of time.' How long they had dwelt in the Ohio Valley when this mining began can not be told, but a very considerable period must have elapsed after their arrival at that point before the mines were discovered. We can not suppose the first settlers who came up from the Gulf region to the Ohio Valley went on immediately, through the wilderness a thousand miles, to hunt for copper mines on Lake Superior; and, even after they began to explore that region, some time must have passed before the copper was found."—Ancient America, p. 53.

"This ancient people, whose remains indicate unity and civilization, must have been organized as a nation, with a central administration which all recognized."—Ancient America, p. 57.

We read in the Book of Mormon that which exactly confirms the above and the names of some of their kings and about their wars, the conduct of their administration, and of the affairs of their government. And now comes science and declares that it must have had a "central administration," a name with power and authority, in order to have established such communities, or that the arts and agriculture might flourish as they did. It is remarkable how science, long after the Book of Mormon was translated, has given to us evidences that ought to cheer every heart; and especially the facts should be to you young people a great incentive to make an advance in the truth, to seek knowledge of God, and to make your-

selves strong in the evidences of God's dealings with the people upon this continent and elsewhere. Says Baldwin further:

"They must have had a national name, but nobody can tell certainly what it was. No record or tradition has preserved it."—Page 57.

Yes, but we do know something about it, and a record has come forth. But these men can only conjecture, for of course they are in the dark. I quote Professor Baldwin again:

"There is no trace or probability of any direct relationship whatever between the Mound-Builders and the barbarous Indians found in the country. The wild Indians of this continent had never known such a condition as that of the Mound-Builders. They had nothing in common with it. . . . Some of the pottery and wrought ornaments of the Mound-Builders is equal in finish and beauty to the finest manufactured by the ancient Peruvians. They constructed artificial ponds like the aguadas in Central America. They used sun-dried brick, especially at the South, where walls of this material have been discovered supporting some of the mounds and embankments. They manufactured cloth. But their intelligence, skill, and civilized ways are shown not only by their constructions and manufactures, but also by their mining works. Who can imagine the Iroquois or the Algonquins working the copper mines with such intelligence and skill, and such a combination of systematic and persistent industry! They had no tradition of such a condition of life, no trace of it. It is absurd to suppose a relationship, or a connection of any kind, between the original barbarism of these Indians and the civilization of the Mound-Builders. The two peoples were entirely distinct and separate from each other. If they really belonged to the same race, which is extremely doubtful, we must go back through unnumbered ages to

find their common origin and the date of their separation.”
—Ancient America, pp. 60, 61.

While I am upon this subject I desire to present something in relation to the construction of these mounds, and the remains found in them. I read again from Professor Baldwin:

“That the Mound-Builders and their works belong to a distant period in the past is evident; but, of course, we have no means of determining their antiquity with any approach to accuracy, no scheme of chronology by which their distance from us in time can be measured. Nevertheless, some things observed in their remains make it certain that the works are very ancient. 1. One fact showing this is pointed out by those who have examined them carefully as follows: None of these works (mounds and inclosures) occur on the lowest-formed of the river terraces, which mark the subsidence of the western streams; and as there is no good reason why their builders should have avoided erecting them on that terrace, while they raised them promiscuously on all the others, it follows, not unreasonably, that this terrace has been formed since the works were erected.”—Ancient America, p. 47.

This shows the subsidence of the rivers to their present condition since these mounds and inclosures were made. Probably you have been along the lesser rivers as we have them to-day, and have seen the evidences that they must have been anciently much greater rivers than they are now. Along the sides of the river valleys can be seen, high up on earth and rock, the marks where the water stood in bygone ages, long before any white man dwelt in this country. Go out through Kansas, and other regions, and you will find plain evidences upon the hills and bluffs where the water stood before it subsided to lower levels.

Consider now that science says that the oldest civiliza-

tion must have existed long prior to the time of the present condition of these ancient rivers, because all the mounds or inclosures are built much higher up than the present banks of the rivers, which shows that the rivers in their times were much larger than they have been at any period since the Europeans came to America. Professor Baldwin continues:

“It is apparent, also, that in some cases the works were long ago partly destroyed by streams which have since receded more than half a mile, and at present could not reach them under any circumstances. Those streams generally show four successive terraces, which mark four distinct eras of their subsidence since they began to flow in their present courses. The fourth terrace, on which none of the works are found, marks the last and longest of these periods; and it marks also the time since the Mound-Builders ceased to occupy the river valleys where it was formed. The period marked by this fourth terrace must be the longest, because the excavating power of such streams necessarily diminishes as their channels grow deeper. This geological change, which has taken place since the latest of the mounds and inclosures were constructed, shows that the works are very old; no one can tell how old. To count the years is impossible; but we can see that the date, if found, would take us back to a remote period in the past.”—Ancient America, pp. 47, 48.

Now I ask you to notice another important proof upon their antiquity. Professor Baldwin says:

“2. Great antiquity is indicated by the skeletons taken from the mounds. Every skeleton of a Mound-Builder is found in a condition of extreme decay. It sometimes appears that the surface of a mound has been used by the wild Indians for interments; but their skeletons, which are always found well preserved, can be readily distinguished by their position in the mounds, as well as by other pecul-

iarities. The decayed bones of Mound-Builders are invariably found within the mounds, never on [near] the surface, usually at the bottom of the structure, and nearly always 'in such a state of decay as to render all attempts to restore the skull, or, indeed, any part of the skeleton, entirely hopeless.' Not more than one or two skeletons of that people have been recovered in a condition suitable for intelligent examination. It is stated in the work of Squier and Davis that the only skull belonging incontestably to an individual of the Mound-Building race, which has been preserved entire, was taken from a mound situated on a knoll (itself artificial apparently) on the summit of a hill, in the Scioto Valley, four miles below Chillicothe.

"What, save time itself, can have brought these skeletons to a condition in which they fall to pieces when touched, and are ready to dissolve and become dust? All the circumstances attending their burial were unusually favorable for their preservation. The earth around them has invariably been found 'wonderfully compact and dry.' And yet, when exhumed, they are in such a decomposed and crumbling condition that to restore them is impossible. Sound and well preserved skeletons, known to be nearly two thousand years old, have been taken from burial places in England, and other European countries less favorable for preserving them. The condition of an ancient skeleton can not be used as an accurate measure of time, but it is sufficiently accurate to show the difference between the ancient and the modern, and in this case it allows us to assume that these extremely decayed skeletons of the Mound-Builders *are much more than two thousand years old.*"—Ancient America, pp. 48, 49.

That brings us back again to the Book of Mormon history, which teaches plainly that the Jaredites left that region about two thousand five hundred years ago. Professor Baldwin has presented conclusive evidences in favor

of the Jaredite history, as contained in the Book of Mormon. Well-preserved skeletons are found in foreign countries, buried under far less favorable circumstances or conditions, and they are known to be two thousand years old, or thereabouts; while these American bones, though buried in soil very favorable to their preservation, fall to pieces immediately when the air comes to them. I need not read more upon this point. To me, and I presume also to you, these evidences are conclusive, about the terraces upon which the mounds and inclosures were built, and this concerning the bones or skeletons of those ancient inhabitants.

As already quoted, ten thousand of those mounds have been counted in the State of Ohio, and fifteen hundred of their inclosures, some of them containing a great many acres. Here in Professor Baldwin's book are two marked as containing twenty acres each, one a perfect circle, the other a perfect square; and there are some that are even larger than that, one of thirty-two, and still another inclosing forty acres.

I will rehearse a little more of the history: After the reign of several good kings (we do not know how many ruled justly, nor the length of time) there came another period of rebellion and wickedness, and the Lord sent prophets to the Jaredites to command repentance and righteousness. Some of the prophets were slain, and famine and pestilence followed, because nearly all hardened their hearts against God. Shiblom, Abah, Ethan, Moron, and others, all, in turn, ruled over that people, and in wickedness. Finally the Lord sent prophets to pronounce entire destruction if they did not repent and turn unto him; and he declared that he would bring another race to occupy the land, even as he had brought Jared and his brethren and their families from beyond the great sea. But the people were wicked; they were bound together in

secret orders to obtain power and wealth, and to kill and destroy, so they heeded not the words of the prophets.

In the days of the last king, Coriantumr, there lived a very righteous prophet named Ether. He preached repentance day after day, denouncing the sins, corruptions, and evils seen all about him. He warned them faithfully, and he reminded them of God's dealings with their fathers and of their own prosperity, and of the fertile land they had been brought to, and he said that God desired the dwellers thereon to be righteous in order that they might remain. Ether was shown that another people would be brought from Asia to this continent, and he was told the Lord's purpose in peopling it as a very choice part of the earth. But Ether was hated and his life was sought. He hid himself and engraved the history of his people on twenty-four gold plates. These he secreted after the terrible war of annihilation and before his death.

King Coriantumr lived long enough after the struggle to go south into Central America again, where the Jaredites had their beginning sixteen hundred years before, and there he was found by the people of Zarahemla, as they were called, who came out from Jerusalem in 588 B. C., at the time that King Zedekiah was taken captive by Nebuchadnezzar, king of Babylon, as I have told you before.

The Nephites came from Jerusalem six hundred years before Christ. There were three sieges of Jerusalem by Nebuchadnezzar, one 606 B. C., the other 599 B. C. (the year after Lehi and Nephi left Jerusalem), and the last one in 588 B. C., at which time Nebuchadnezzar took King Zedekiah to Babylon. He also carried away the precious things from the house of the Lord in Jerusalem. Thus, 606 B. C. was the beginning of the seventy years' captivity, and they ended 536 B. C., when Cyrus, king of Persia, came and took Babylon and restored the Jews to their country, and rebuilt the temple in Jerusalem.

Thus the Zarahemlaites came across the sea during the captivity, and they landed on the west coast of Central America, where they found Coriantumr, the last king of the Jaredites. On page 267 of the Book of Mormon it is stated that they landed in the Jaredite country, and that Coriantumr lived about nine months longer. After that the Zarahemlaites went into the United States of Colombia, where the Nephites discovered them about five hundred years later, situated along the Sidon River, the river now called Magdalena.

The book says that the Lord promised to Ether that the history he wrote should come to the knowledge of the world in later times, for its instruction; so he hid the twenty-four gold plates on which it was engraved, and they were found about five hundred years after the Nephites and Lamanites landed in Peru. They were found by an expedition that went from King Limhi north into the Land Desolation, as the Nephites called Central America. They called it so because it had been inhabited, but was then desolate. These plates were brought to the second king, Mosiah, and he translated them, as spoken of on pages 137, 158, 185, and 200 of the Book of Mormon. We read from the book as follows:

“And it came to pass that the people of Zarahemla, and of Mosiah, did unite together; and Mosiah was appointed to be their king. And it came to pass in the days of Mosiah, there was a large stone brought unto him, with engravings on it; and he did interpret the engravings, by the gift and power of God. And they gave an account of one Coriantumr, and the slain of his people. And Coriantumr was discovered by the people of Zarahemla; and he dwelt with them for the space of nine moons. It also spake a few words concerning his fathers. And his first parents came out from the tower, at the time the Lord confounded the language of the people; and the

severity of the Lord fell upon them, according to his judgments, which are just; and their bones lay scattered in the land northward."—Omni 1: 9, 10, small edition.

"And they were lost in the wilderness, for the space of many days, yet they were diligent, and found not the land of Zarahemla, but returned to this land, having traveled in a land among many waters; having discovered a land which was covered with bones of men, and of beasts, etc., and was also covered with ruins of buildings of every kind: having discovered a land which had been peopled with a people who were as numerous as the hosts of Israel. And for a testimony that the things that they have said are true, they have brought twenty-four plates, which are filled with engravings; and they are of pure gold."—Mosiah 5: 9, small edition.

"Now king Limhi had sent, previous to the coming of Ammon, a small number of men to search for the land of Zarahemla; but they could not find it, and they were lost in the wilderness. Nevertheless they did find a land which had been peopled; yea, a land which was covered with dry bones; yea, a land which had been peopled, and which had been destroyed; and they having supposed it to be the land of Zarahemla, returned to the land of Nephi, having arrived in the borders of the land not many days before the coming of Ammon. And they brought a record with them, even a record of the people whose bones they had found; and they were engraven on plates of ore."—Mosiah 11: 26, small edition.

"Now after Mosiah had finished translating these records, behold, it gave an account of the people who were destroyed, from the time that they were destroyed, back to the building of the great tower, at the time the Lord confounded the language of the people; and they were scattered abroad upon the face of all the earth, yea, and

even from that time until the creation of Adam.”—Mosiah 12:4, small edition.

This is the history of those plates as we find it in the book, and we have been scoffed at for believing it. It has been stated in opposition to the belief of the Saints, that upon no substance outside of the tables of stone were any writings or inscriptions made by the ancients; that it could not be proven that gold or brass were written upon. But we find that the Bible itself gives good testimony upon this point, and that it is directly in our favor. I read as follows:

“And they did beat the gold into thin plates. . . . And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, HOLINESS TO THE LORD.”—Exodus 39:3, 30.

That is a plain statement about a writing upon gold, so that such method of preservation on imperishable material was known in ancient times. Who shall say that it could not be done, or had not already been done more than this? And if God could write upon tables of stone, and if he could command Moses to write upon them; also, if he could command a people to write upon the plates of gold in one instance, who shall say that he could not also instruct another people to engrave upon gold plates the things that needed to be preserved, even the history of the people?

But here closes the Jaredite history. Whether the people called “Cliff-Dwellers,” who vanished and became extinct in ages gone by were Jaredites or Nephites we do not know. They were a very superior race, evidently, and science is much interested in their history. When at the World’s Fair last summer I saw some relics of that people. The professor who had charge made plain the difference between the skulls of the Cliff-Dwellers and those of the Indians, showing the remarkable similarity between the

heads of the Cliff-Dwellers and the heads of the Caucasian race to-day. Also in the Utah Building I saw a mummy, a well-preserved mummy of a Cliff-Dweller; and upon all the skulls the hair was as fine as the hair of the white people of our time, and some was both fine and light colored. Indian hair is all dark, all coarse. The skulls were shaped like the skulls of white people, a very distinct and different people from the Indians.

As for the age in which the Cliff-Dwellers lived there is no clew to it. Neither the Spaniard nor any other European found even one living person of the race; none have been seen, and no tradition reaches back to the days of the Cliff-Dwellers. Only their remains are found; but all unite in saying that they were altogether different from any of the tribes of Indians that were in North America, or that even dwelt in Mexico or Central America, at least in any recent age.

I will now take up the history of the second colony that came to America in ancient times, namely, of those who are known to have been of Hebrew origin. It may be well to review Hebrew history itself a little.

Nineteen hundred twenty-one years before Christ was born, Abram was called out of a home of idolatry, out of the house of his father who worshiped idols, and from his kindred and his country. He was instructed to go into a land which the Lord would show him, where he and his descendants should become a great nation. To him was given a promise of a possession from the river of Egypt to the river Euphrates. Some speak as if only the land now called Palestine was given to them; but the original ground was from Egypt to the Euphrates, covering all that country. And the promise was continued to Isaac and Jacob, and to their posterity after them.

About 1630 B. C. Joseph died. Afterwards, in 1492, the Israelites went out of Egypt with great numbers and

great power. In 1451, after forty years in the wilderness, they passed over Jordan into the land of Canaan, that they might enter upon its possession. Then came the rule of the Judges; after that the reigns of Saul, David, Solomon, and other kings. Before Christ 1004 years was built the temple by Solomon, aided by Hiram, king of Tyre. And how little time after this did glory remain with the house of Israel! Perhaps in reading the Book of Mormon you may feel somewhat skeptical about the Jaredites and the Nephites having times of rebellion and darkness so soon after being specially blessed of God, and you may say, "Is it possible for a people to have departed from the Lord in that brief period of time?" Have any of you felt that way in reading the Book of Mormon? Yet we take up the Bible and learn that in the year 1004 B. C., Solomon offered that grand prayer of dedication, kneeling with his face toward God, and asking his blessing upon the house that he had erected to his name. Then consider that only twenty-four years after that, 980 B. C., (just think of the brief period of time!) the Lord foretold for them scattering and desolation, because of their sins and disobedience. Read 1 Kings 11:11; 14:15. Nine years later (971 B. C.) Shishak, king of Egypt, came and made war against them and took Jerusalem. Then there followed two hundred and fifty years of war and tumult, either between themselves or between them and other nations.

In 901 B. C., Ben-hadad, king of Syria, came against them. In 771, Pul of Assyria. In 740, Tiglath-pileser. Then came Rezin of Syria. In 723 Shalmaneser of Nineveh came, and in 721 he took the ten tribes and carried them away beyond the river. They were lost sight of, and in their places barbarous nations were brought to fill up the land, and these were then called Samaritans. This subject is full of interest to me, this matter of history and prophecy; and it would be well if all

the young men and women in the church would make a systematic study of the dealings of God with the nations, and of the prophecies of things to come and that did come to pass, including the great and marvelous work of the Lord among his people upon this continent.

As a preface to the lectures upon the Nephites it may be well to give a more particular account of the history of that people, of how the Jews did wickedly, and brought upon themselves great distress by reason of the sins which they committed. I read as follows:

“Moreover the Lord shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now. For the Lord shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the Lord to anger.”—1 Kings 14: 14, 15.

“And it came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem: and he took away the treasures of the house of the Lord, and the treasures of the king’s house; he even took away all: and he took away all the shields of gold which Solomon had made.”—1 Kings 14: 25, 26.

Now this was only thirty-three years after Solomon built the temple. Then came two hundred and fifty years of warfare and trouble, as before mentioned, until in 721 (exactly twelve hundred years after the Lord had called Abram out of his father’s house to be the father of the faithful) Shalmaneser came against that people, and took away the ten tribes. I read from their history again:

“Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed

them in Halah and in Habor by the river of Gozan, and in the cities of the Medes."—2 Kings 17:5, 6.

This was the great division the Lord had prophesied should come to pass. And the history tells us why it was so, because of their transgressions, because of their evil-doings, because of their turning away from the service of God. He warned them that destruction should come upon them if they did not turn from their great iniquities.

So also, after the departure of the ten tribes, he informs Judah of what should follow them if they did not repent. For one hundred years they had more or less of good and of evil, according to whether they did or did not keep God's commandments. As a whole they became worse and worse, until in 606 B. C., Nebuchadnezzar, king of Babylon, came against them. There were three great sieges, 606, 599, 588 B. C., and the Babylonish captivity ended in 536 B. C., when Cyrus, king of Persia, rebuilt the temple and returned the precious things to it.

I rehearse these things to present the unfortunate condition of the Hebrew race; for that was one of the causes why there was a colony taken from Canaan to America. I mention this history to show you that God has sought to find a people whom he can bless because he finds them worthy, a people upon whom he can place prosperity and honor; yet how remarkable that Israel so often transgressed and departed from his ways in so brief a period of time, as we have seen they did.

Now we take up the Book of Mormon again, and here we find that Nephi says that in the first year of the reign of King Zedekiah, or six hundred years before the coming of Christ, they left Jerusalem. We find that there is one year's difference between the chronology of the Bible and that of the Book of Mormon. The Bible chronology tells us that Zedekiah, king of Judah, began to reign 599 B. C., the Book of Mormon says 600 B. C. There is simply one

year's difference. That is not strange, because you know that there is quite a controversy as to the correctness of the chronology used in the margin of the Bible history. If it is as near as that it is remarkably near. Nephi wrote as follows:

“For it came to pass, in the commencement of the first year of the reign of Zedekiah, king of Judah, (my father Lehi having dwelt at Jerusalem in all his days;) and in that same year there came many prophets, prophesying unto the people that they must repent, or the great city Jerusalem must be destroyed. Wherefore it came to pass that my father Lehi, as he went forth, prayed unto the Lord, yea, even with all his heart, in behalf of his people.”—1 Nephi 1:2, small edition.

Further on Nephi spoke to his brothers as follows:

“And ye shall know at some future period, that the word of the Lord shall be fulfilled concerning the destruction of Jerusalem; for all things which the Lord hath spoken concerning the destruction of Jerusalem, must be fulfilled. For behold, the Spirit of the Lord ceaseth soon to strive with them; for behold they have rejected the prophets, and Jeremiah have they cast into prison.”—1 Nephi 2:6, small edition.

You may go to the Bible and read the prophecies of Jeremiah and Ezekiel. And one of them said that Zedekiah should be taken to Babylon and he should die there; and the other said that he should never see Babylon. So Zedekiah put Jeremiah in a dungeon (Jer. 38:6) and afterwards in the court of the prison, where he remained. Read Jeremiah 38:13-28.

No doubt Zedekiah believed that one or both of these prophets had lied. Yet, when the year 588 came, the king of Babylon sent his armies against it; and, instead of staying in Babylon, he came himself and established his

headquarters at Ribla, a city comparatively near Jerusalem, and all the prophecies concerning Zedekiah were remarkably fulfilled. One had said that he should never see Babylon, and the other said that he should die there. The king of Babylon had not before left his own city, but this time he did, and they brought Zedekiah before the king, and, at his command they put out his eyes, and they bound him in fetters of brass and took him to Babylon and he died there. Both prophecies were fulfilled. His eyes did see the eyes of the king of Babylon, but his eyes were put out that he never saw the city of Babylon; although he died there.

All these things are wonderful. The history in the Book of Mormon agrees with the Bible that there came prophets declaring that evil and destruction should come upon that people; and it is remarkable how these two books agree, even as God declared that when the people who held the two records should come together that then the two testimonies shall stand in harmony together. And the Lord said: "And this I do to prove unto many that I am the same, yesterday, to-day, and forever," and also, "I speak the same words unto one nation like unto another," evidently because of that great fact.

I had hoped to have gone further in this subject to-night than I have been able to do; but I am glad to say to you that when we take up the Book of Mormon we do not take it up separately from the Bible; but that we associate the two together and show their harmony. We believe that one is the record of God's dealings with the people upon the Eastern Continent (so-called), and that the other is the record of God's dealings with the people who lived in olden time upon this American Continent, upon this choice land. I had hoped to have reached that point where I might have proven to you, so far as you may be willing to receive proof and evidence, that this land was especially pointed

out as the place for certain ones of the house of Israel, the descendants of Joseph of Egypt, but I must leave it for to-morrow evening.

May we comprehend all saving truth; may we realize more fully the great work of God; also have our knowledge and understanding increased greatly. And I hope the young men and women will take a deeper interest in these subjects, and that you will realize more fully the fatherhood of God over all the nations of the earth; that you will make it a matter of prayerful study, in order that your minds may be lit up with heavenly light. Then from your hearts will ascend correct praise in the worship of God, more fully than ever before. You will feel that this is one of the most interesting matters that man ever undertook to investigate, even concerning the dealings of God and the wonderful manifestations of his love and his power, and of the evidences of his fatherhood over the race everywhere; of his having sought in every age to raise up and educate a righteous nation, and that in these latter days he is endeavoring to prepare and to qualify us, and all others who will, that we and they may become a worthy and a noble people, those who shall be fitted to inherit the earth in the day of Christ's glory and power.

FIFTH LECTURE.

NEAR the close of my lecture last evening I endeavored to show from the Holy Scriptures the condition of the house of Israel after its establishment in the land of Palestine, from the days of Moses to the days of Solomon; then the dispersion and carrying away of the ten tribes to another land, in accordance with the word that God gave that he would scatter them abroad; that he would separate them, carry them away because of their sins, their transgression, their worship of false gods, and the evil that they performed. And that afterwards, from the year 721 B. C., when the ten tribes were taken away, the course of the tribe of Judah was one of defilement, oppression, and other evil ways, until God sent his prophets prior to the Babylonish captivity, and about those times, and they spoke of still further evils and distresses to come upon that people. I was endeavoring to show the complete harmony that exists between the Bible and the Book of Mormon in their history of the Jews at the very time when the Babylonish captivity begun, and that the sayings of the prophets that are mentioned in the Book of Mormon by Nephi (as coming in that period of the history of the house of Judah) exactly accord with the account given to us in the Bible, especially by the Prophets Jeremiah and Ezekiel.

I mention these things because it is necessary that we should make clear this harmony, that we should show that the prophecies as well as the doctrines contained in the Book of Mormon are in substance like those in the Bible, I mean in their facts; for they are not expressed in the

same language, nor spoken by the same persons. But in sentiment, in purpose, and in the force of their meaning, they are alike in both regards. They show the moving hand of God over his people, directing and correcting them wherever they may be found, upon whatever land they may dwell.

The Bible and the Book of Mormon both show that the house of Judah was in a condition of rebellion and transgression; and Nephi mentions the coming of prophets to reprove Israel, they declaring that Jerusalem should be destroyed, that the Jews should be scattered, and that other evils should come upon them. I referred you to the first chapter of the Book of Mormon and also read you a passage from chapter two. I will now read another as follows:

“For behold, it came to pass after my father had made an end of speaking the words of his dream, and also of exhorting them to all diligence, he spake unto them concerning the Jews, that after they should be destroyed, even that great city Jerusalem, and many be carried away captive into Babylon, according to the own due time of the Lord, they should return again; yea, even be brought back out of captivity: and after they should be brought back out of captivity, they should possess again the land of their inheritance.”—1 Nephi 3: 2, small edition.

It may not be necessary that I should read from the Bible, but I will present a few words to show this agreement, as follows:

“Thus saith the Lord, the God of Israel; Go and speak to Zedekiah king of Judah, and tell him, Thus saith the Lord; Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire: and thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with

thee mouth to mouth, and thou shalt go to Babylon.”—Jeremiah 34: 2, 3.

This is what I spoke of last night in connection with the words of Ezekiel saying that Zedekiah should never see Babylon, and therefore Zedekiah believed, says Josephus, that they were lying prophets, and he put Jeremiah in the dungeon. Again we find the Lord saying:

“And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon’s army, which are gone up from you. Behold, I will command, saith the Lord, and cause them to return to to this city; and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah a desolation without an inhabitant.”—Jeremiah 34: 21, 22.

“Therefore thus saith the Lord God of hosts, the God of Israel; Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them: because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.”—Jeremiah 35: 17.

Nevertheless, the Lord showed Zedekiah how all this might be avoided. Read Jeremiah 38: 17-20.

Then Ezekiel prophesied also as follows:

“My net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon to the land of the Chaldeans, yet shall he not see it, though he shall die there. And I will scatter toward every wind all that are about him to help him, and all his bands. . . . And they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countries. But I will leave a few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the heathen whither they come; and they shall know that I am the

Lord. . . . And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I am the Lord.”—Ezekiel 12: 13-16, 20.

I may be charged with repeating, but I have thought it best this evening to read these things more fully, for the purpose of showing connection with what else I have to present, namely, with the important fact that God proposed to establish upon this American land a people from the tribes of Israel, a people of the Hebrew race. And before these lectures are finished, I hope to be able to present convincing and weighty evidences that they were and are a part of the Hebrew race.

We read in the first chapter of 1 Nephi in the Book of Mormon that Lehi was commanded to leave Jerusalem, and further on we find the promise of God to Nephi that they should be taken into a choice land, that which the Lord called specially good, even a “land of promise,” where they should prosper in righteousness. Here are the words:

“And inasmuch as ye shall keep my commandments, ye shall prosper, and shall be led to a land of promise; yea, even a land which I have prepared for you; yea, a land which is choice above all other lands.”—1 Nephi 1:19, small edition.

That is the plain statement given in the Book of Mormon; and now I present more evidences that I trust you will also look upon candidly and examine with a love for truth. First, consider that there were promises made to men later than those given to Abraham and to the people at the very beginning of the Hebrew nation. For instance we find the following special blessings and promises to Joseph, the son of Jacob:

“And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath; and for the precious fruits brought forth by the sun, and for the precious things put

forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fullness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.”—Deuteronomy 33: 13-16.

The position occupied by the Latter Day Saints from their beginning has been that God chose America, and that he especially set it apart in ancient days as a land which he and his Prophet Moses called “Joseph’s land.” We go to Genesis 49:22-26 upon this point, and we find that Jacob blessed his sons with certain blessings, and when he came to Joseph, the son of Rachel, he said:

“Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall.”

Here is a promise of a special blessing to Joseph as a flourishing vine. This vine is one that is planted by a well, where water is plenty, that which nourishes the vine so it need not die from drought. It would be made prosperous and bountiful, but it would run over the boundary, over that which had been previously set as a boundary.

“Whose branches run over the wall: the archers have sorely grieved him, and shot at him and hated him.”

You will remember that Joseph’s brethren hated him from the time of his youth. You remember his dream of the sheaves of wheat bowing to his sheaf, and of his dream of the sun and the moon and the eleven stars. He told his dreams to his brothers and they learned to hate him; so they sold him, and he was taken a slave into the land of Egypt. There he was finally put in prison, and it did not seem that his brothers would ever bow to him, or that he would rise to any honor or greatness. But out of all this God brought Joseph until he stood second in the land of Pharaoh, being placed the highest of all, none greater

than he except Pharaoh. God's hand was with him, and we understand that for his integrity and virtue God blessed him, and also has blessed his posterity among the Gentile nations even unto this day. We take the experience of those who came upon this continent, and evidently God purposed in this to bring Joseph and his seed out of all their trouble in due time. I quote further:

“But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; . . . even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under; blessings of the breasts, and of the womb: the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.”—Genesis 49:22-26.

Here is a declaration, made to us clearly and plainly, that is like the one pronounced by Moses upon him; and all these blessings shall come upon Joseph, and upon the crown of the head of him (that is, upon his oldest son after him), “unto the utmost bound of the everlasting hills.” I might go back with you to-night and show from the promises of God, those made to Abraham, Isaac, and Jacob, that he promised that their possessions should be from the river of Egypt (the Nile), to the Euphrates, as an everlasting possession; but that that promise did not go beyond that region of country at all. But here was Joseph, Jacob's son by his legal wife; here was the one who before God was entitled to the blessings, his by birth-right and his by the integrity and righteousness of his life, that he might receive more than they, even as Jacob said, “The blessings of thy father have prevailed *above* the blessing of my progenitors unto the utmost bounds of the

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everlasting hills." Not simply over the progenitors, not simply from Abraham and Isaac his fathers, but from God, who had given to him something grander, better, more choice and complete than his progenitors had bequeathed to his father Jacob.

And with good reason did Moses use the words that I have quoted: Blessed of God be Joseph's land; for the precious things of heaven; and for the chief things of the ancient mountains; and for the precious things of the lasting hills; and for the good will of him that dwelt in the bush. Here are the blessings of God, as well as the blessings of his progenitors. Let us go to the Bible history and read further:

"Now the sons of Reuben the first-born of Israel, (for he was the first-born; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph, the son of Israel: and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's.)"—1 Chronicles 5: 1, 2.

With this birthright and blessing together Jacob could well say, "In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh," for they were the sons of Joseph. They were preëminent; that is, the fullness of the blessings came to them; because it was God's blessing, and no greater blessing could man ask.

But when we read this record it tells us that God would scatter the house of Israel upon the face of all the earth. Go with me to Ezekiel and read what the Lord says concerning that people:

"My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon *all* the face of the earth."—Ezekiel 34: 6.

And well did Hon. H. H. Bancroft make use of these words in his fifth volume, page 79, when he asks the

question, "Besides, must not Mexico be included in the direct declaration of God that he would scatter the Jews over all the earth"? Even a man like Mr. Bancroft, who cares nothing for so-called Mormonism, could think of the promise of the Lord, and of God's purpose to scatter them abroad upon all the face of the earth; and could ask the question if America could have been forgotten in the carrying out of this purpose of the Almighty.

And we find a further clew to this idea if we go to John's testimony, where Jesus spoke to his disciples the following words:

"And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."—John 10: 16.

The Gentile world has supposed that this applied to themselves; but remember that Christ said of himself, "I am not sent but unto the lost sheep of the house of Israel;" and there is no account, ancient or modern, that he ever spoke to any Gentile nation, or that he ever revealed himself to any one of Gentile blood. Though the world casts out the Jews, and hates and despises them, yet the Bible is the work of Jewish historians and prophets. For, excepting a few of the tribe of Benjamin, "there was none left save the tribe of Judah." Yet Jesus said, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

We believe, yes, we are satisfied in our own hearts, that when he spoke thus he meant the people upon this continent, those of the Hebrew race who were brought to this country by God's power. Now I desire to show you something further, and I read as follows:

"And say, Thus saith the Lord God; A great eagle with great wings, long-winged, full of feathers, which had divers colors, came unto Lebanon, and took the highest

branch of the cedar: he cropped off the top of his young twigs, and carried it into a land of traffic; he set it in a city of merchants. He took also of the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it as a willow tree. And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs. . . . Say now to the rebellious house, Know ye not what these things mean? tell them, Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon.”—Ezekiel 17:3-6, 12.

This states that the great eagle shall come and take a branch and carry it away. This is the king of Babylon, Nebuchadnezzar; and he came and carried away the beautiful things from the house of God, the vessels of gold and silver, and all the wealth and riches of the temple. He tells how it was fulfilled. But let us go a little further in this same chapter and read the following:

“Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon a high mountain and eminent: in the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.”—Ezekiel 17: 22, 23.

Now, I wish to call your attention to this important point, that here God prophesied what Nebuchadnezzar should do when he should take the branch and carry it away. And after this the Lord said that he would take a small twig, would crop it off and plant it upon a high mountain and eminent, and it should become a goodly

cedar, "and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell." What is the meaning of this saying? What fulfilled it? Where is the accomplishment of this word? We reply that our claim is, that the planting of this tender twig was when God brought a colony from Jerusalem to this land of America.

Why do we say so? Because this prophecy and its accomplishment are right in harmony with the purpose of God concerning the inhabitants of Judah and Jerusalem at the time when the branch was carried away by Nebuchadnezzar. This prophecy was given at that period, namely, 594 B. C., and soon after that the Lord took this tender twig, this plant from the top of the high cedar, this little one; and it was then that he carried it and planted it by itself.

In Ezekiel 17:12 the Lord interprets the meaning of verses 3 and 4, the "highest branch" of the cedar (or kingdom) being King Zedekiah, and the small branches and twigs being his own sons and other chief ones who were captured by Nebuchadnezzar, some being killed and the others taken to Babylon. The "tender one" was probably his youngest son and not with him, but the oldest sons, those capable of being warriors, were taken and slain before Zedekiah's eyes. See 2 Kings 25:1-7 for the story in detail.

Next we find in Ezekiel 17:22, 23, that the Lord said that he would take "a tender one," a young twig, of this same "highest branch" (Zedekiah), and would carry and plant it in another land. Evidently it was the Lord's meaning and purpose to make a younger son of Zedekiah to be the leader of a small colony that would go out and settle in some far part of the earth, away from populous kingdoms and warring races, and that this would grow to be itself a "goodly cedar." It is clear that this was the

meaning intended to be conveyed, that it should be the act of God in divinely directing and leading a small band to a good and choice land at a distance. And this thought is in harmony with the following extracts from the Book of Mormon itself. It reads:

“Will ye say that the sons of Zedekiah were not slain, all except Mulek? Yea, and do we not behold that the seed of Zedekiah are with us?”—Helaman 3:6, small edition.

“And the land north was called Mulek, which was after the sons of Zedekiah; for the Lord did bring Mulek into the land north.”—Helaman 2:27.

“Zarahemla, who was a descendant of Mulok.”—Mosiiah 11:8.

The prophecy in Ezekiel seventeen was given (according to chronology) in 594 B. C., and it was fulfilled in 588 B. C., by the capture of Zedekiah and by the later starting for America of Mulek and his colony. They were afterwards known as Zarahemlites because of a great leader named Zarahemla, who arose among them.

The promise of a colony to be planted elsewhere, and the agreement between the Bible and the Book of Mormon on these matters, is a very interesting subject, when taken altogether; the Bible prophecy being remarkable, and also its fulfillment being complete

The “high mountain and eminent” in the “mountain in the height of Israel,” meaning a notable land or kingdom, may readily be understood as indicating the “land of Joseph” (Deut. 33:16), the special and rich inheritance to the one “who was separated from his brethren” (through their selfishness and fear), for thus God loved the legitimate son for his virtue and integrity under all manner of temptation.

On last evening was shown the uniting of the “people of Zarahemla” (descendants of Mulek’s colony) with the

Nephites, by which union both gained strength, and thenceforth they were one people in their progress and civilization. See Omni 1:9.

The Book of Mormon claims that the Nephite colony were of the seed of Joseph. We read as follows:

“And it came to pass that my father Lehi also found upon the plates of brass a genealogy of his fathers; wherefore he knew that he was a descendant of Joseph; yea, even that Joseph who was the son of Jacob, who was sold into Egypt.

“For behold thou art the fruit of my loins; and I am a descendant of Joseph, who was carried captive into Egypt. . . . And he obtained a promise of the Lord, that out of the fruit of his loins, the Lord God would raise up a righteous branch unto the house of Israel; not the Messiah, but a branch which was to be broken off; nevertheless, to be remembered in the covenants of the Lord, that the Messiah should be made manifest unto them in the latter days.”—2 Nephi 2:1.

That is the word concerning Lehi's colony being of the posterity of Joseph, and probably Mulek's colony, the Zarahemlites, were also descendants of Joseph the son of Jacob, even the tender twig which God declared that he would take away from the parent tree and plant in this high mountain and eminent, in this mountain in the heights of Israel, in this land called Joseph's. Examine the Bible all that you please, and you will not find the land of Joseph described as anywhere else; for indeed his land is the continent upon which we dwell to-day; this is the choice land. I will give you also two other quotations from the Book of Mormon upon this point:

“Wherefore, I spake unto them, saying, Hear ye the words of the prophet, ye who are a remnant of the house of Israel, a branch who have been broken off, hear ye the words of the prophet, which were written unto all the

house of Israel, and liken them unto yourselves, that ye may have hope as well as your brethren, from whom ye have been broken off.”—1 Nephi 6: 1.

“Hearken, O ye house of Israel, all ye that are broken off and are driven out, because of the wickedness of the pastors of my people; yea, all ye that are broken off, that are scattered abroad, who are of my people, O house of Israel.”—1 Nephi 6: 6.

This is the ground that we take; and I have not known of anything that has been able to destroy this view; I do not know of any explanation that is as reasonable as the one that America is the land of Joseph, and that the colony of Lehi was brought here as a tender plant, even by the hand of God.

Ezekiel said that it should become a goodly cedar. In his vision he seems to have seen not only these early settlers from Asia, but also those who came from Europe, two thousand years later; for, in the prophecy already quoted from he said:

“Under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.”—Ezek. 17: 23.

We of America have declared that the people from every land and clime could come here and find a home, and shelter from oppression and wrong.

When we consider all the continents and nations of the earth we see that there has never been any country like this, where people from all lands, and of every language have found a multitude of blessings. God declared by his prophet that fowl of every wing should find lodgement in the branches of the tree; and so it has been; the declaration has a complete fulfillment. America, Joseph’s land, stands where God placed it. “Blessed of God be Joseph’s land,” where the people of every clime might come and find freedom and safety. Let us thank the great Creator

and Director of the universe for the part allotted to America when he "determined the times and the bounds of the habitation" of the people of the earth.

Now I call your attention to another point. In Isaiah we read the following:

"The lords of the heathen have broken down the principal plants thereof, they are come even unto Jazer, they wandered through the wilderness: her branches are stretched out, they are gone over the sea."—Isaiah 16: 8.

Also in Jeremiah are words very much like the foregoing:

"Oh vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone over the sea. . . . The spoiler is fallen upon thy summer fruits and upon thy vintage."—Jeremiah 48: 32.

Now, this was uttered about the year 600 B. C., at the very period when Jeremiah and Ezekiel were being persecuted because they came to declare the evils that would befall the Jews in consequence of their wickedness. To whom this refers we have no information, unless it is a fact that it refers to the people who were brought away in that evil time and planted over the sea in America.

Should you ask about the descendants of Joseph, we answer that by reading 1 Chronicles 9: 1-3, you will see mention of the children of Ephraim and Manasseh. You will also find in the Psalms still more evidence that Joseph was one especially blessed of God. The writer says:

"Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river. . . . Return, we beseech thee, oh God of hosts: look down from heaven, and behold, and visit this vine;

and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself."—Ps. 80: 8-11, 14, 15.

Here is the same declaration that is given by Moses and by Jacob, the blessings of the "right hand." When Joseph led his sons up to Jacob, he led Manasseh so that Jacob would put his right hand upon his head, and his left hand upon Ephraim; but, instead of doing that, Jacob crossed his hands, and he placed his right hand upon the head of the younger. Then Joseph remonstrated with him and said, "Not so, my father," and wanted him to place his right hand upon Manasseh and his left hand upon Ephraim. But Jacob said, "I know, my son, I know," and he placed his right hand upon Ephraim and his left upon Manasseh, because a greater blessing was given to the one upon whom his right hand should rest, and God in his word has said, "God make thee as Ephraim and Manasseh."

And here, in Psalm 80, reference is made to the vine that should be planted, and concerning him upon whose head should rest the right hand, showing that Joseph and his sons were the special ones unto whom God gave great blessings. For "the birthright was Joseph's." Hence, in the time of destruction, a branch was taken away by itself and planted in a better soil, and where it would not be interfered with; although in time evil came upon it, as spoken of in Psalm 80:12, 13.

We read in 1 Nephi 1:12 that Lehi was commanded to go, as follows:

"And it came to pass that the Lord commanded my father, even in a dream, that he should take his family and depart into the wilderness."

And he went away from Jerusalem, Lehi and his wife, and their sons, Laman, Lemuel, Nephi, and Sam, also Zoram, and Ishmael and his wife and two sons and five

daughters; in all, sixteen went out from Jerusalem, and they traveled southwest toward the Red Sea.

Objection has been made to the statement that they journeyed three days in the wilderness and they came to this river that ran into the Red Sea, in fact, were not very far from the Red Sea. Some say that this must be a falsehood; that they must have been a much longer time in the wilderness. But it is not said that they were only three days in all; evidently they journeyed a distance in a settled country, and then they traveled three days in the wilderness.

Now, the distance to the Gulf of Akabah, the nearest waters of the Red Sea, is not above one hundred and seventy-five miles. Undoubtedly they traveled as rapidly as they could, and if the wilderness were a three-days' journey, how long did it take them to reach that wilderness? We know not, but there is nothing unreasonable in the statement that they traveled from Jerusalem, and that they were three days in the wilderness. There may have been, and probably were, settlements in that region of country for quite a distance. Occasionally their history included the particulars, but not often.

They engraved a record upon metal sheets, and they also had with them a record upon brass plates. Some have denied that the Jews used brass; they have attacked the people that believe in the Book of Mormon with the statement that the Jews did not have the use of brass; that brass does not mean brass, but means copper. But it is now stated that eminent Biblical students are convinced after all that the Hebrews did make use of brass. But it is no more for the Book of Mormon to state the existence of brass, than the Bible. We read as follows:

“And every base had four brazen wheels, and plates of brass: and the four corners thereof had undersettlers; under the laver were undersettlers moulten, at the side of

every addition. . . . For on the plates of the ledges thereof, and on the borders thereof, he graved cherubim, lions, and palm trees, according to the proportion of every one, and additions round about."—1 Kings 7: 30, 36.

Thus we find in Bible history that one metal in use by the Jews was called brass, and that they engraved it, as we saw last evening that they also engraved gold; that they used various metals to make their engravings upon. Therefore, it is not at all strange that we find in the Book of Mormon, which is a history of a portion of that people, the attestation of the same facts, namely, that the Hebrews used gold and brass for making plates upon which to write matter for preservation.

We also read in the Apocrypha an evidence as follows:

"And they commanded that this writing should be put in tables of brass, and that they should be set up within the compass of the sanctuary, in a conspicuous place."—1 Maccabees 14: 48.

We now come to a point in this history that has caused some criticism; the account of the killing of Laban. The journey of Nephi and his brothers back to Jerusalem was undertaken at the command of God, that they might obtain the brass plates that were in the possession of Laban. Upon them was the history of the Hebrews; in fact it was a history of the race from the days of Adam, a history from the creation down to the first year of the reign of Zedekiah, king of Judah. It also contained the genealogy of Lehi and his progenitors, because Lehi and Laban were kin to each other, and each had the same interest in these plates as the other. Perhaps Lehi had as much right to these plates, but they seem to have been kept in a place of security by Laban. Doubtless Lehi had as much right to these plates as Laban.

We go to the record in relation to this transaction, and we find how they went to the house of Laban. Then

Laman, the eldest son of Lehi, went in and asked for them. Evidently he had a right to do so. The book says:

“And he desired of Laban the records which were engraven upon the plates of brass, which contained the genealogy of my father.”—1 Nephi 1:23.

Again I read from the writings of Nephi:

“And behold it is wisdom in God that we should obtain these records, that we may preserve unto our children the language of our fathers; and also that we may preserve unto them the words which have been spoken by the mouth of all the holy prophets, which have been delivered unto them by the Spirit and power of God, since the world began, even down unto this present time. . . . And it came to pass that we went in unto Laban, and desired him that he would give unto us the records which were engraven upon the plates of brass, for which we would give unto him our gold, and our silver, and all our precious things. And it came to pass that when Laban saw our property, and that it was exceeding great, he did lust after it, insomuch that he thrust us out, and sent his servants to slay us, that he might obtain our property.”—1 Nephi 1:25-28.

After they were forced away Nephi returned alone to Jerusalem, and he found Laban near his house in a drunken sleep. In his account of the circumstance Nephi says:

“And it came to pass that I was constrained by the Spirit that I should kill Laban: but I said in my heart, never at any time have I shed the blood of man, and I shrunk and would that I might not slay him. And the Spirit said unto me again, Behold the Lord hath delivered him into thy hands; yea, and I also knew that he had sought to take away mine own life; yea, and he would not hearken unto the commandments of the Lord; and he also had taken away our property. And it came to pass that

the Spirit said unto me again, Slay him, for the Lord hath delivered him into thy hands. Behold the Lord slayeth the wicked to bring forth his righteous purposes. It is better that one man should perish, than that a nation should dwindle and perish in unbelief."—1 Nephi 1:33, 34.

Nephi also gives his own convictions as to the necessities in the case, and his knowledge of the purposes of God in their obtaining the plates, as follows:

"And I also knew that the law was engraven upon the plates of brass. And again—I knew that the Lord had delivered Laban into my hands for this cause, that I might obtain the records according to his commandments."—1 Nephi 1:35.

Here is the reasoning and the argument upon the part of Nephi. He writes of his reluctance to the taking of life, but shows that the Lord designed that they should go out as a colony, and the existing necessity that they should have a record of their fathers, and a history of the dealings of God with the race from the beginning; and that this was so great a necessity in the sight of the Lord that he gave Nephi a commandment to slay Laban. Some object to the method of his death. But do you not see that there was need greater than that of a single life? And Laban might lose his life in a very brief period of time, even in the desolation that was prophesied to come upon Jerusalem, and which in a very few years did come upon it, until all the men of war were either slain or taken captive and carried as slaves to Babylon. In this manner they all suffered; and if God in his providence should see fit to take the life of one man, then he was the one to say what should be done, to give commandment so that these precious things might be carried by these people.

It may be said that this is the only instance of the

destruction of life in the gospel dispensation. Go to the book of Acts and see what was simply a little different way in which the Lord caused life to be taken. I read as follows:

“But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. And the young men arose, wound him up, and carried him out, and buried him. And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost.”—Acts 5: 3-10.

Here we have a statement of something that the skeptics and the doubters consider as a great objection to the Bible, as a weapon to use against the New Testament, that in the gospel dispensation of love that two should have been slaughtered in this kind of a way, merely because they had told a falsehood. Does it make any great difference how God accomplishes his purposes to bring about the end of the wicked, the death of those who would murder and rob others of all they had and give them no equivalent? Is it any great difference how God accomplishes his purposes? We think not. It is not a gospel of blood, but the Lord performs that which will

result in the greatest good to the greatest number. In wisdom he plans and brings to pass.

Again I read from the New Testament:

“And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, It is the voice of a god and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.”—Acts 12: 21-23.

Shall we object because the Lord has different ways of bringing to pass his purposes? Herod was smitten by an angel of the Lord; and, while it is not pleasing to me to find a record of blood upon any of the pages of God’s word, yet here are the evidences that the Lord accomplishes his object by certain ways and means in order to bring about his righteous designs in the blessing of mankind.

To go on with the history: We find that this little colony dwelt in the wilderness a long time, and while they were there Lehi had a vision. In this vision he saw the tree of life and the rod of iron, which is spoken of as being the word of God, that led up to this tree of life. Upon this tree was beautiful white fruit, the bread of life. In the vision Lehi saw himself pass along, holding to the rod of iron, until he came to the tree upon which was the fruit. Then he reached out his hands and partook of it, and he stated that it was sweet and delicious above anything upon the earth that he had ever tasted; and he was glad and rejoiced in that which he had received.

He was also taught more fully concerning the will, the purpose, and the blessings of the Almighty. And it was revealed to him that sometime the Jews should return to their own land; that six hundred years should pass away before the coming of the Savior; even six hundred years

from the time they left Jerusalem the Savior should appear upon the earth; that he should be born as the child of a virgin, who should bring forth a son, who is the Son of God. Lehi was shown that Christ should come and be despised, and made to suffer ignominy and shame, and finally die a violent death.

These were some of the things that were taught to Lehi and to his son Nephi. It was taught them that Christ should be lifted up on the cross and die. The Bible tells us it was known before, that "thus it is written," and that thus it must come to pass that Christ should die, and he should be "the first that should rise from the dead," and that he should be three days dead and then arise. This agrees with the idea that Christ was foreknown and his work was understood by the ancients. Take the evidence given to us in Daniel, about the three Hebrew children who were cast into the fiery furnace. And Nebuchadnezzar said:

"Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God."—Daniel 3:25.

You see that this heathen king understood that there was a Son of God, a Redeemer, and a Savior. So we see that to the people whom God brought from Jerusalem to America six hundred years before Christ, he could reveal the facts concerning the Redeemer if this heathen king could comprehend that there was a Son of God. He even saw that when the Divine One was present in their midst he (Nebuchadnezzar) could not prevail against the Hebrew children. Then he called upon them to come out of the furnace. And he commanded that whosoever should speak against the God of these men should be destroyed. He knew that somewhere there was a Mighty One, one able to deliver. And when he saw that that power was with the Hebrew children he gave up the contest with them as

being in vain, and he submitted to that Being who could dwell in the fire and also keep those men safe in it, that they received no harm.

Therefore we have not only the Book of Mormon but also Bible evidences of the foreknowledge of Christ which was had among the ancients. Who shall say then that God did not teach the people whom he brought to this continent? We are taught in the Bible that Christ should be sold for thirty pieces of silver, that not a bone of his body should be broken, and that some one should divide his garments and cast lots upon his vesture. All these sayings are spoken concerning the Lord.

After the vision to Lehi it was shown to Nephi that in a future time a man would cross the great waters and discover this country, and so it would become known to the Gentile nations. Those of you who have read the Book of Mormon probably remember the vision that was opened to Nephi. He saw the successive ages of his people and of the Gentiles, and that in time many of his people would become a dark, a filthy, and a loathsome people; that they would be so far lost in transgression and wickedness that they would become a degraded people like the Indians that we see to-day in the mountains and upon the plains; and that after they became such there should be brought from lands across the sea another people. They would be white like his people were before they fell under the power of evil and destruction, before they were cursed with this darkness.

A little farther along I hope to show you that the evidences are abundant that their progenitors were a white people. Their traditions show that they understood that their fathers were white and that they looked for a white Savior to return to them, as is made plain by Kingsborough, Prescott, and other historians and antiquarians. And when Cortés came to Mexico they received him and

those that were with him as the expected ones. The book claims that Nephi saw the days when people should come from a foreign country and inhabit this land. And he wrote in prophecy of the coming of a discoverer, which prophecy we believe was fulfilled in Columbus. Nephi wrote as follows:

“And it came to pass that I looked and beheld many waters; and they divided the Gentiles from the seed of my brethren. And it came to pass that the angel said unto me, Behold the wrath of God is upon the seed of thy brethren! And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land. And it came to pass that I beheld the Spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters. And it came to pass that I beheld many multitudes of the Gentiles, upon the land of promise; and I beheld the wrath of God, that it was upon the seed of my brethren; and they were scattered before the Gentiles, and were smitten.”—1 Nephi 3: 35-37.

I will read you, in connection with this, a striking coincidence. In his life of Columbus, Washington Irving makes use of this remarkable language:

“When Columbus had formed his theory in regard to the discovery of America, it is singular the firmness with which it became fixed in his mind, and the effect it produced upon his character and conduct. He never spoke with doubt or hesitation, but with as much certainty as if his eyes beheld the ‘promised land.’ No trial or disappointment could afterward divert him from the steady pursuit of his object. A deep religious sentiment mingled with his meditations, and gave them at times a tinge of super-

stition, but it was of a sublime kind. He looked upon himself as in the hand of God, chosen from among men for the accomplishment of his high purpose. He supposed that he saw foretold in Holy Writ his contemplated discovery, shadowed forth in the revelations of the prophets. And the ends of the earth he believed were to be brought together, and all nations, tongues, and languages were to be united under the banner of the Redeemer."—Prof. H. H. Brownell's "The New World," vol. 1, p. 31.

Irving's life of Columbus was published in London in 1828, and we accept the statement by him as being a weighty confirmation of Nephi's vision, that the Spirit of God came and wrought upon a certain man to cross the great waters to the promised land. And a deep religious sentiment mingled with Columbus' meditations, and he believed that God sent him as a messenger, as one chosen of the Almighty to find the land of promise. And such it has proven to be.

These were the words of a man who had no collusion with the Latter Day Saints, no knowledge of them, no sympathy with them, and no acquaintance with the Book of Mormon, so far as I have ever been able to learn.

In closing this lecture I ask you to remember the remarkable prophecy of the Lord taking of a tender twig to a land where it should become a goodly cedar, in whose branches the fowl of every wing should find space. Remember, too, the great fact of this company being of the Hebrew race. Also forget not the wonderful vision and prophecy about the man, who, in the days of the degradation of these people, should be moved upon by the Spirit of God to come across the waters and discover this continent. Consider also Irving's description of Columbus, that some power influenced him so that he had no rest until he accomplished his purpose, though from his third voyage he went back in chains to the king and queen

of Spain. And, although through envy and hatred he died as an alien and a stranger, yet he accomplished the great purpose of God. He suffered like the prophets of old in accomplishing his part to the fulfilling of the majestic purposes and designs of the Almighty.

SIXTH LECTURE.

NEAR the close of last evening's lecture I spoke of Nephi's vision in regard to his people, and the events to happen in succeeding centuries. He foresaw their degeneracy into a degraded and loathsome condition as a darkened and ignorant race upon this land. It was revealed to him that when the time of their degradation and transgression became so great that they were no longer inheritors of the promises of God, the Almighty would bring to this land another people to take their place. And he prophesied, as he saw in his vision, that one should come from a foreign land, one who was exercised by the Spirit of God to pass over the sea to this continent; after which many from the European nations would cross the great waters and people this land. They would also bring upon his descendants, and the descendants of his brethren, great tribulation and scattering, and much evil and distress of every kind.

And I read you last night a statement made by Washington Irving about Columbus, that he was fired with a religious enthusiasm and believed that God had ordained that he should discover another land, away in the west. Irving says that he seemed already to see the "promised land," and that he believed that the prophets had foretold the work that he should accomplish. I pointed out the fact that there was a wonderful harmony in this, Washington Irving knowing nothing of the Book of Mormon and yet writing after the Book of Mormon was published. There was no collusion, nothing that could be claimed or proven as an agreement between them, and yet how perfectly they harmonize!

Now we come to another subject spoken of by Nephi. He saw that a record would be written and handed down among his people, descending from one to the other, a history of his posterity that should remain and continue; and that in the latter times this history should become known to the Gentile world. This we believe to be fulfilled in the Book of Mormon itself. And Nephi witnessed in the vision that his people should not all be destroyed in the latter times. He saw that the Gentiles would vex them greatly and cause much suffering among them, yet some should remain unto the end of time. But of that I will speak further before the evening is over.

Finally, after the travelers had received visions and instructions they were ready to make the start toward the promised land from their encampment near the Red Sea, where they had dwelt during this time of instruction and of preparation for their journey. At this juncture Nephi writes that one night there was given to them, or left for them, a wondrous help towards accomplishing their journey. He says:

“And it came to pass that the voice of the Lord spake unto my father, by night, and commanded him, that on the morrow, he should take his journey into the wilderness. And it came to pass that as my father arose in the morning, and went forth to the tent door, to his great astonishment, he beheld upon the ground 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 it came to pass that we did gather together whatsoever things we should carry into the wilderness, and all the remainder of our provisions which the Lord had given unto us; and we did take seed of every kind, that we might carry into the wilderness. And it came to pass that we did take our tents, and depart into the wilderness, across the river

Laman. And it came to pass that we traveled for the space of four days, nearly a south, southeast direction, and we did pitch our tents again; and we did call the name of the place Shazer. And it came to pass that we did take our bows and our arrows, and go forth into the wilderness, to slay food for our families; and after we had slain food for our families, we did return again to our families in the wilderness, to the place of Shazer. And we did go forth again, in the wilderness, following the same direction, keeping in the most fertile parts of the wilderness, which were in the borders near the Red Sea. And it came to pass that we did travel for the space of many days.”—1 Nephi 5:4-7, small edition.

Now here is a record of something that was given to them as a director to point the way that they should journey. It was a gift of God to guide them in their travels towards the promised land. When Nephi says “two spindles,” I understand that the director was constructed upon the principle of the mariner’s compass. That is, it hung upon a pivot. There were two spindles from the fact that one pointed forward and the other backward, just as the book declares. It was one in its construction, but hanging upon the pivot it might be called two spindles; that is, it had two arms or points, the one which they should follow pointing forward in the course which they should go.

Now the idea of a compass has been ridiculed a great deal, that is, by those who have not comprehended that a compass could have been known or used prior to its use in Europe. The compass was not in use in Europe until about the thirteenth century, but Chambers’ Encyclopedia states as follows:

“It appears on very good authority that the compass was known in China and throughout the east at a very remote period.”

In Johnson's encyclopedia we read:

"The origin of the compass is undoubtedly to be ascribed to the Chinese, who more than a thousand years B. C. made use of the loadstone to guide their cars or carriages without the aid of sun or stars. . . . There is, indeed, every reason to believe that the mariner's compass was not an original European invention, but was introduced from China."—Vol. 2, p. 199.

It is not certain that it was used or known in Europe till Marco Polo returned from Cathay (China and Japan) in 1260; therefore it being known that it was in use in other countries at least a thousand years before that date it may reasonably be supposed that it was known still farther back.

Of course this compass that was given to them was not for the purpose of pointing north, or in any one direction. But could not the wisdom of God provide a compass to point them on the course they should go just as easily as he could create the cause that makes the mariner's compass always point to the north? The wisest philosopher can not tell why the spindle in the compass does so. It is just as great a secret, just as great a miracle in fact that a piece of metal should point to the north as that one should point the way that these Nephites should journey in the wilderness.

We talk about miraculous things, meaning the things that we are not acquainted with, when ten thousand other things before our eyes are really miracles. But, having always seen them, we say that they are nothing, they are not miracles. For instance, people scout the idea of the Lord healing the sick, or the dead being raised, and yet they plant a grain of corn in the ground, and, because they have seen from their childhood that a grain of corn planted will produce a stalk, and upon this stalk will grow an ear, and upon this cob will be hundreds of grains of corn, there-

fore they say that is all right, it is nature. But they no more comprehend it, or how it is done, than they comprehend how the world was created or how the dead will be raised. We see it and have seen it from our childhood, and so we call it a natural cause, but we know nothing more about it. The grain of corn remains in the ground and yet it produces hundreds of grains of corn, and the wisest philosopher that ever lived can not tell how it is produced. We go out into the flower garden and look upon the thousand forms of beauty, each differing from the other. We see their variety of color and we smell their delicious perfume; yet all are grown in the same kind of ground. The production of all is aided by the same sun, by the same light, by the same warmth, and by the same moisture, yet here is all this multiplicity of form, all this variety of smell, of perfume, of color, and of shape. We have always seen them, and we say there is no miracle, yet no one can explain it, no one understands it; the wisest philosopher can not fathom it, can not tell why they are so.

Who shall say then that he who formed the flowers, who fashioned the corn, who, when the multitude had but a few loaves and fishes, could call from the elements provisions that should feed five thousand men, besides women and children, could not at other times make things to suit his own purpose and the necessities of his people? If he could call from the elements bread and fishes by which the multitude could be fed, could he not provide the ways and means by which this little colony should be directed in the right course to reach that country which Moses had spoken of when he exclaimed, "Blessed of God be Joseph's land"? Jacob had said, "Thy blessings have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills," and the Lord took the tender twig to plant it in the eminent land. And the little band did not need a pillar of fire, but they needed some-

thing that they could look upon, something that should guide them in the proper course, in the right direction, and to the right place at last.

But we have something farther, a little of my own personal experience upon this point. In June, 1868, I was traveling in Michigan, and just by accident I heard an educated Indian of the Seneca tribe. Bro. David H. Smith and I were present at that lecture. He was an exhorter in the Methodist Church, and, to some degree, educated. He had charts and maps to illustrate the traditions of his people beginning with the time when they came across the seas from a far country. He gave traditions that showed plainly that the Indians are descendants of the Hebrews of Palestine. I wrote down much that he said, and a synopsis of it was published in the *Saints' Herald* in February, 1869, the next winter, twenty-five years ago this month. One of their traditions was as follows:

That it was the will of God that they should journey to a strange land and far country. Their leader was a man of large size. With him the Great Spirit talked face to face; he saw him and talked with him, and received instructions to direct them on their journey. And a guide of some sort went before them, and with them was a box containing precious things that no one was permitted to touch except those who were appointed to have charge. See *Saints' Herald*, February, 1869, page 69.

This remarkable confirmation of the Book of Mormon account I heard and took down in writing at the time. Without any knowledge of us, without any association with us, he related the tradition that their fathers were guided by the Great Spirit in coming to this continent. Yes, the Divine One talked with their fathers, and there was a box containing precious things that they had with them, into which none could look but they that had authority to do so. The Book of Mormon states that

Nephi was the man whom God appointed to have charge over that little colony in its journey, and into that box he looked for guidance and instruction as they journeyed in the wilderness and across the great sea. And it is expressly said in the Book of Mormon that Nephi, their leader, was a man "large in stature." Even in these details there is a remarkable agreement.

This little colony traveled in a southeasterly direction, and are understood to have been in Arabia during the eight years until the time that they began to build a vessel in which to cross the Indian and Pacific Oceans. For we find no statement of their crossing any water until they crossed the great seas. Nephi's history of their travels reads very briefly as follows:

"And it came to pass that we did again take our journey in the wilderness; and we did travel nearly eastward, from that time forth. . . . And we did sojourn for the space of many years, yea, even eight years in the wilderness. And we did come to the land which we called Bountiful, because of its much fruit, and also wild honey; and all these things were prepared of the Lord, that we might not perish. And we beheld the sea, which we called Irreantum, which being interpreted, is, many waters. And it came to pass that we did pitch our tents by the seashore; and notwithstanding we had suffered many afflictions, and much difficulty, yea, even so much that we can not write them all, we were exceedingly rejoiced when we came to the seashore; and we called the place Bountiful, because of its much fruit. And it came to pass that after I, Nephi, had been in the land of Bountiful for the space of many days, the voice of the Lord came unto me, saying, Arise, and get thee into the mountain. And it came to pass that I arose and went up into the mountain, and cried unto the Lord. And it came to pass that the Lord spake unto me,

saying, Thou shalt construct a ship, after the manner which I shall shew thee, that I may carry thy people across these waters. And I said, Lord, whither shall I go, that I may find ore to molten, that I may make tools to construct the ship, after the manner which thou hast shewn unto me? And it came to pass that the Lord told me whither I should go, to find ore, that I might make tools."—1 Nephi 5: 17-20, small edition.

And he says that he found materials and manufactured the tools to construct the ship according to the pattern that the Lord showed him.

I have not time to-night to enter upon a discussion of this subject of steel and iron, but I intend to take it up before I close and to show the evidence that these people brought the art of manufacturing iron, and probably steel, from the country whence they came. Mr. Josiah Priest declares that the proof of this is abundant.

After Nephi was instructed to build a vessel in which to pass over the waters we read that his brothers ridiculed him for making such an attempt. And they expressed a determination to return to Jerusalem, but finally they were reproved and rebuked by the power of God, and they assisted Nephi in building the vessel. He writes of it as follows:

"And it came to pass that they did worship the Lord, and did go forth with me; and we did work timbers of curious workmanship. And the Lord did shew me from time to time, after what manner I should work the timbers of the ship. . . . And I, Nephi, did go into the mount oft, and I did pray oft unto the Lord."—1 Nephi 5: 32, 33, small edition.

After the ship was made ready the colony put on board provisions, grain and seeds, and all other things necessary and essential for their voyage. Then they were driven across the waters by the wind that God caused to blow

upon them until they came to the west coast of South America, to the land that had been promised them as an inheritance. There are plenty of evidences in favor of just such an emigration in ships from Asia to America. Professor Baldwin says:

“According to the old traditions of both Mexico and Peru, the Pacific coast in both countries was anciently visited by a foreign people who came in ships.”—Ancient America, p. 170.

We also learn that Pizarro and his men found the people of America navigating vessels in their time, namely, in 1524 to 1535 A. D. Baldwin relates:

“Pizarro went down the coast, landing from time to time to explore and rob villages, until he reached about the fourth degree of north latitude, when he was obliged to return for supplies and repairs. . . . On the next voyage, one of the vessels went half a degree south of the equator, and encountered a vessel ‘like a European caravel,’ which was, in fact, a Peruvian *balsa*, loaded with merchandise, vases, mirrors of burnished silver, and curious fabrics of cotton and woolen.”—Ancient America, p. 225.

According to present facts and past traditions, as found by the discoverers and explorers of this country, the ancient Americans had the art of sailing vessels; therefore it is not strange that we should read in the Book of Mormon that Nephi and his colony came over to America in vessels prepared and provided for that very purpose.

We understand from the history that they landed upon the west coast of Peru. We do not know exactly where, but in that region. In southern Peru is a lake called Titicaca, which is one hundred and fifteen miles long. There are islands in this lake, and some of the finest and choicest ruins of ancient America were found upon these islands. They consisted of cut stone laid in mortar, very

finely built. From the description given in the Book of Mormon the Nephites must have landed somewhere in southern Peru, and from there they gradually journeyed north until they came into the United States of Colombia. We know this from the description given of this river and its proximity to the "narrow neck of land" which led "into the land northward," which is mentioned several times in the book.

We also find that the tradition about the first comers was that they came in "water-houses," houses that dwelt upon the water, such as were both boats and dwelling-places for them in their passage over the sea. Now there is proof of just such a people having come, and just such a settlement being made. For instance, we find in Baldwin a very marvelous agreement with this book, as follows:

"According to Montesinos, there were three distinct periods in the history of Peru. First, there was a period which began with the origin of civilization, and lasted until the first or second century of the Christian era. Second, there was a period of disintegration, decline, and disorder, introduced by successful invasions from the east and southeast, during which the country was broken up into small states, and many of the arts of civilization were lost; this period lasted more than a thousand years. Third and last came the period of the Incas, who revived civilization and restored the empire. . . . It was originated, he says, by a people led by four brothers, who settled in the valley of Cuzco, and developed civilization there in a very human way. The youngest of these brothers assumed supreme authority, and became the first of a long line of sovereigns."—Ancient America, p. 264.

Be pleased to especially notice the last sentence, because it is quite an important matter, in consideration of the fact that the sons of Lehi were Laman, Lemuel, Sam, and Nephi, four of them, four brothers, and the youngest of

them, Nephi, was the leader. (See Book of Mormon, page 4.) This is another remarkable coincidence and a weighty proof. Professor Baldwin says that Montesinos wrote a list of sixty-four successive sovereigns who reigned during the first period. They built cities and fortified and adorned them. They had a complete civil organization. They had the art of writing. They understood something of astronomy, and they held a scientific counsel in which they agreed that the sun was at a greater distance from the earth than the moon, and that the sun and moon followed different courses. They divided the year into twelve months of thirty days each, etc.

Now lest any one should think that the writers of the Book of Mormon may have read or known of Montesinos' writings, let me give you a little history of the facts: Montesinos was there in 1630, about one hundred years after Pizarro conquered Peru, but his two manuscripts were taken to the National Archives in Madrid and neither of them have ever been translated into any language except the French, and that was only one of his books, about 1840. The Book of Mormon was translated 1827 to 1829, being copyrighted, as we have seen, on June 11, 1829. Ferdinand Montesinos, the Spaniard, examined in 1630 the traditions of the native Peruvians, and the things that he demonstrated are in accordance with the Book of Mormon. The evidences are that the original people made a beginning in the great and beautiful valley of Cuzco. For Peru is noted for its fertile and alluvial valleys, some of them several hundred miles long. According to historians there is no country that exceeds the fertility and productiveness of these vast valleys and uplands in Peru, where rice, wheat, cotton, corn, sugarcane, and tropical fruits of every kind are raised in abundance. According to the encyclopedias and histories Peru is one of the most fertile regions of all the earth.

And the Book of Mormon says that the Nephites flourished and became wealthy. So also the historians, Prescott, Squier, and others, declare that the ancient inhabitants became great during centuries of time, and that in Peru existed one of the most important civilizations that the world ever saw. All travelers and historians say that they constructed great buildings in the finest style of masonry; they built the grandest of roads, as Baron Humboldt tells us, one paved fifteen hundred miles in length, that cut through mountains and crossed rivers and ravines on stone bridges. They also constructed aqueducts that water might be carried hundreds of miles. These were laid in slabs of freestone, so nicely joined together that there was no need of cement to keep the water in. We are confronted with the great fact that they perfected their agriculture during centuries of occupancy, and the Book of Mormon tells us that for four hundred years they dwelt in that region and advanced in civilization, that they were great in agriculture, in mining, and in various arts and sciences, so far as could be comprehended in those times.

This, then, is valuable evidence. It is something that can not be set aside. Nothing can refute or disprove it; it was a fact as is stated. Then Montesinos says there were sixty-four sovereigns who reigned in the first period, from the time of the beginning of that people in the valley of Cuzco. Notice that for over three hundred years we have not the name of a king in the Book of Mormon, not one between the days of Nephi and the time of the first Mosiah. There was Mosiah the first and then his son Benjamin, and after that his grandson, Benjamin's son, Mosiah the second. We have but little of their political history, for the reason, as Nephi stated, that the smaller plates that he wrote upon were to contain chiefly an account of their religious affairs. And, if you have not

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already done so, I advise those who are studying the Book of Mormon to look this up and see that there are several sets of plates spoken of, and that Nephi had two sets, one larger than the other. Of these he writes in one place as follows:

“And now, as I have spoken concerning these plates, behold, they are not the plates upon which I make a full account of the history of my people. . . . Nevertheless, I have received a commandment of the Lord, that I should make these plates, for the special purpose that there should be an account engraven of the ministry of my people. Upon the other plates should be engraven an account of the reign of the kings, and the wars and contentions of my people; wherefore, these plates are for the more part of the ministry; and the other plates are for the more part of the reign of the kings, and the wars and contentions of my people. Wherefore, the Lord hath commanded me to make these plates, for a wise purpose in him; which purpose I know not.”—1 Nephi 2: 27, 28.

About the two sets of plates of Nephi see pages 16, 43, 65, 112, 135, and 139 of small Book of Mormon.

Afterwards he knew the purpose, he understood it, namely, that this was to be translated as a record to come down to the people in the latter days. But the greater history, that which Montesinos seems to have gotten an understanding of, we have not that. Thus for more than three hundred years we have not in the Book of Mormon the name of any king between Nephi and the first Mosiah. I suggest that you make a memorandum of these pages and read up on this point. And if the Independence young people would establish a library of antiquarian, archæological, historical, and scientific books, and make a systematic study of this and kindred subjects, they would do well. Especially obtain Baldwin, Bancroft, Squier,

Charnay, Stephens, and other works that are treasures of knowledge in various ways.

We notice that from the beginning Nephi taught the little colony the way of the Lord, and concerning Moses and the prophets. Do not let this important fact pass by without thought, any of you, whether you are members of the church or not, that all the way along, Nephi and his descendants, those who had charge of the sacred records, taught the people of the Nephites the word of the Lord. We read the following:

“Now it came to pass that I, Nephi, did teach my brethren these things. And it came to pass that I did read many things to them, which were engraven upon the plates of brass, that they might know concerning the doings of the Lord in other lands, among people of old. And I did read many things unto them, which were written in the book of Moses; but that I might more fully persuade them to believe in the Lord their Redeemer. Wherefore, I did read unto them that which was written by the prophet Isaiah; for I did liken all scriptures unto us, that it might be for our profit and learning. Wherefore, I spake unto them, saying, Hear ye the words of the prophet, ye who are a remnant of the house of Israel, a branch who have been broken off, hear ye the words of the prophet, which were written unto all the house of Israel, and liken them unto yourselves, that ye may have hope as well as your brethren, from whom ye have been broken off.”—1 Nephi 6:1.

And he continually taught them concerning the works of God, the prophets of the Lord, and the purposes of the Almighty concerning mankind. Instead of leading people away from the thought of God, this record, the Book of Mormon, teaches the highest regard for the Creator. The whole idea of the book is to instruct people to worship God, to serve him, to walk in the ways of righteousness,

truth, purity, and honor, and to make for themselves such a record of virtue and integrity that all who will do so may be accepted of God, both in this life and the life that is beyond.

After they had lived in the promised land quite a time Lehi became very old, and he spoke more and more earnestly to his sons, especially rebuking Laman and Lemuel because of their disobedient hearts and rebellious spirits. He called their attention to the fact that they were highly favored of God in being brought to this choice country, to this land of plenty and abundance. He taught them concerning Christ and the atonement, and of the great conflicts between good and evil; of the necessity that they should conquer their evil natures, that they should overcome their tempers and bring in subjection those other powers which seemed to work towards rebellion and sin. He said that there was a conflict between good and evil, and that it was highly necessary that good should prevail in order that men might do good and also receive a reward for well-doing. Some things in the Book of Mormon are objected to as being plagiarisms. You students may perhaps have to meet some of these. In his charge to his sons (and this is worth a close reading because of the beauty and the clearness of it for several pages) Lehi makes use of the following language:

“Hear the words of a trembling parent, whose limbs ye must soon lay down in the cold and silent grave, from whence no traveler can return.”—2 Nephi 1:3.

Now the opposers of the Book of Mormon ask the question, Did Lehi know anything about Shakespeare? because he talked of the cold and silent grave from whence no traveler returns, and they declare that it must be a plagiarism, that the book was constructed, made up, of things ancient and modern. There are also passages where mention is made of “God, the same yesterday,

to-day and forever." And men declare against such, as if the minds of men could not be led to speak in similar language and of the same truths in one age as in another age, or in one nation as in another nation.

But now I have a remarkable thing that comes to our help in this regard, and upon one of these very points. I find it in Charnay's work, published in 1884. He tells of a soliloquy over the dead, according to the traditions found in Mexico and Central America. I quote as follows:

"The speech which was addressed to the dead when laid out previous to being buried is so remarkable as to make one suspect that the author unconsciously added something of his own: 'Son, your earthly hardships and sufferings are over. We are but mortal, and it has pleased the Lord to call you to himself. We had the privilege of being intimately acquainted with you; but now you share the abode of the gods, whither we shall all follow, for such is the destiny of man. The place is large enough to receive every one; but although all are bound for the gloomy bourn, none ever return.'"—*Ancient Cities of the New World*, p. 148.

They have charged the Book of Mormon with plagiarism. What will they think of this, as brought to light from among the traditions of the descendants of Lehi? What shall we say of this? Only that it is a remarkable coincidence, one that comes to our help in the time when people make objections to almost identically the same thing in the Book of Mormon. We find it as Charnay copied it from the traditions and sayings of the people of Mexico and Central America, recorded by the traveler many years after the Book of Mormon was translated. You might just as well charge them with knowing something about Shakespeare as that Lehi did.

Finally the anger of Laman and Lemuel became so great against Nephi, their hatred increased so much, that they

sought to kill him, claiming that he set himself up as a leader and as being a more righteous man than they, whereas they said they were just as good as he was. Then in a dream of the night Nephi was warned of God, and he took Zoram and Sam and their families, and Jacob and Joseph and their sisters, and they went away by themselves into a region that was north from where they first landed. You will find upon page 64 the account of it. And Nephi also wrote:

“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.”—2 Nephi 4:3.

The book informs us about Nephi instructing them, and how they became for a great period of time a righteous people.

You will find all the way through the Book of Mormon two characteristics portrayed. One people appeared to have obedient and faithful hearts, we may say at least until the latter times, when they also transgressed. But for centuries the body of them were upright, faithful, diligent, and prayerful. Upon the other hand you will see that the Lamanites, as they were called, the descendants of Laman and Lemuel and the sons of Ishmael, were continually hard-hearted and rebellious and ignored restraint and instruction. They were a people by themselves, dwelling altogether in tents, and were not thrifty and industrious. They became a filthy people, and they roved in the forest, going hither and thither just as their descendants have done from that time until now. We all understand something of what is called prenatal influence. It is commonly said that as the fathers and mothers are, so will the children be. And people ought to understand a great deal better than they do the power of prenatal

influence over the children, over society in general, even from generation to generation, as the Almighty himself has spoken.

We take up this point in relation to the Lamanites, as clearly shown in the Book of Mormon, and we find that the very condition of that people to-day is that which has come down to them from past ages, is that which the book itself declares. Hon. E. M. Haines, member of Congress from Illinois, in his book called "The American Indian," published in 1888, says:

"The Indian mind is not sensible either of civil or military subordination. Each entertains a high opinion of his own individual consequence, and is exceedingly tenacious of his liberty. All indications that carry with them the appearance of a positive command from another are rejected with scorn and indignation. Their leaders are very cautious about giving orders in peremptory style. . . . The principle upon which a chief governs or regulates the affairs of his tribe is rather by way of advice than in words of command. A man rises to the position of chief, or is promoted to hold that station, from the confidence reposed in him by the tribe. The chief governs more by persuasion than by coercion. His influence among his tribe depends upon his established character for wisdom, bravery and hospitality. It is important, if he would be a successful leader and governor, that he should excel in everything pertaining to the character and dignity of the chieftain. Whenever his conduct creates dissatisfaction among the tribe his power ceases."—Pages 178, 179.

That is a striking statement of Indian character, and it is in harmony with the Book of Mormon account of their fathers. That book tells us why conditions are as Mr. Haines and all others have found them. But it seems to have been left for him to describe their characteristics as

being a peculiar feature in their history. As the fathers, the progenitors were, so have been the descendants. That is evident and clear. All through its history of the Lamanites the book holds before us these facts. And as to their naturally treacherous character you could not more clearly present that fact than it is found in the Book of Mormon.

But, after the Nephites separated from the Lamanites, the former body ceased to dwell in tents, after the twenty-eight years they had been together. Instead, the Nephites erected dwelling-houses, as we have read, and, as time passed, they became a happy and prosperous people. They advanced in agriculture, in building, in mining, and in manufacturing. At an early day there were appointed to them teachers and preachers, especially Jacob and Joseph, the younger sons of Lehi, who were worthy and righteous young men. They were appointed as ministers of God, and they taught the people the ways of righteousness and truth. They declared plainly that Christ was to come and die for all men, and they taught the resurrection of the dead.

Perhaps you will say that is a strange idea, but I hope you will read pages 70 to 72 in that book. There is portrayed before us so plainly the fact of the fall of man and of the atoning work of Christ that all who will may understand it clearly. We read there of the coming of Christ, and that there must needs be also a resurrection of the dead; that the fall came by reason of transgression, and because men became fallen they were cut off from the presence of the Lord. And the necessity of the atonement is presented; also the following statement is made:

“And hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored, one to the other; and it is by the power of the resurrection of the Holy One

of Israel. O how great the plan of our God! For on the other hand, the paradise of God must deliver up the spirits of the righteous, and the grave deliver up the body of the righteous; and the spirit and the body is restored to itself again, and all men become incorruptible, and immortal, and they are living souls, having a perfect knowledge like unto us, in the flesh; save it be that our knowledge shall be perfect; wherefore, we shall have a perfect knowledge of our guilt, and our uncleanness, and our nakedness; and the righteous shall have a perfect knowledge of their enjoyment, and their righteousness, being clothed with purity, yea, even with the robe of righteousness."—2 Nephi 6:4, 5.

Why do I read that? Because the record tells us of the hope and faith of this people in Jesus Christ, their Lord and their Redeemer. Will you ask me the question where they obtained this information and this understanding? We say that they brought it from that foreign country whence they came. And Prescott and other historians of our time say that they have discovered that the ancient Peruvians believed in the Creator of the universe; also in the existence of the soul after death, and in the resurrection of the body; and that in the resurrection there will be differences of condition between them that have lived upon the earth, they that have lived correctly entering into a condition of ease and comfort, while the evil-doers will suffer.

Here I present something upon this point from the historian Prescott, as follows:

"Their [the Peruvians] ideas in respect to a future state of being deserve more attention. They admitted the existence of the soul hereafter, and connected with this a belief in the resurrection of the body. They assigned two distinct places for the residence of the good and of the wicked, the latter of which they fixed in the center of the earth. The good they supposed were to pass a luxurious

life of tranquility and ease which comprehended their highest notions of happiness. The wicked were to expiate their crimes by ages of wearisome labor. . . . It was this belief in the resurrection of the body, which led them to preserve the body with so much solicitude."—*Conquest of Peru*, vol. 1, p. 54.

And this important matter in favor of the Book of Mormon came to light long after that book was published. Mr. Prescott mentions the Peruvian belief upon these two points; namely, the great fact of the resurrection of the dead and of the two conditions of the spirits of men after death, the one in a state of trouble and the other in a state of pleasantness and peace; and that when they should come forth in the resurrection they should be appointed and placed in the condition for which they were fitted.

Lord Kingsborough makes the following statement:

"It was the cupidity of the Spaniards that first instructed them in another essential doctrine of the Indians,—that of the resurrection of the body. And here we must observe that this doctrine is peculiarly Christian; it is on this point and not on the immortality of the soul, that Christianity differs from the religions of antiquity, and it is very singular that it should have been discovered in the New World."—*Mexican Antiquities*, vol. 6, p. 413; *Autumn Leaves*, vol. 2, pp. 419, 420.

We understand that the immortality of the spirit was believed in and was comprehended to a large degree, by both Christians and heathen, by philosophers and scientists, by the ancients of many nations. Nearly all nations believed in the immortality of the spirit. The ancient Egyptians, Assyrians, Babylonians, and other nations of antiquity, believed in the existence of the spirit, the immortality of the soul; but, as Lord Kingsborough says, the fact of the resurrection of the dead is especially a

Christian doctrine, and without the Book of Mormon it is unexplained why this doctrine should have been discovered in the New World.

Kingsborough says further:

“Gomara, after stating that the Peruvians deposited gold and silver vases in the tombs of the Incas, says: ‘When the Spaniards opened these tombs and scattered the bones, the Judeans entreated them not to do so, assuring them that they would be united in the resurrection; for they fully believed in the resurrection of the body, and in the immortality of the soul.’”—*Mexican Antiquities*, vol. 6, p. 413; *Autumn Leaves*, vol. 2, p. 420.

How came those people of Peru, the ancients who dwelt there, to comprehend the resurrection of the dead, in addition to the immortality of the spirit, unless God taught them, as the Book of Mormon tells us he did? Yes, Nephi taught his people, and the knowledge came down from that time until the Spanish invasion. The Spaniards found this doctrine among them, as Lord Kingsborough and Prescott have told us, and they mention it as strangely and peculiarly the doctrine of Jesus Christ. One of the wisest maxims of Jacob, the successor of Nephi in caring for the plates, was, “To be learned is good, if they hearken unto the counsels of God.” He spoke of the promises of the Lord to their posterity, that they should not be utterly destroyed, and that in ages to come a righteous branch of Israel should be brought up; and that all Israel should be gathered in the latter days and restored to their own country.

I will refer to one other matter here, and that is a prophecy in the Book of Mormon, reading as follows:

“But behold, this land, saith God, shall be a land of thine inheritance; and the Gentiles shall be blessed upon the land.”—2 Nephi 7:2.

That was spoken in connection with the prophecy that

the Gentiles should sometime come to this land, and that they should be blessed upon it when they should come to succeed the degraded people of Laman.

“And this land shall be a land of liberty unto the Gentiles: and there shall be no kings upon the land, who shall raise up unto the Gentiles. And I will fortify this land against all other nations; and he that fighteth against Zion, shall perish, saith God; for he that raiseth up a king against me, shall perish. For I the Lord, the King of heaven, will be their king; and I will be a light unto them forever, that hear my words.”—2 Nephi 7:2.

Now, your speaker feels that God has protected this American Continent from the dominion of kings. I believe that the Almighty blessed our fathers, our revolutionary sires, who fought for this land as a land of liberty. I believe, as is said in the Book of Covenants, that the Lord caused this land to be liberated from Great Britain, and that he placed his eternal edict against the power of kings to reign over this country. And here in this despised book, we find a peculiar prophecy that this continent shall be a place of liberty. God said, “I will fortify this land against all other nations; for he that raiseth up a king against me, shall perish.”

You may say that they were called kings in the Book of Mormon. Truly they were, but they were really governors. They did not exercise rulership and authority as in a monarchical form, such as has been common among the Gentiles in every age. No, indeed. You may point to Dom Pedro, emperor of Brazil, but, except in the name of king, he was more a president than anything else. There was no autocratic authority about him. He ruled as the president of a republic does. But even he was banished, you know, and Brazil is a republic to-day.

And, when we come to this statement, that “he that raiseth up a king against me shall perish,” let us also con-

sider the only time when an effort was made to establish an actual monarchy upon this continent. During our Civil War, in the very time of our greatest trouble, the Emperor of the French sought to create a throne in Mexico, and to establish Maximilian upon that throne. Yes, in the days of our greatest trouble as a nation, when our land was filled with armies and with distress; at that time Napoleon sought to add more trouble to that which we already had. And what was the result? Ridpath, in his "Universal History," says of Napoleon:

"Encouraged, however, by Francis Joseph of Austria, he made war on the Republic of Mexico, conquered that government, and in April of 1864 established Prince Maximilian of Hapsburg, brother of Francis Joseph, on the throne of Mexico. The government was styled an Empire, and Maximilian was the Emperor. The purpose of Napoleon in this business was, as indicated in his own language, to restore the influence of the Latin race in America. By this time, however, the rebellion against the American Union was tottering to its fall; and the French Emperor, in view of the probable triumph of the United States, was constrained to disclaim all intention of acquiring territory abroad. . . . Then came the complete collapse of his Mexican Empire. Maximilian was driven from power, captured by the Mexicans, and executed at Querétaro on the 19th of June, 1867."—History of the World, vol. 3, p. 1240.

Within three years you see what resulted from this effort to build up a monarchy. And in three years more what became of Napoleon? Right at that period Napoleon was at the very zenith of his fame and power, but from that very time he declined and fell until he lost all his power and standing as a king among kings. And he became an exile and died abroad, an unhappy, a heart-broken man. Yes, the word of God was fulfilled against

him, in that "He that raiseth up a king against thee shall perish." I ask you if that prophecy was not fulfilled when Napoleon went down to darkness and to ruin, fallen from his high estate when attempting to do what the Almighty did not approve?

Jacob, the brother of Nephi, prophesied that the hearts of the Gentiles in the latter days should be softened towards the Lamanites, and so it has been. To this fact I invite your attention for a few minutes. We find that in our day the Indians are recognized as human beings, and that schools have been established at Carlisle, Pennsylvania, and at other places in the United States, many of them for the education of the Indian children.

I have here in my hand a scrap about an educated Indian at the World's Fair on the day that was devoted to their interests in the Assembly Hall. I refer to Dr. Carlos Montezuma. He spoke of his race, and of the improvement and development of many of them under the kind, fostering care of white men and women, who, for some years past, have been making efforts to lift his people to a higher plane. He related how he individually was brought out of a condition of ignorance and darkness, and of the enlargement of his mental powers; also of his growth in the understanding of his profession as a physician and surgeon. It is said, too, that one of the best and most noted surgeons of the United States Army to-day is an Indian.

Thus we find what mental capacity they have when they are allowed a chance in the world; when the load of wrong-dealing is lifted. Yes, the American people are learning that the Indian was divinely created as well as the white man. To-day there are as many Indians in the United States as there were two hundred years ago, nearly three hundred thousand of them. And away back yonder the prophets of the Book of Mormon declared that the hearts

of the Gentiles shall be softened toward their people in the latter times, and it has come to pass. Washington, and all the generals since his time, lamented the way that the Indians were treated. General Grant and others have told of the cruelties which have been put upon the Indian race all along, until our country has awakened to the shameful fact that we have robbed them of their lands, that they have been cheated in every trade that has been made, and that nearly, if not every war that has taken place, has been incited by the whites.

In the time of his presidency, General Grant said that the life of every Indian slain in battle cost this country five millions of dollars. Why? Because of the expense in keeping up a standing army to watch over the red man, and because of other expenditures to the same end. Many great minds consider that we could much better afford to think of the Indians as men, instead of as beasts, and that if treated properly they might rise to a good condition of civilization. Certainly there is proof that they can be civilized, and also that they may become a useful and a happy people, in time.

Consider what existed among the civilized Indians in Dakota at the time of the Sioux outbreak two or three years ago. The former had good homes, good farms, with teams, wagons, and implements of agriculture. They had around them all the necessaries of civilized life, and were building up that country. It shows that the word of God is being fulfilled as proclaimed by Nephi, namely, that the Lord would soften the hearts of the Gentiles towards the people of Nephi and Laman in the latter times, and they would treat them better than they had done in the beginning.

SEVENTH LECTURE.

IN continuing the evidences in favor of the Book of Mormon I must also consider more or less of the history that is given in the book. I understand that it is the desire of the Sabbath school that there be connected with these matters an outline of its history and its prophecy.

Very many writings in the Book of Mormon are of a prophetic character, things spoken by those who were called to be prophets. They preached the truths of God, and they spoke of things that were to come to pass in accordance with the purposes and promises of God, as made known to them by the Spirit of revelation. Therefore these men were called prophets.

As we have already seen, there is very much in the book concerning Jesus Christ as the Savior, as the Redeemer of the world, as the one who should come and make an atonement for the children of men that they might be brought back into the presence of God. And because of these sublime and glorious teachings, we uphold and sustain this book; and, if it teaches the same doctrine as the Bible, if it shows the same line of truth, the same belief that was had by God's people upon the Eastern Continent, then we consider that this book is worthy of credence, and that its teachings should be received. For certainly these teachings go very far as evidence of its truth. I have no knowledge that any book has ever been written, since the foundation of the world, which as nearly equals and agrees with the teachings of the Bible as does the Book of Mormon.

You may take any other book that man has written, and

in none of them will you find such clear, such plain, such exact teachings of the great work of Jesus Christ and of the atonement wrought out by him, as you will find in this book. As one brother said to me in conversation upon the subject, the book is so plain, so clear, so easy to be understood that any one, the unlearned as well as the educated, may comprehend it. All who have read its pages can bear testimony to this.

I read to you last night concerning the spirit of man and its condition hereafter, the spirits of the wicked being in the prison house and the spirits of the righteous in a place of peace. Also that there should come to pass the resurrection of the dead, when the dead should be restored to life. The language is so plain, so easy to be understood. There is no mysticism about it. There is no selfish philosophy of man in it, nothing like that we find in the Koran, or in the works which men of our time have written upon the future state. The Book of Mormon does not contain the philosophy, the great words, and the wonderful, complex sentences of learned men. It simply tells the truth in a plain and comprehensive manner. It declares eternal truth in such words that any one can understand just what is meant. Even if all the language is not grammatical, yet the ideas are there in plainness.

In considering the history and the prophecy of the book we notice again the thought expressed by Nephi in relation to the Savior, as follows:

“And when the day cometh that the only begotten of the Father, yea, even the Father of heaven and of earth, shall manifest himself unto them in the flesh, behold, they will reject him, because of their iniquities, and the hardness of their hearts, and the stiffness of their necks. Behold they will crucify him, and after he is laid in a sepulchre for the space of three days, he shall rise from the dead, with healing in his wings, and all those who

shall believe on his name, shall be saved in the kingdom of God; wherefore, my soul delighteth to prophesy concerning him, for I have seen his day, and my heart doth magnify his holy name.”—2 Nephi 11:1.

Now this is written in the voice and in the Spirit of prophecy, and it carries with it the word and the Spirit of truth. It is plainly stated, is easy to be comprehended, and is in accordance with the truth that was expressed by the prophets of the Bible.

Some have objected to the idea that Nephi understood that there should be three days of death for Christ, and then he should rise. They ask how he knew this, when it was not so explicitly declared in the Old Testament, or in the old prophets? We still say that it must have been known to him by reading the records that they had with them, or else it was revealed to him by the Spirit of God. When we turn to the New Testament we know that something must have been written that we have not received in our time. For instance, we read the following in the words of the Savior himself:

“And he said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day.”—Luke 24: 46.

And yet nowhere in any present version of the Old Testament do we find any such statement that Christ was to rise from the dead the third day. We ask, Where was it written? It is written in the Nephite scriptures, and, for aught we know, was stated by the prophets who wrote the Bible. But the small book of the prophets that the world now has can not contain all their sayings nor all their writings, and perhaps Nephi possessed a larger collection of the prophets and a more complete history of the dealings of God with their fathers than our modern Bible contains. He could tell us that three days was the time, just as the Savior himself quotes it from somewhere,

whether from Nephi, or from some other prophet, we are not informed. There is also another passage in the New Testament that is singular, that about Christ being the first to rise from the dead. Here are the words:

“I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead.”—Acts 26:22, 23.

Such a statement is given in the Nephite scriptures, but you can not find it in the Old Testament. In the first quotation Christ said, “It is written,” and Paul said that the second was written. Therefore Nephi wrote truth when he declared that Christ should be the first that should rise from the dead, and that three days was the period of time allotted, which was exactly as the Savior declared before his death.

Nephi and all the teachers in the book made very strong claims as to the necessity of man’s righteousness. They taught grand truths about the moral worth of man, of the necessity of continued moral improvement. They taught most radically against oppressing the poor, against pride, against murder, lying, stealing, covetousness, deceit, envy, and malice. All the way through they taught peace, benevolence, love, righteousness, justice, mercy, and truth. Every pure and every noble principle is taught in the book, bringing in all the associations of man with his fellow man, and all his obligations toward God.

The Book of Mormon contains some of the most sublime thoughts and ideas as to man’s responsibility before God, and of his accountability for all his dealings with and actions toward his fellow man. This can not be gainsaid. Men may laugh at the grammar, they may ridicule crude expressions by the uneducated writers, but that does not

at all affect the truth of the book. We all know that we may receive letters from the brightest of minds, from the most able intellects, from those whom we know to be men and women of honor, truth, virtue, integrity, and of skill to manage business, to carry on every sort of thing in the affairs of this life, whose letters will be ungrammatical, whose words will be misspelled, and who are not able to construct sentences. Yet we all know that does not count much, even in this day of education. How much less so in past ages.

But people assail the Book of Mormon because there are writings in it that are peculiar in their grammar, or in their method of expression. However, to the thinker, all that is harmless, and it does not affect the teachings of the book as to the gospel of Christ and the necessity of spiritual work being wrought in man to make him a child of God. If these writers had forms of speech that sound strange to us to-day, because of the particular phraseology of the language of our time, it does not in the least overthrow the truth of the history that the ancients wrote, nor does it destroy the testimony that they left. It only shows us that they were common men. They said themselves that if there were faults in their records they were the faults of men. If the book contains imperfect language, so that men can ridicule it, then it is because men were unable to write or to speak in language that is called perfect to-day.

As an example of their teachings of righteousness, godliness, and virtue, I make the following quotation from Nephi:

“Wherefore, the Lord God hath given a commandment, that all men should have charity, which charity is love. And except they should have charity, they were nothing. . . . And, again, the Lord God hath commanded that men should not murder; that they should not lie; that they

should not steal; that they should not take the name of the Lord their God in vain; that they should not envy; that they should not have malice; that they should not contend one with another; that they should not commit whoredoms; and that they should do none of these things; for whoso doeth them, shall perish; for none of these iniquities come of the Lord; for he doeth that which is good among the children of men; and he doeth nothing save it be plain unto the children of men; and he inviteth them all to come unto him, and partake of his goodness; and he denieth none that come unto him, black and white, bond and free, male and female; and he remembereth the heathen, and all are alike unto God, both Jew and Gentile.” —2 Nephi 11: 15, 16.

Then Nephi wrote a prophecy concerning the last days, the days when the Gentile nations should inhabit this American Continent. He said that great wickedness and evil would be upon the earth in this time, and that there would be storm and pestilence, flood and earthquake, calamity and distress, and the flame of devouring fire. There would be upon the earth terrible destructions, when the elements of earth and air, of sea and sky, would seem to combine to trouble the people thereof.

Also he declared that a record was to come forth in those days. In that peculiar time a book should be discovered, one that had been sealed up and buried in the earth, hidden until the last days. And when it came forth there should be at the same period these distresses and calamities already spoken of. We ask, Are not these events taking place just as this book declared more than sixty years ago? Have not the prophecies that were spoken by these prophets been particularly fulfilled in our time? Matthew, Mark, and Luke wrote that Christ foretold a period of distress, of calamity, and of evil was to especially mark the latter days, and certainly these things are being

made manifest more and more before our eyes? One of the peculiarities he spoke of concerning this book was as follows:

“Many of the Gentiles shall say, A bible, a bible, we have got a bible, and there can not be any more bible. But thus saith the Lord God: O fools, they shall have a bible; and it shall proceed forth from the Jews, mine ancient covenant people. And what thank they the Jews for the bible which they receive from them? Yea, what do the Gentiles mean? Do they remember the travels, and the labors, and the pains of the Jews, and their diligence unto me, in bringing forth salvation unto the Gentiles? . . . Wherefore murmur ye, because that ye shall receive more of my word? Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another? Wherefore, I speak the same words unto one nation like unto another. And when the two nations shall run together, the testimony of the two nations shall run together also.”—2 Nephi 12: 6, 7.

Now, we stand before the world with this statement: That, while the infidel world defies the Bible Christian to prove that there is a God, and he declares that Jesus Christ was not a divine being, but only a man like other men, we Latter Day Saints come forward with the statement that the Lord has said that in the mouth of two or three witnesses every word of truth should be established. Now if you go into court and seek to carry the purpose that you have before that court, if you have one witness you find that you have not enough, and that you need two witnesses. And, as the Scriptures declare that in the mouth of two or three witnesses every word shall be established, so in fulfillment we come with the testimony of these witnesses, the Bible and the Book of Mormon, and they declare, side by side, as the voice of two witnesses

agreeing in one, that God is God and Jesus Christ is his divine Son, the Redeemer of the world.

God has not left himself without evidence, but he has established his truth by the mouth of two or more competent witnesses, namely, that his word is the same from everlasting to everlasting; and, as he says in the Book of Mormon, if he brings forth his word it always harmonizes with that already existing, and it is but proof that he is the same, yesterday, to-day, and forever. If the two bear witness together then is the testimony strengthened, as if we should go into court and carry two witnesses in behalf of our case instead of one. So come these two witnesses and stand side by side, the one from the Eastern and the other from the Western Continent, each affirming that Jesus Christ is the Son of God, the Divine Redeemer; and that he came down to earth, not as man, but as the Son of God, to redeem the world.

And when we read the prophecy in the Book of Mormon that people would say of it, "A bible, a bible, we do not want any more bible," we ask, Who could of themselves have foretold that men would so exclaim concerning the book? But how fully it has come true. Many people have said of this very book, "We have a bible, we do not want another bible." And the book has been called the "Mormon Bible," the "Golden Bible," etc., etc.

But, on the other hand, it is also prophesied that "many shall believe the words of the book." How completely that also has been fulfilled, for hundreds of thousands have believed this book to be of God. Though many have said, "A bible, we need no more bible," yet along with that prophetic declaration it is stated that many shall believe the words of the book. The one would seem to overthrow and destroy the other, but both have proved to be true. The great majority who have accepted the book, have not been those easily deluded, as some may suppose. Instead

of being credulous and easily led, they have usually been the opposite of that. But the evidences have been presented to them so clearly and so completely that they have not been able to shut their eyes and say that the sun does not shine. They have been convinced by the Spirit of God and by the power of truth. I resisted this work just as long as I could reasonably do so. I contended against it as long as I had one hope of refuting its claims by the Bible, but when I was convinced by the force of the evidence, I accepted the work as divine. I do not mean to say that I was compelled in the sense of being forced into it; but the array of evidence was conclusive, and the Spirit of light and truth accompanied these proofs from the start. And I will venture to say that scores who are here to-night accepted the doctrine because it was so plain that they could not resist the logic of it, and because truth was made manifest clearly.

So now when we see that this record stated beforehand that men would say, "A bible, a bible," we find it fulfilled. When it reads that many shall believe the book, I have only to point to the people of the church and ask their witness and their testimony, and they say, "It is a true book." Ask the witness, Did any one force you to accept it? "No. I saw it was the truth, and I accepted it of my own free will, because of the evidences in its favor, as a book containing the word of God."

In 2 Nephi 13: 2 there is plain teaching in regard to baptism:

"And now, if the Lamb of God, he being holy, should have need to be baptized by water to fulfill all righteousness, O then, how much more need have we, being unholy, to be baptized, even by water."

Notice, that the baptism of Christ in Jordan was revealed to Nephi in vision long before it really took place. And we know that much must have been written among the Jews

that we have not in the Old Testament. For instance, you read of the time when John was baptizing in Jordan, and you know that history and prophecy must have contained something about baptism and its purpose, and who was to officiate with authority to do so. Because the people came out to John at the river, and they asked him if he were the Christ, and he replied, "I am not the Christ." Then they asked, "Art thou that Prophet? And he answered, No. . . . And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?"—John 1:20-25.

What evidence have you in the present Old Testament that there was to come a restoration of the ordinance of baptism? You can not find it. But something must have been written and known to the house of Judah that we have not. They did not dispute the ordinance of baptism, which they would have done had its sacredness been in doubt, or its restoration not been expected. They simply wished to know what his authority was for so officiating. "Why baptizest thou if thou be not the Christ nor that Prophet?" Hence we must conclude that something more was known than we have an account of. And if Nephi and the prophets understood and comprehended, it was because they had the greater things that God revealed unto his people. And when Nephi prophesied by the Holy Spirit that the Son of God was to come and be baptized, it shows that he understood the principles of eternal truth. The historian, Eusebius, says that the very name of Christ was both known and honored by the patriarchs and prophets of old.

"And now, I would ask of you, my beloved brethren, wherein the Lamb of God did fulfill all righteousness in being baptized by water? Know ye not that he was holy? But notwithstanding he being holy, he sheweth unto the children of men, that according to the flesh, he humbleth

himself before the Father, and witnesseth unto the Father that he would be obedient unto him in keeping his commandments; wherefore, after he was baptized with water, the Holy Ghost descended upon him in the form of a dove. And again: It sheweth unto the children of men the straightness of the path, and the narrowness of the gate, by which they should enter, he having set the example before them. And he said unto the children of men, Follow thou me. Wherefore, my beloved brethren, can we follow Jesus, save we shall be willing to keep the commandments of the Father? And the Father said, Repent ye, repent ye, and be baptized in the name of my beloved Son. And also, the voice of the Son came unto me, saying, He that is baptized in my name, to him will the Father give the Holy Ghost."—2 Nephi 13: 2.

This teaching is as clear as it can be. It gives a comprehensive statement of one part of the plan of salvation, in such simplicity of language that it is easy for every one to understand. It is a sermon in itself. And the New Testament history agrees with this. We turn to the teachings of Paul, Peter, John the Baptist, Christ, and all the others, and we see that the same doctrine and ordinance of baptism was taught by them.

But, proceeding with the history: After Nephi's death, the rulers over that people are not named for over three hundred years, not on the small plates that Nephi wrote as the sacred history of his people. We have the names of those that kept the engraved plates after Nephi's day. The record that was handed down was added to by Jacob, Enos, Jarom, Omni, Amaron, Chemish, Abinadom, and Amaleki.

This brings us down to four hundred years after Lehi and his colony left Jerusalem. There were wars between the Nephites and the Lamanites at various times, the former defending themselves from the attacks of the

latter, and repeatedly driving them back. The Lamanites increased in wild and savage customs. They dwelt in tents, and hunted wild beasts for food; and as the Lord had pronounced upon them, so there came the curse of a dark skin. They were no longer fair, but loathsome; and they were vile and cruel. The book itself says that because of their transgressions the curse of God was upon them, and they became a dark-skinned people, a wild and loathsome people, and for centuries they were a distress and a scourge to the Nephites.

That the original Americans were white in the beginning is abundantly proven from other sources. For instance, Prof. J. D. Baldwin says:

“An old tradition of the Native Mexicans and Central Americans described the first civilizers as ‘bearded white men,’ who ‘came from the East in ships.’”—Ancient America, p. 173.

Now, I ask you to look at these evidences, because they are very important proofs in the consideration of our claim that there was a change in that people from a white complexion to that of a very dark skin.

“The native traditions [in Peru] said this city was built by ‘bearded white men, who came there long before the time of the Incas, and established a settlement.’”—Ancient America, p. 243.

Also traditions assure us that the first colonizers were civilized and were white men who wore beards. This, you see, is outside of all connection with the Book of Mormon, and was brought to notice after the book was translated. This is a very important point in favor of the claims of the Book of Mormon, that they were originally a white people. Upon this subject we find the following evidences published:

“Many of the Indians of Zuni (New Mexico) are white. They have a fair skin, blue eyes, chestnut or auburn hair,

and are quite good looking. They claim to be full blooded Zunians, and have no tradition of intermarriage with any foreign race.”—United States Explorations for a Railroad Route to the Pacific, vol. 3, p. 107.

Prichard, in his “Researches into the Physical History of Mankind,” says:

“It will be easy to prove that the American races, instead of displaying a uniformity of color in all climates, show nearly as great a variety in this respect as the nations of the Old Continent; that there are among them white races with a florid complexion inhabiting temperate regions.”—Vol. 1, p. 269, as quoted in North Americans of Antiquity, p. 189.

J. T. Short, in his “North Americans of Antiquity,” mentions the Menominees, sometimes, he says, called the “White Indians,” and he states as follows:

“The whiteness of these Indians, which is compared to that of white mulattoes, early attracted the attention of the Jesuit missionaries, and has often been commented upon by travelers. While it is true that hibridy has done much to lighten the color of many of the tribes, still the peculiarity of the complexion of this people has been marked from the first time a European encountered them. . . . The variety of complexion is as great in South America as among the tribes of the northern portion of the continent.”—Pages 189, 190.

John T. Short also says:

“The ancient Peruvians appear, from numerous examples of hair found in their tombs, to have been an auburn-haired race.”—North Americans of Antiquity, p. 187.

Donnelly states in his work as follows:

“Professor Wilson describes the hair of the ancient Peruvians, as found upon their mummies, as ‘a lightish brown, and of a fineness of texture which equals that of the Anglo-Saxon race.’”—Atlantis, p. 189.

I also refer you to the statement I made in the fourth lecture about the hair and skulls of the Cliff-Dwellers, as exhibited at the Chicago Exposition in 1893. There appears to be abundant proof of the superiority of the ancient Americans in color, in skull structure and shape, and as to fineness and light shades of hair.

"In Mexico were tribes of an olive or reddish complexion, relatively light."—Winchell's "Preadamites," p. 185.

Catlin, in his "Indians of North America," writes as follows:

"There are a great many whose complexions are as white as half-breeds; and particularly among the women, there are many whose skins are almost white, with the most pleasing symmetry and proportion of features, with hazel, with gray, and with blue eyes; with mildness and sweetness of expression, and excessive modesty of demeanor. Why this diversity of complexion I can not tell, nor can they themselves account for it."—Volume 1, p. 95.

Prof. J. D. Baldwin says:

"It has been suggested that the Mandans were a separated and lost fragment of the mound-building people, they being noticeably unlike other Indians in many respects, lighter in color, and peculiar in manners and customs. . . . That the Mandans were like what a lost community of Mound-Builders might have become by degeneration through mixture and association with barbarians may be supposed, but the actual history of that remarkable tribe might give its peculiarities a very different explanation."—Ancient America, p. 74.

Thus we find that there are many witnesses upon this point, those who agree with the Book of Mormon history. I have myself conversed with travelers who have seen the light-complexioned, comely, and more intellectual natives in the Southwest. Yes, many proofs exist that there lived upon this continent, in former times, a different race from

those we call the red Indians, or the Lamanites. And according to both the Book of Mormon and science, it was not the red man who built cities and erected palaces. It was a nobler race, and they remained fair until they amalgamated with the Lamanites and were brought under the same cursing.

The investigations of historians and scientists prove that the ancient Peruvians were great in agriculture, that they established cities, that they mined gold, silver, copper, quicksilver, and other metals. If you ask what are the proofs that they were proficient in agriculture, we answer by quoting from historians and travelers. For instance, we have the following in a late work:

“The Peruvian system of agriculture was brought to its highest perfection only by the prodigious labor of several centuries. Not only was the fertile soil cultivated with the utmost care, but the sandy wastes of the coast, unvisited by any rains, and scantily watered by brooks, were rendered productive by an artificial system of irrigation, the most stupendous, perhaps, that the world has ever seen. Water was collected in lakes among the mountains, and led down the slopes and through the sands of the coast, apparently doomed to sterility, by canals and subterranean passages constructed on a vast scale, and the ruins of which, at the present day, attest the industry, ingenuity, and admirable patience of the Peruvians. The aqueducts, sometimes between four hundred and five hundred miles in length, were in some cases tunneled through massive rocks, and carried across rivers and marshes. They were constructed of large slabs of freestone, fitting so closely as to require no cement.”—*Manifold Encyclopedia* (published in 1891), Article Peru.

This writer says that thus even the “sandy wastes were converted into productive fields and rich pasture lands, and the coast teemed with industrious inhabitants.” Of

the inland regions he states that in the valley of Santa there were once seven hundred thousand inhabitants, where now (as the results of the Spanish Conquest and succeeding ruin) there are but twelve thousand people remaining. In another valley, where once dwelt thirty thousand, there are but four hundred and twenty-five inhabitants to-day.

The Apurimac Valley is three hundred miles long, and one of the plains (that of Titicaca) has thirty thousand square miles of fertile soil. The writer says that these valleys are delightful in climate and "rich in tropical productions." Also that the soil is "of amazing fertility." "Wheat, corn, rice, cotton, sugar-cane, and the tropical fruits, oranges, etc., can be raised in abundance, as evidently they were in centuries gone by. Even the upper plateaus, or table-lands, were cultivated by the ancients to a high degree. All the soil seems from time immemorial to be productive, and its fertility is pronounced as 'inexhaustible.'"

Thus we see what was done by the ancients, and that the Book of Mormon tells no falsehood when it speaks of the centuries of an active and productive civilization existing in South America. Certainly they were not barbarians, and they could not have been altogether uncultured, uncivilized. They must have had both knowledge and wealth in order to have accomplished such wonderful things.

I make the following extracts from the same writer:

"Fragments of the aqueducts still remain, and are surveyed with astonishment by the traveler, who wonders that such works could have been constructed."

"The Andes abound in mines of gold, silver, copper, lead, bismuth, etc.; and in the Montaña, gold is said to exist in abundance in veins and in pools on the margins of rivers."

“Still, in the valleys of the Cordilleras and on the plain of Cuzco may be heard numberless songs in which the Peruvian mourns the happy days of peace, security, and comfort enjoyed by his ancestors.”—Manifold Encyclopedia, Article Peru.

Also, Montesinos, Humboldt, Prescott, and others bear witness that the ancients of that land were a remarkable and a mighty race. Very few of these testimonies were written, and they were known but to a very limited degree, particularly in America, before the Book of Mormon was published. Yet that book makes plain just where the seat of empire and of civilization was situated, even where the traveler and historian now find it to have been. It was not located along the Atlantic, or in some other part of South America, but existed in Peru, Ecuador, and Colombia; and thus the book and the writings of explorers fully agree on this point also.

While dwelling upon this subject, I will introduce some testimony from Prof. J. D. Baldwin, as follows:

“The ruins of ancient Peru are found chiefly on the elevated table-lands 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, 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.”—Ancient America, p. 222.

“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.”—Ancient America, pp. 222, 223.

“It is now agreed that the Peruvian antiquities represent two distinct periods in the ancient history of the country, one being much older than the other. Mr. Prescott accepts and repeats the opinion that ‘there existed in the country a race advanced in civilization before the time of the Incas,’ and that the ruins on the shores of Lake Titicaca are older than the reign of the first Inca.”—Ancient America, p. 226.

“At Cuzco and other places are remains of buildings which represent the later time; but Cuzco of the Incas appears to have occupied the site of a ruined city of the older period.”—Ancient America, pp. 226, 227.

Professor Baldwin states that the ruins which existed there were built of hewn stone; that they had doors and windows, with posts, sills, and thresholds of stone. I quote still further:

“Ruins of towns, castles, fortresses, and other structures are found all about the country. At one place, near Chavin de Huanta, there are remarkable ruins which are very old. The material used here was like that seen at old Huanuco. From the interior of one of the great buildings there is a subterranean passage which, it is said, goes under the river to the opposite bank. Very ancient ruins, showing remains of large and remarkable edifices, were seen near Huamanga, and described by Cieça de Leon. The native

traditions said that this city was built by 'bearded white men, who came there long before the time of the Incas, and established a settlement.' It is noticed everywhere that the ancient Peruvians made large use of aqueducts, which they built with notable skill, using hewn stones and cement, and making them very substantial. Some of them are still in use. They were used to carry water to the cities and to irrigate the cultivated lands. A few of them were very long. There is mention of one which was a hundred and fifty miles long, and of another which was extended four hundred and fifty miles across sierras and over rivers, from south to north.

"Nothing in Ancient Peru was more remarkable than the public roads. No ancient people have left traces of works more astonishing than these, so vast was their extent, and so great the skill and labor required to construct them."—Ancient America, pp. 243, 244.

I will here introduce considerable evidence from the historian Prescott upon these topics. He says:

"The traveler still meets, especially in the central regions of the table-land, with memorials of the past, remains of temples, palaces, fortresses, terraced mountains, great military roads, aqueducts, and other public works, which, whatever degree of science they may display in their execution, astonish him by their number, the massive character of the materials, and the grandeur of the design. Among them perhaps the most remarkable are the great roads, the broken remains of which are still in sufficient preservation to attest their former magnificence. . . . Galleries were cut for leagues through the living rock; rivers were crossed by means of bridges that swung suspended in the air; precipices were scaled by stairways hewn out of the native bed; ravines of hideous depth were filled up with solid masonry; in short, all the difficulties that beset a wild and mountainous region, and

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which might appall the most courageous engineer of modern times, were encountered and successfully overcome. The length of the road, of which scattered fragments only remain, is variously estimated, from fifteen hundred to two thousand miles; and stone pillars, in the manner of European milestones, were erected at stated intervals of somewhat more than a league, all along the route. Its breadth scarcely exceeded twenty feet. It was built of heavy flags of freestone, and in some parts, at least, covered with a bituminous cement, which time has made harder than the stone itself."—Conquest of Peru, vol. 1, book 1, chap. 2.

"All along these highways, caravansaries, or tambos, as they were called, were erected at the distance of ten or twelve miles from each other, for the accommodation, more particularly, of the Inca and his suite, and those who journeyed on the public business. There were few other travelers in Peru. Some of these buildings were on an extensive scale, consisting of a fortress, barracks, and other military works, surrounded by a parapet of stone. . . . These were evidently destined for the accommodation of the imperial armies, when on their march. . . . The roads are said to have been so nicely constructed, that a carriage might have rolled over them as securely as on any of the great roads of Europe."—Ibid.

"They showed the same skill and respect for order in their military organization, as in other things. The troops were divided into bodies corresponding with our battalions and companies, led by officers, that rose, in regular gradation, from the lowest subaltern to the Inca noble, who was intrusted with the general command."—Ibid.

Of the great buildings filled with provision and clothing, he writes, saying:

"These magazines were found by the Spaniards, on their arrival, stored with all the various products and manufac-

tures of the country, maize, cocoa, quinua, woolen and cottonstuffs of the finest quality, with vases and utensils of gold, silver, and copper, in short, with every article of luxury or use within the compass of Peruvian skill. The magazines of grain, in particular, would frequently have sufficed for the consumption of the adjoining district for several years."—Ibid.

Their woolen goods were manufactured from the fleece of the different varieties of the mountain sheep, of which the llamas and alpaca were cared for by shepherds, upon the pasture lands of the empire.

Then he writes of the temples, especially about the one at Cuzco, which was their capital city:

"The interior of the temple was the most worthy of admiration. It was literally a mine of gold. On the western wall was emblazoned a representation of the Deity, consisting of a human countenance, looking forth from amidst innumerable rays of light, which emanated from it in every direction, in the same manner as the sun is often personified with us. The figure was engraved on a massive plate of gold of enormous dimensions, thickly powdered with emeralds and precious stones. It was so situated in front of the great eastern portal, that the rays of the morning sun fell directly upon it at its rising, lighting up the whole apartment with an effulgence that seemed more than natural, and which was reflected back from the golden ornaments with which the walls and ceiling were everywhere incrustated."—Ibid., chap. 3.

"All the plate, the ornaments, the utensils of every description, appropriated to the uses of religion, were of gold or silver. Twelve immense vases of the latter metal stood on the floor of the great saloon, filled with grain of the Indian corn; the censers for the perfumes, the ewers which held the water for sacrifice, the pipes which conducted it through subterraneous channels into the

buildings, the reservoirs that received it, even the agricultural implements used in the gardens of the temple, were all of the same rich materials. The gardens, like those described, belonging to the royal palaces, sparkled with flowers of gold and silver, and various imitations of the vegetable kingdom. Animals, also, were to be found there,—among which the llama, with its golden fleece, was most conspicuous,—executed in the same style, and with a degree of skill, which, in this instance, probably, did not surpass the excellence of the material.”—Ibid.

After speaking of the Inca Atahualpa, that “the service of his table was gold and silver plate,” Mr. Prescott speaks of the visit of the three Spanish messengers at Cuzco, and their return to Pizarro. He says:

“Their accounts of the capital confirmed all that Pizarro had before heard of the wealth and population of the city. Though they had remained more than a week in this place, the emissaries had not seen the whole of it. The great temple of the Sun they found literally covered with plates of gold. They had entered the interior and beheld the royal mummies, seated each in his gold-embossed chair, and in robes profusely covered with ornaments. . . . The number of plates they tore from the temple of the Sun was seven hundred; and though of no great thickness, probably, they are compared in size to the lid of a chest, ten or twelve inches wide. A cornice of pure gold encircled the edifice, but so strongly set in the stone, that it fortunately defied the efforts of the spoilers.”—Ibid., vol. 1, book 3, chap. 6.

After setting apart one fifth of the great treasures for the king of Spain, the Spanish leaders and soldiers divided the remainder among themselves. First they had to melt the gold into ingots, and they compelled the Indian goldsmiths to do this with the priceless works of art. Mr. Prescott says of them:

“These articles consisted of goblets, ewers, salvers,

vases of every shape and size, ornaments and utensils for the temples and the royal palaces, tiles and plates for the decoration of the public edifices, curious imitations of different plants and animals. Among the plants, the most beautiful was the Indian corn, in which the golden ear was sheathed in its broad leaves of silver, from which hung a rich tassel of threads of the same precious metal. A fountain was also much admired, which sent up a sparkling jet of gold, while birds and animals of the same material played in the waters at its base. The delicacy of the workmanship of some of these, and the beauty and ingenuity of the design, attracted the admiration of better judges than the rude conquerors of Peru."—Ibid., chap. 7.

Mr. Prescott obtained his information of these things from the writings of the Spaniards, as brought to the knowledge of the world in this century, since 1830. Mr. Prescott states that the amount of gold thus obtained as ransom for Atahualpa was equal to fifteen and a half millions of dollars in our money. And then they did not release the Inca, but strangled him. Mr. Prescott says that the treatment of Atahualpa forms "one of the darkest chapters in Spanish colonial history," and that "the blood-stained annals of the Conquest afford no such example of cold-hearted and systematic persecution, not of an enemy, but of one whose whole deportment had been that of a friend and a benefactor." I close my extracts from Prescott with the following:

"No place was left unexplored by the rapacious Conquerors, and they occasionally stumbled on a mine of wealth that rewarded their labors. In a cavern near the city they found a number of vases of pure gold, richly embossed with the figures of serpents, locusts, and other animals. Among the spoil were four golden llamas and ten or twelve statues of women, some of gold, others of silver. . . . The magazines were stored with curious com-

modities; richly tinted robes of cotton and feather-work, gold sandals, and slippers of the same material, for the women, and dresses composed entirely of beads of gold."—*Ibid.*, chap. 8.

The *Manifold Encyclopedia* has also the following about the ruins and civilization, in its article on Peru:

"The earliest era, about which exceedingly little is known, is that Pre-Incarial period, of unknown duration, during which a nation or nations living in large cities flourished in the country, and had a civilization, a language, and a religion, different, perhaps in some cases more advanced, than those of the Incas. . . . Whence these Pre-Incarial nations came, and to what branch of the human family they belonged, remain unanswered questions. Their existence, however, is clearly attested by the architectural remains, sculptures, carvings, etc., which they have left. . . . The ancient fragments of buildings on these shores [of Lake Titicaca] were beheld with astonishment by the earliest of Incas, who, by their own confession, accepted them as models for their own architecture."

I might continue to read from Squier, Prescott, Baldwin, and other writers about that wonderful people and their civilization. And it existed in the very land that the *Book of Mormon* shows that the Nephites dwelt in for so long a time. Exactly there have been found the proofs of the civilization which it describes. It also continued for more than four hundred years, or for about the same length of time that has elapsed between the landing of Columbus and our own day. The writer in the *encyclopedia* says that during centuries of time their agriculture was brought to the highest degree of perfection, and we consider how correct is the *Book of Mormon* when it states that for four centuries the Nephites pursued their labors in Peru, Ecuador, and Colombia.

Because men found no iron or steel in the later cen-

turies, it is taken for granted that they used neither of these metals. But there is sufficient evidence that the Ancient Americans *did* make use of iron and probably of steel also.

The history shows that many of the Nephites became wicked while they were living in Ecuador, and the more righteous of them under Mosiah journeyed still further north into the United States of Colombia. There they found a colony who called themselves the people of Zarahemla. They were living in the region of country through which ran a stream called the River Sidon. This river we understand to be that now known as the Magdalena River. The history mentions the east bank and the west bank of the river in many places, and it mentions the south wilderness as being along the head waters of the river, hence it must have flowed to the northward as the Magdalena does to the Caribbean Sea.

To look at that river on the map, you might think it was not of any great importance, but we find from the encyclopedias that it is nine hundred miles long, and that for six hundred miles it flows through a plain. Its first three hundred miles is rather rocky and steep, but for the other six hundred miles it flows through nearly a level country. From the Caribbean Sea it is navigable to the modern town of Honda, which is five hundred and forty miles from its mouth. That is as great a distance as it is from the Minnesota line to the Arkansas line. For that distance the Magdalena is navigable for vessels now.

The Nephites lived there a long time, and then the Lamanites became stronger and drove them into Central America, until they largely removed into that country and Mexico. This is a brief sketch of it, but you will find it told more completely in the Book of Mormon itself.

The people of Zarahemla came from Palestine about eleven years after the Nephites left Jerusalem. We know

that they landed in Central America, the Jaredite country, because later it says that they found King Coriantumr of the Jaredites, when they arrived, and he died soon after. From there they went south into the United States of Colombia, where they lived when they were found by the Nephites. In Alma 13: 11, Book of Mormon, this is made plain. The land of Zarahemla bordered on the region called "Bountiful," whose northern line was within the isthmus, and that line was the south line of the land which the Nephites called Desolation, once the Jaredite country. Thus we learn that the Zarahemlites landed in Central America, not in South America, as did the Nephites, but afterwards they went down into South America, where the Nephites found them five hundred years later.

These two peoples, after they found each other, became united as one nation, and Mosiah was appointed to be ruler over all of them. His son Benjamin succeeded him. Both these kings (if they may be called such) ruled in mildness and with mercy, and they taught the people every good principle. In his last days Benjamin gave them most excellent instruction, advising and commanding them to refrain from all acts of injustice and wrong. As he labored for his own support, as he had made their taxes light, as he had administered justice to all, had put down crime and stopped every tendency to oppression, and as they loved to serve him because of his goodness to them, so he exhorted them that they should continue to love and serve God. I would advise every Book of Mormon student to carefully read chapters 1, 2, and 3 of the book of Mosiah, and notice the pure and unselfish instruction of King Benjamin. It is worthy to be read, and re-read. Plainly it is not something plagiarized from the Bible, nor from any other book. It is clear, plain, and original in its construction, and is not a copy of something else.

In the four hundred and seventy-sixth year Mosiah the

second began to reign. He was the son of Benjamin, and the grandson of the first Mosiah. In the time of the first Mosiah a company had gone south under a leader named Zeniff. They were people who desired to return to their former land and dwell there again. Nothing was heard of them for fifty or sixty years. Then Mosiah the second sent out a company of men to go south and search for them. For forty days they traveled in the forest to the south country, till they came to where their fathers had dwelt in the former land of Nephi. Then they learned of the experiences through which those who had remained had passed, and that they had been brought into subjection by the Lamanites, who, for permitting them to live there, had taken one half the product of their labors, and had thus brought them to a condition of slavery.

It is well to mention that in this colony originated Alma and Amulek, the great teachers, whose names are so well known to Book of Mormon readers. These men did not arise where the main body of the Nephites then dwelt, but it was in this little colony that we are now speaking about, a separate people who went away after the union of the Nephites and the Zarahemlaites. They had returned to the former country where the Nephites had dwelt, and were there in bondage to the Lamanites. Among that people originated Amulek and the first Alma, those great teachers and preachers of righteousness, in whose honor children of our time are named. These prophets lived in the days of Noah, the son of Zeniff, who ruled over that colony very wickedly. But his son Limhi corrected the evils of his father and ruled justly.

Thus they were when Ammon's searching party found them. And soon after that the whole colony took the most precious things that they possessed, and under Limhi and Ammon returned to the country where Mosiah continued to reign over a united people. It seems that

about that time some of Mosiah's people went up into the isthmus on an exploring expedition. There they found the twenty-four gold plates that were written by the Jaredites and hidden by Ether, the last of their prophets, as related in lecture number four. These plates were brought to Mosiah the second. He interpreted the writing that was upon them by the Urim and Thummim, two peculiar stones that are spoken of both in the Book of Mormon and in the Bible. Thus Mosiah read the history of the people called Jaredites, who dwelt in Central America from about 2200 B. C. to 600 B. C.

Now, here is a point to be considered. Mosiah is said to have translated them by means of these two stones which were "fastened in the two rims of a bow." They are spoken of several times in the Book of Mormon; and, in the history of the rise of the latter-day work, it is said that they were found along with the plates containing Mormon's abridged history, and thus they came into the hands of Joseph Smith in the year 1827. Let us look a little at the history of the Urim and Thummim: In the Book of Mormon they are said to have been given to Lehi and to have been handed down from one prophet to another until they came to the last one, and that they were already with the plates, and were received with them in this dispensation. Among Gentile Christians the wise men have always differed in their opinions about the Urim and Thummim. And there still exists among theological writers a variety of ideas as to the manner in which this instrument was of benefit, because no inspired man ever spoke or wrote fully and plainly as to what it was. Some think that the stones only shone when the Divine will was favorable to the question that was asked; others believe that an audible voice spoke at the time that the stones were looked upon by him that had priestly authority to obtain instruction from God. In his Theological Diction-

ary, Watson says that the Urim and Thummim was no longer had among the Hebrews of Asia after the Jews went to Babylon in the captivity.

We will now examine what the Bible says about it. The first mention that is made of the Urim and Thummim is in Exodus, but it simply records and recognizes the fact that it was in existence, as follows:

“And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron’s heart, when he goeth in before the Lord.”—Ex. 28:30.

Here is the first statement of something that previously existed, something whose use was already known. This is the first mention of it in the Bible. Theologians and historians believe that the meaning of the words Urim and Thummim is “light and truth,” but the manner in which the high priest saw, or how information was revealed, can not be told by uninspired men to-day. Again we read:

“And he put the breastplate upon him; also he put in the breastplate the Urim and the Thummim.”—Lev. 8:8.

I trust that you are interested in this, because it really is a very important point in history. Here is another quotation about it:

“And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the Lord: at his word shall they go out, and at his word shall they come in.”—Num. 27:21.

Evidently it was a means of making known the Divine will, but the world to-day does not know, neither comprehend, nor have the means of understanding how the revelation was received, or in what manner it came to the seer, or if every time they were to receive instruction what led them to “ask counsel” “after the judgment of Urim” before the Lord.

Then in Nehemiah, in relation to some whose priesthood

was uncertain, whether they were priests by lineage or were not so, we read:

“These sought their register among those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood. And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and Thummim.”—Neh. 7: 64, 65.

Until there stood up one with authority and power to reveal and make known who held the right to officiate with authority. It was therefore a means of revelation.

But the Book of Mormon comes to our help and gives us valuable information that we do not find in the Bible, and that he who had power to read the Urim and Thummim was a seer, not a prophet only, and that “a seer is greater than a prophet.” One who could not only stand up as a prophet and speak the word of the Lord, but who could also read the Urim and Thummim, to him was revealed greater things, and he held greater authority over the mysteries of God than he that simply had the spirit of prophecy. So the Book of Mormon says, and that, by the means of this Urim and Thummim, a man of God, a seer, could translate a writing in an unknown language, and I understand that only by this could he do it. See Mosiah 5: 10; 12: 3; Ether 1: 10, small edition.

It is remarkable, if the theologians are correct in their statements, that from the Babylonish captivity, the Urim and Thummim was no longer to be found among the house of Judah. If so, I ask, was it not transferred, by the will and favor of God, into the hands of those who started out as a branch of Israel, of Joseph's tribe?

Who shall say that the precious interpreters were not transferred to the little band, to the colony that God planted upon this continent? I believe that in their hands

was placed the Urim and Thummim when Judah's transgressions caused it to be removed from the possession of the Jews. Thus it descended to Mosiah, and was used by those who came after him, who had the right, as seers, to receive more complete manifestations of his power and his love. To me it would not be strange if such were the case, and that the same power of light and truth was had by those who established the great civilization that developed upon the American Continent in the ages that historians assure us such existed.

Near the close of Mosiah's long rulership he advised his people that it would be better for them not to have any more kings, because many of the sins of nations were caused only by the iniquities of their kings. He and his predecessors had executed justice and mercy, having regard for the rights of all men, but one might come to rule who would be like wicked King Noah, Limhi's father. He also said that this continent was intended to be a land of liberty, where all men might equally enjoy their privileges and rights, with no undue authority to prevent them. As they loved Mosiah for his righteousness, they accepted his advice. Thus, in the year 509 from the time they left Jerusalem, ended the days of Mosiah the king, that righteous and godly man, and so also ended the rulership of kings over that people, and there began the reign of the judges, with Alma as the first chief judge over the people of Nephi.

EIGHTH LECTURE.

I CLOSED last night with the statement that at the end of five hundred and nine years from the time Lehi and Nephi left Jerusalem, they ceased to have kings to rule over them, at the suggestion and advice of Mosiah the second, the son of Benjamin. When they accepted this advice they chose judges in place of kings, and Alma was selected as the first chief judge over that people.

During the time of Alma, there was more or less religious contention and trouble, because of the rise of a man named Amlici, who established an organization of rebellion. Finally, there were battles between the two bodies of people along what is called the River Sidon, and thousands of men were slain. The Lamanites also came up from the south wilderness against the Nephites, but the latter defended their country and called upon God for assistance. And they received it and gained the victory.

I wish to-night to make more clear the location of this River Sidon. We find in Alma 4: 1 that Alma left the city of Zarahemla and went over upon the east of the River Sidon, into the valley of Gideon. We also read as follows:

“And it came to pass in the commencement of the tenth year of the reign of the Judges over the people of Nephi, that Alma departed from thence, and took his journey over into the land of Melek, on the west of the river Sidon, on the west, by the borders of the wilderness.”—Alma 6: 2.

“And it came to pass that Alma inquired of the Lord concerning the matter. And Alma returned and said unto them, Behold, the Lamanites will cross the river Sidon, in the south wilderness, away up beyond the borders of the land of Manti. And behold there shall ye meet them, on the east of the river Sidon.”—Alma 11: 4.

In numerous places mention is made about "east of the river Sidon," and "west of the river Sidon." Now that this river flowed from the south towards the north, we find from the statements made about the land of Manti. The above passage says, "In the south wilderness, away up beyond the borders of the land Manti." Evidently the south wilderness was in the region of the head waters of the River Sidon, for we read further:

"Therefore they departed out of the land of Antionum, into the wilderness, and took their journey round about in the wilderness, away by the head of the river Sidon, that they might come into the land of Manti, and take possession of the land."—Alma 20: 2.

This makes it plain that the land of Manti was southward, and that it was near the head of the Sidon. As I understand from the description that is given in the Book of Mormon, the land of Manti was in the southern part of the United States of Colombia; and when Alma went to the south in his journey, he went up the river, and when he went north he went down the river. The head of the river is spoken of in the book sufficiently to give us the understanding that it was in the south wilderness; consequently it must have flowed northward. The book says that the Nephites had cities on the east, along the seashore, and it is reasonable to believe that they were built on the Caribbean coast, and not on the Atlantic. I hope this is clear to all as to the identity of the River Sidon, and as to what portion of America it was in. I leave it with you to gather the facts from the pages that I have referred to, and from others that you will find. It is of value to study this matter, because, without an understanding of the evidences, we might suppose the river spoken of to be the Amazon, or the Mississippi, or some river other than the real one.

After an investigation to obtain the facts, and a study of the subject for the past twenty years, I am satisfied

that the history and geography of that country are testimony in favor of the Book of Mormon. We have no reason to suppose that Joseph Smith, or any one connected with him, knew enough concerning that river, even if he knew there was such a river, or about the surface of the country, or anything about the conditions which exist in that land, to have made up the story. But in our day the facts are before our eyes.

The encyclopedia tells us that the Magdalena River is nine hundred miles long, and that for about six hundred miles it flows mostly through a plain. While along the river it is somewhat low (for a warm country), yet there are uplands upon each side that are salubrious in climate, and the whole valley is said to be fertile.

I have no desire either to believe or to preach a lie, but to know the truth and to cherish it. I have no desire to be led astray nor to lead others into error. If the Book of Mormon is true it is our duty to bring to light the best evidences that exist in its favor. If it is a false book we desire to know it, and the sooner the better. But I will say that during more than twenty years I have studied the evidences, and the result is that I am more and more satisfied that the book tells the truth, and that its geography is also correct. We do not find writers of fiction giving such minute statements of geographical situations, or telling of the rivers and their directions, or mentioning the points of the compass as the Book of Mormon does in so many instances. And these facts are largely in its favor.

I have been requested to say something in reference to the teachings of the book on the subject of polygamy. I have endeavored to present its teachings and to show its high moral tone, how it upholds truth, righteousness, and every good principle for the present happiness and eternal well-being of man. As to polygamy, we are satisfied that

in every record God has given he has declared it to be a great sin. The Book of Mormon admits that David and Solomon had many wives and concubines, but their conduct is there denounced as an abomination before God.

“Wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife: and concubines he shall have none: For I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me: thus saith the Lord of hosts.—Wherefore, this people shall keep my commandments, saith the Lord of hosts, or cursed be the land for their sakes. For if I will, saith the Lord of hosts, raise up seed unto me, I will command my people: otherwise, they shall hearken unto these things.”—Jacob 2: 6.

Of course those who claim to find sanction for their own evil and lustful deeds have tried to make a good deal of capital out of this word *otherwise*. All that we really can understand by it is that it means, “in other words” you shall hearken to these things that I (the Lord) have spoken. I do not understand it to be a permissive clause by which the Lord may introduce something else to accomplish his purpose, something that is contrary to his already established ways. The very words of the quotation show that he would not permit them to enter into this abomination; that he had brought them out for the purpose of raising up a pure people, and the whole burden of this quotation is to that end; namely, that he would not allow them to follow the example of David and Solomon. And a construction placed upon one word, to overthrow

the whole burden of the scriptures, is out of place, and is also out of harmony with God's character.

The word *otherwise* means simply "in other words." "If I will, saith the Lord of hosts, raise up seed unto me, I will command my people." It is as if he said to them, "It is my purpose to bring to pass my great plan, even to have for myself a righteous people; and it is my will to command as I have commanded, namely, that there shall not any one among you have save it be one wife, and concubines he shall have none. My object in bringing a people to this great continent was to have only such as will keep my laws and commandments. Hence, I will command my people; I have a right to command my people; I have already commanded them."

Yes, we consider that God had already forbidden them to have more than one wife, and that warning to the Nephites was in harmony with his eternal purposes. If men will put such constructions as they please upon God's word, to carry out their own evil designs, still it can not be so construed and still keep in harmony with God's revealed law throughout the scriptures; the Bible, Book of Mormon, and Book of Covenants. We read in the Book of Covenants:

"Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit; and if he repents not, he shall be cast out."—Doc. and Cov. 42:7.

As I understand it, there is no saving clause anywhere in the scriptures that permits either God or his people to bring in that which everywhere and always he has condemned with all the force and power of the divine logic and the divine law.

As I have stated of the River Magdalena, it flows six

hundred miles through a fertile country, and for five hundred and forty miles (to the modern town of Honda) is navigable for vessels. A part of the products of those lands consist of cotton, wheat, rice, indigo, sugar, coffee, cocoa, and the tropical fruits. I have only named some of the staples. I refer you to the encyclopedias and histories for further information upon these matters. It is of interest to me that I have learned these facts, and it may be to many of you also.

For centuries the people of Nephi and Zarahemla were in the main very prosperous. They were wealthy in all the products of the earth. But during the last century prior to the coming of Christ, after nearly five hundred years of progress and prosperity, many of them became careless and proud, and some ceased to worship God at all. First, they began to contend with each other. This was about ninety years before the coming of Christ. In consequence of that, Alma, the first chief judge, gave up his seat as chief judge to Nephihah. And Alma went throughout all the land to teach repentance and righteousness to the people, as you will find in Alma, chapters 4 to 10.

And we see that he taught every good and every noble principle to be accepted as the rule of life and of conduct among his people, even in all their relationship to each other and toward God. He taught also that the time of the coming of the Redeemer and Savior, Jesus Christ, was at hand. He preached in the cities of Zarahemla, in Gideon, in Melek, and in Ammonihah. In the latter city a man named Amulek was converted to righteousness by a vision from God. From that time forward Alma and Amulek were companions in preaching the word of God to the people. They suffered for their faith in one city, being put in prison and threatened with death, but they escaped by the intervention of the Lord, and many honest souls eventually accepted the truth. But they were finally

driven out of the city of Ammonihah, both Alma and Amulek and those whom they had converted.

It is always noticeable in the Book of Mormon that when that people became wealthy, when they became surrounded with the luxuries of life (and there is no doubt that they were thus surrounded, as we gather not only from the book itself, but also by what we read from Prescott, Squier, and others), when they became rich in the precious metals, in the products of the field, and in all that could make them bountifully wealthy, then they became proud of their possessions or of their fine clothing, proud of that which they had gathered. And they forgot the poor, they forgot their worship of God, and they glorified themselves. Nevertheless, when the chastening hand was placed upon them, and they found themselves bowed down in trial, or in time of war, or in some stroke of poverty, by reason of trouble or pestilence, then they turned unto God; in the day of their troubles they remembered him.

We notice that this was particularly the case with the Book of Mormon people. It proves that the Lord sought to bring to himself a worthy people, and those whom he can correct he reproveth and does not permit to stray away as he does those who harden their hearts and persistently and willfully break his law. He chastens those who step out of the way, and causes them to suffer for a time, that he may bring them back, just as we punish our children, that we may bring them back to virtue and obedience, and that they may be happy here and hereafter.

The sons of King Mosiah and others of their companions were converted at the time of Alma's marvelous conversion, about which the book tells us, Mosiah 11. That event was something like the conversion of Saul of Tarsus, and at that time, when the sons of Mosiah were convinced that righteousness was the correct way, instead of disobedience and transgression, they took upon themselves to

go into the southern land that they might labor to convert the Lamanites to the knowledge of God. And the Lord promised them by his Spirit that their work would result in the saving of many Lamanites, if they would be patient and enduring. They went, and after fourteen years they returned, accompanied by many of the Lamanites as you will find in Alma 11.

It was at that time, as I read to you, that Alma was going southward toward Manti. On the way he met these sons of Mosiah returning from their long absence among the Lamanites. They related their experiences. Ammon and his brethren had gone to different parts and suffered persecution and imprisonment, and some of them had barely been saved from death. Ammon was one who went to a certain portion ruled by a prince named Lamoni. The present headquarters of the Reorganized Church of Christ was named in his honor. He is said to have been a mild ruler, a wise, a just, and altogether a good man. Ammon, who was the oldest son of Mosiah, became his servant; and, in time, through processes that are interesting to read, but which it is not necessary that I should detail, Lamoni and his wife became converted to the Lord. Then he went with Ammon to other portions of the land to assist in bringing others to know the truth.

Thus was the word fulfilled that had been spoken away back in the days of Nephi, five hundred years before, that if the Nephites should forget God and begin to turn from him to unrighteousness, to pride, and to that which is contrary to the commands of God, the Lord would send his Spirit upon the Lamanites and they should be converted, and many of them should become "more righteous than your seed," as had been said to Nephi. The word was fulfilled, and as the Nephites began to wane in their service of God, the Lamanites received that word and many were converted.

As a consequence, at the end of fourteen years quite a multitude of them were brought by Ammon and his brethren north into the land of Zarahemla. And they were permitted to dwell in the land of Jershon, which was a portion along the Caribbean Sea, east of the River Sidon. One reason why the Nephites placed them there was because these Lamanites were so much converted to peace and righteousness that they did not believe in taking up arms and shedding blood. They had made a covenant among themselves that they would never take the life of man under any circumstances, and when they came to Zarahemla, the Nephites respected the covenant that the converted Lamanites had made, and therefore they placed them in the north by the seashore, that they might be farther away from the Lamanites, and so that the Nephite armies might be between the Lamanite armies and the Lamanite children of God. These people were named Ammonites, after Ammon, the chief son of Mosiah, the one who had been so instrumental in converting them to the truth. The Lamanite army furiously pursued the Ammonites, but they were defeated and driven back by the Nephite forces.

After this period it seems that at different times crafty and evil men arose among the Nephites to destroy the faith of the saints. They taught the various philosophies and theories of unbelief and skepticism, and caused much carelessness, indifference, and finally quite a turning away of the hearts of the people from the service of God. Thus many of the Nephites were led into darkness, and there was much confusion. This increased during the last century prior to the coming of the Savior; but Alma, Amulek, and others faithfully upheld the cause of God and his truth.

You will find from Alma, chapters 17 to 19, a great deal of the grand teaching of Alma to the people of his time.

His preaching was that of righteousness, truth, justice, mercy, and love, especially to his sons, and also to all the people who would hear him. His sons were ordained and went out to save the people from the fate that they knew awaited evil-doers if they repented not. These teachers and preachers understood what the Lord had declared should come upon them if they went into sin and iniquity.

Helaman, son of Alma, succeeded his father as high priest, presiding over the church of God in the Nephite nation. He also was a righteous man, and he executed justice and judgment, being a faithful, upright, and noble high priest. According to the history he was one of the best men of the Nephite nation.

The last ten chapters of the book of Alma are almost entirely taken up with the history of the campaigns and wars between the Lamanites and the Nephites, of their battles, of the Nephite armies erecting defenses about their cities, forts and walls of earth, timber, and stone, and during thirteen years of almost constant warfare there was great destruction among both those peoples. The Nephites also became more and more wicked, except a few who were softened by their distresses. They were driven further and further north towards the isthmus; and fifty-four years before the coming of Christ many went north, both by sea and by land, into Central America and Mexico. They built vessels in which they sailed along the western coast, and probably they crossed the gulf in ships. Leading scientists of our day say that they believe a people in ancient times did migrate across the gulf to the Mississippi Valley. According to the book thousands went by land into the north country, to Central America and Mexico. We are not certain how far they went into North America at that time, but it is likely that quite a period elapsed before they went all through what is now called the United States.

Concerning such a migration from South America, scientific men, without any knowledge of the Book of Mormon, have written and published (since the book was translated) their testimonies in favor of such migration having been made. At a meeting of the American Science Association, held in Chicago, August 7-11, 1868, Prof. J. W. Foster claimed that the evidences were that the ancient Peruvians carried on commerce with distant parts of the American Continent.

Scientists are puzzled by the proofs that there existed two periods of civilization in Central America. I mentioned this in my lectures about the Jaredites. The wise men claim that there existed two civilizations in Central America. They do not understand how it was, but, as I read to you before, they are satisfied that it was so. Now the Book of Mormon comes and shows that five hundred years after the annihilation of the Jaredites, the Nephites came north and dwelt in Central America, occupying the same regions that the Jaredites had lived in.

Of the later dwellers Prof. J. D. Baldwin says:

“The civilized life of the ancient Mexicans and Central Americans may have had its original beginning somewhere in South America, for they seem more closely related to the ancient South Americans than to the wild Indians north of the Mexican border; but the peculiar development of it represented by the ruins must have begun in the region where they are found. I find myself more and more inclined to the opinion that the aboriginal South Americans are the oldest people on this continent.”—Ancient America, p. 185.

That is, the oldest of any race that now inhabits America. He reasons, as we have seen, that there was a still older civilization prior to that time, and also that the Mound-Builders were a separate and distinct people who disappeared as a race.

“It may be that all the old American civilization has a common origin in South America, and that all the ancient Americans whose civilization can be traced in remains found north of the isthmus came originally from that part of the continent. This hypothesis appears to me more probable than any other I have heard suggested. But, assuming this to be true, the first migration of civilized people from South America must have taken place at a very distant period in the past, for it preceded not only the history indicated by the existing antiquities, but also an earlier history, during which the Peruvians and Central Americans grew to be as different from their ancestors as from each other.”—Ancient America, p. 246.

Of course we understand that part. The Book of Mormon shows how they declined from the civilization they formerly had and became a degraded people, failing in all their intellectual powers and in all their strength as a nation.

In relation to the use of ships and vessels, I have already referred to statements made. And Baldwin also says that some of them must have crossed the gulf into the Mississippi Valley. As pertaining to this point we find something of peculiar interest in the Book of Mormon, as follows:

“And it came to pass that in the thirty and seventh year of the reign of the Judges, there was a large company of men, even to the amount of five thousand and four hundred men, with their wives and their children, departed out of the land of Zarahemla, into the land which was northward. And it came to pass that Hagoth, he being an exceeding curious man, therefore he went forth, and built an exceeding large ship, on the borders of the land Bountiful, by the land Desolation, and launched it forth into the west sea, by the narrow neck which led into the land northward. And behold there were many of the

Nephites who did enter therein, and did sail forth with much provisions, and many women and children; and they took their course northward. And thus ended the thirty and seventh year. And in the thirty and eighth year, this man built other ships. And the first ship did also return, and many other people did enter into it; and they also took much provisions, and set out again to the land northward. And it came to pass that they were never heard of more. And we suppose that they were drowned up in the depths of the sea. And it came to pass that one other ship also did sail forth; and whither she did go we know not. And it came to pass that in this year, there were many people who went forth into the land northward. And thus ended the thirty and eighth year.”—Alma 30: 4.

As a historical fact the above is presented to us, namely, that two ships full of passengers left South America for Mexico or California, and that they were lost thenceforth to the knowledge of the Nephites, they being heard of no more. Now I have a recent letter from Elder J. C. Clapp, one of our missionaries in Honolulu, Sandwich Islands, who has been studying the history and traditions of the natives of those islands. Elder Clapp brings forward very good arguments for his belief that those people are descendants of the ship-loads of Nephite Jews who were lost to sight. In his letter to me he says:

“I promised some time ago that I would write you more extensively concerning the strange people among whom my lot is cast. But since I have learned more of their language and customs, as well as their traditions and legends, I find the subject is one of such magnitude that it requires a much abler pen than mine to do anything like justice to the subject. I think I have made a discovery, however, which I will venture to write, hoping that after I have opened the discussion, that some one like yourself will take up the subject and thoroughly investigate it. . . .

“You will understand that this little archipelago, with its manifold traditions and dreamy legends, was unknown to the civilized world till the closing years of the last century. This people had exchanged no word or product with the rest of mankind for hundreds of years, and had only dreamy legends of anything beyond their island home. Some writers claim they descended from the ancient Cushites of Arabia, on account of their similar legends about the story of Genesis. Mr. Alexander, who has written a history that on account of its supposed correctness is a standard in the Hawaiian schools, claims that they are a part of the great Polynesian family; and he presents some very striking analogies between the natives of these islands and all of those farther south and west.

“Not only does this similarity exist between the natives, but a similar affinity is found between the plants and animals. And I may add that this correspondence is found to extend from New Zealand to Hawaii, and also to the eastern islands that are scattered over a distance of four thousand miles. From their religious rites, traditions, and physical analogy, science has decided that they were all of one family originally, and that these islands were settled from some of the western or southwestern islands. . . . They claim an accidental settlement of these islands, but from the evidences, I do not believe they were settled by accident; but I *do* believe that God planted a people here by purpose (as in other lands), which I will try to prove.

“First fact, that the trade winds blow directly from northeast to southwest (directly from the way of Mexico) nearly the whole year. With a very limited knowledge of navigation that the present natives have, and against such a wind, with mere canoes, they could not have come the long distance from the west, as some theories claim for them.

“Second, the oldest evidences of the presence of human beings on any of the Pacific Islands are found in these Sandwich Islands, and this has been proven. So that I maintain that this archipelago was the parent and distributing point from which all the other groups were settled. . . . And thus the Hawaiians were the progenitors of all the rest of those Pacific Islanders. . . . The learned Judge Forander finds evidence that the island of Hawaii was settled as early as the fifth century of the Christian era; but the late discovery of human bones under lava flows and coral beds, carries us back to a much earlier date; but still we have no positive date. Only last week a tidal wave on our neighbor island, Kauai, washed up and exposed a Hale Akna, or god-house, that was used in the idolatrous worship of the natives, but the knowledge of its use is lost in the depths of antiquity. . . . The traditions of the Marquesans relate that their ancestors came from the east, from a place called Hawaii. . . . The Maoris of New Zealand, who have a very strong resemblance to the Hawaiians, have a tradition that their ancestors came from the east, from a place called Hawaiki, which is the same word with Savaii and Hawaii.

“In ‘Hawaiian Legends,’ by the late king, Kalakaua, page 38, we read: ‘There is a tradition, related by the Hawaiian people, that a celebrated navigator by the name of Hawaii came from the east and discovered this group (that is just the direction of course from California or Mexico) and named the largest island of the group after himself and the rest after his children.’ Now take this in connection with a case in the Book of Mormon, and we have a better theory as to the settling of these islands than the men of science have been able to produce.” (He here introduces that which I have read, namely, the history of Hagoth’s ships and their loss.)

“Now, Bro. Henry, I am persuaded that this Hagoth

was no other than the traditional Hawaii, the navigator, and that when he launched forth into the west sea and started northward, that he sailed along the coast of Mexico until he struck the trade winds that would naturally bring him to these islands. A little over two months ago the ship William A. Campbell was wrecked off the coast of Mexico, and, although she was within three or four hundred miles of the coast, one of her boats landed on Mani, one of these islands. Twelve men in a boat only eighteen feet long had sailed twenty-five hundred miles with the trade wind rather than to undertake to make four hundred miles against it (back to the American coast)."

Thus, if the Lord's purpose was to have these islands settled, he again used natural means to bring it about. This course of the trade winds westward is away to the north of the equatorial current of the sea that carried their fathers to Peru. Elder Clapp continues:

"But there are still other things that have aided me in forming my conclusion. Daggett says the first settlers brought with them the story of Joseph of Egypt. I don't wonder at this." (So we come to this very thought again, that the people who settled America, the colony of Lehi and Nephi, were descendants of the house of Joseph, and the historian Daggett says that the first settlers brought with them the story of Joseph of Egypt.)

"And that they descended from a family of twelve great chiefs, each of whom was the founder of a tribe. This gives rise, no doubt, to the great respect they have for the number twelve. . . .

"They believe in a Trinity, as follows: First, Kana, the originator; second, Ku, the architect; third, Lona, the executor and director of the elements."

Here we have the very same understanding that the Bible gives of Jesus Christ. He was the framer, and God

created all things by him. "All things were made by him, and without him was not anything made that was made." —John 1: 3. This gives us the correct idea of the Trinity. The Holy Spirit is the executor of the decrees made by the Father and the Son. See John 16: 13; 1 Corinthians 2: 10; Ephesians 4: 30.

"By the united will of Hekapolao, or the Trinity, light was brought out of chaos. They next created the heavens, three in number, as their dwelling-places, and next the sun, moon, stars, and the earth."

Elder Clapp next relates their belief as to the creation of the first man, and he shows that their account agrees with the Hebrew history of the event, as found in the book of Genesis:

"This Hawaiian Adam was made in the image of Kana, the originator, who breathed into his nostrils, and he, the created, became a living being. And after this, while the man was asleep, Kana took out one of his ribs and made a woman, Kanaka Wahine.

"The newly-created pair were put into a beautiful place called Palinli, in which three rivers had their course. Along the banks of the rivers was growing all manner of fruit to which Kanaka Kane and Kanaka Wahine had free access, with the exception of the bread fruit that was Fabu, or forbidden, as also the sacred apple tree, with which are connected the fall and expulsion of the man and woman from their earthly paradise.

"Among the angels created was one Kanaloa, who incited a rebellion in heaven with the result, strangely enough, as Daggett says, 'related by Milton in immortal song.'

"This Hawaiian Adam had three sons, the first, whose name was Luku, killed the second, whose name was Kapili. I find that thirteen generations are mentioned between Kumu Hanna and the flood, whereas the Hebrew version

gives only ten. This discrepancy is but slight when we consider that for many centuries these people had no written language. . . .

“The Hawaiian Noah was Nuu, whom the gods commanded to build a ship, which he did and went into it, he and his wife and three sons, and male and female of every living thing. The waters came up and covered the whole earth, and destroyed every living thing except those saved by Nuu. Finally the ship lodged on a high mountain, overlooking a beautiful valley; and the gods came into the ship and told Nuu to go out and take every living thing with him, which he did; and, in gratitude for his great deliverance, he offered a sacrifice to the moon, mistaking it for Kana, at which Kana descended on a rainbow to reprove him, but the matter was settled, and Kana left the rainbow as a witness of Nuu’s pardon.

“The Hawaiians continue their genealogical record for ten generations from Nuu to Ku Pule, who was evidently no other than the old Patriarch Abraham; for this Ku Pule removed to a southern country, took as a wife his slave woman, etc. He also established the practice of circumcision (which was kept up among the natives until a very recent date), and was the grandfather of Kupuna of Kini-Lan-a-mona, who had twelve sons, each of whom was the founder of a tribe, from one of which the Hawaiians have descended.

“Kalakaua does not seem to understand why his ancestors should have possessed such an accurate knowledge of ancient Israel, and no tradition of the later history of the Hebrews. He says in his history: ‘Directly after the settlement of the people of Menehume in the land that Kane gave them (which I think means the return of Israel from Egypt to Canaan), their traditions cease to remind us further of Hebrew history. At this point historic incident abruptly ends.’”

Here Elder Clapp thinks that if the late king had known of the Book of Mormon, he could have found the cause of the abrupt leaving of Hebrew incidents of history, which so puzzled him to account for. The original islanders had the story of Joseph of Egypt, and a little further, but after that their knowledge of Hebrew history ceased, because Lehi and his colony left the original Hebrew country.

Then Elder Clapp mentions the harmony existing between Hebrew manners and customs and those of the Hawaiians, as follows:

“The Hawaiians had two orders of priesthood. The high priesthood was the ruling power, and superior to that of the king.

“After any person handled the dead he was called unclean until the priest performed the ceremony of purification.

“The place where the high priest stood to receive the word of the Lord was constructed very much after the manner of the Holy Place in Solomon’s temple. The altar of sacrifice was the same as the Hebrew. They also had cities of refuge, called Heian, where the manslayer might take refuge from the avenger. They have traditions of the garden of Eden, of the fall of man, of a plan of redemption, and of the great Deluge. The priests had heritages of land set apart for their support. When a witch was discovered, the law of Moses was carried out, the witch was stoned to death. The penalty for adultery was also death by stoning.

“In fact, in every tradition so far as I have been able to learn, they were strictly Israelitish, which can only be accounted for by the fact that these natives are of the seed of Joseph of Egypt, and that change in their history which so puzzled Kalakaua was caused by their ancestors being led from Palestine to America by Lehi. And Hagōth was

‘the great navigator who came from the east,’ as told in their legends. He was the traditional Hawaii, and they who settled these islands were of the posterity of Lehi and his colony.”

To continue their history from the book: The Nephites continued to remove into the “land northward,” and they found that the timber had been cut off by the former inhabitants, so that they had none to build new cities with; hence they began to use cement to construct their houses.

Now, after all these centuries, we learn from explorers important evidences that are in agreement with the book, even in this matter too. Modern research shows that all portions of Central America and Mexico were anciently occupied by cities and villages, or else were under a high state of cultivation, as Charnay declares. So those regions were denuded of timber, and therefore is the Book of Mormon correct in its statement of the fact, and that the later comers had to use cement to supply the lack of wood.

And Charnay gives us the best account of the great use that was made of cement anciently in Mexico. In his book we read as follows:

“I began my excavations by sounding the small mound to the northeast, where the side of a wall was visible; and I found everywhere the ground connecting houses, palaces, and gardens, thickly coated with cement; but in the inner rooms the flooring was of red cement. The rubbish was cleared away, and in a few days a complete house was unearthed, consisting of several apartments of various size, nearly all on different levels; having frescoed walls, columns, pilasters, benches, and cisterns.”—Ancient Cities of the New World, p. 105.

“On examining the monuments at Tula, we are filled with admiration for the marvelous building capacity of

the people who erected them; for, unlike most primitive nations, they used every material at once. They coated their inner walls with mud and mortar, faced their outer walls with baked bricks and cut stone, had wooden roofs, and brick and stone staircases."—Ancient Cities of the New World, p. 107.

You see they had stone, but in such places as they might have used wood, if they had had it, they made large use of cement. The Book of Mormon relates that the Nephites sent ship-loads of lumber from South America northward, to assist the emigrants to rebuild the old cities and to reinhabit the desolate regions. So they were not entirely without it, for purposes most essential. I quote further from Charnay:

"On the opposite bank of the torrent we observed in some places three layers of cement, laid down in the same way, and consisting of the same materials, as I can certify, notwithstanding all that has been said to the contrary. This cement is identical with that of Tula, except that there it was probably done for the sake of solidity, since it is only to be met with on the declivity of the hill; whereas here, where the city was demolished several times, it was due to the fact that the new occupant did not care to clear the ground of all the rubbish, but contented himself with smoothing down the old coating and laying a new one on the top of it."—Ancient Cities of the New World, p. 131.

"Here also the floors and walls are coated with mortar, stucco, or cement, save that in the dwellings of the rich, necessarily few, they are ornamented with figures, as principal subject, with a border like an Aubusson carpet. The colors are not all effaced, red, black, blue, yellow, and white are still discernible."—Ancient Cities of the New World, p. 146.

And scientists claim that the prairies of Illinois and Iowa, which have been bare of natural timber since the white man first found them, were originally just as thickly covered with forest trees as any other region, but that the forests were cut off by the ancient inhabitants. Professor Baldwin speaks of Ohio, as follows:

“When the Ohio Valley was first visited by Europeans it was covered by an unbroken forest, most of the trees being of great age and size; and it was manifest that several generations of great forest trees had preceded those found standing in the soil. The mounds and inclosures were discovered in this forest, with great trees growing in them. Eight hundred rings of annual growth were counted in the trunk of a tree mentioned by Sir Charles Lyell and others, which was found growing on a mound at Marietta. In the same way, successive generations of forest trees had grown over their extensive mining works near Lake Superior, and many of those works are still hidden in what seem to be primeval forests. General Harrison made the following suggestion in regard to the establishment of these forests in Ohio: When the individual trees that first got possession of the soil had died out one after another, they would, in many cases, be succeeded by other kinds, till at last, after a great number of centuries, that remarkable diversity of species characteristic of North America would be established. His suggestion, the result of practical observation and study, is not without reason. It is certain, in any case, that the period when these old constructions were deserted is so far back in the past, that sufficient time has since passed for the abandoned towns and fields to remain for years, and perhaps centuries, as waste places, pass through the transition from waste lands to the beginning of forest growths, and then be covered by several generations of such great forest trees as were cleared away to prepare the soil for the

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settlements, towns, and farms of our people.”—Ancient America, pp. 50, 51.

In the second chapter of Helaman we read of the scarcity of timber in the land north at the time the Nephites passed from South America up into Central America, about fifty years before the birth of Christ. On the same page it states that the Nephites covered the whole land, “from the sea south to the sea north, from the sea west to the sea east,” and some have ridiculed this as necessarily meaning that the book claimed the peopling of North America at that time from the Gulf of Mexico to the Arctic Ocean and from the Pacific to the Atlantic. But this assumption is not warranted by the language. Evidently it only refers to Central America and Mexico. For you will notice on the map here that these countries extend from northwest to southeast, not from north to south, therefore no other description answers so well as to say that the sea is south of it and north of it, also east of it and west of it. And antiquarians speak of the evidences that the ancients did indeed fill these lands and even cultivated the mountain sides, as Charnay declares. Therefore the quotation given is a proper description, it being north from the Pacific across the land to the Gulf of Mexico and the Caribbean Sea, also east across the same lands from the Pacific to the bodies of water named, and the definition of it is correct.

I desire here to call your attention to another important point, one where modern history and exploration are in remarkable agreement with the Book of Mormon, and without any collusion or knowledge of each other either. I quote as follows from the aforesaid book:

“And now there are many records kept of the proceedings of this people, by many of this people, which are particular and very large, concerning them; but behold 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 their building of temples, and of synagogues, and their sanctuaries, and their righteousness, and their wickedness, and their murders, and their robbings, and their plundering, and all manner of abominations and whoredoms, can not be contained in this work; but behold, there are many books and many records of every kind, and they have been kept chiefly by the Nephites; and they have been handed down from one generation to another.”—Helaman 2: 4.

Now, it would be a very remarkable thing for the writer of a lie to bring in such matters as this, without knowledge that there was any evidence to prove that such was the case, or that such would come to light. If one were to write fiction he would not be likely to make such a broad statement as the above, and claim such numerous writings. I now quote from Prof. J. D. Baldwin's work, published in 1872:

“It is known that books or manuscript writings were abundant among them in the ages previous to the Aztec period. They had an accurate measure of the solar year and a system of chronology, and many of their writings were historical.”—Ancient America, p. 187.

“We learn from Spanish writers that a still greater destruction of the old books was effected by the more ignorant and fanatical of the Spanish priests who were established in the country as missionaries after the Conquest. This is stated by Las Casas, himself one of the missionaries. Besides the many smaller bonfires of this fanaticism, there is record of a great conflagration, under the auspices of Bishop Zumarraga, in which a vast collection of these old writings was consumed. As the writing was all on paper (which had long been used in the coun-

try) the burning was easily accomplished.”—Ancient America, p. 189.

“If we could have the lost books, especially those of the more ancient time, and learn to read them, it might be possible to know something of the origin and history of the Mound-Builders.”—Ancient America, p. 201.

“According to Montesinos, writing and books were common in the older times, that is to say, in ages long previous to the Incas.”—Ancient America, p. 255.

What more could we ask as testimony of the truth of the book upon this important point? The Book of Mormon says that many books were written. Not only does it claim that the plates, the engravings upon imperishable material, were kept, the same to be handed down through generations, but also it says that the Nephites had many other books and records in their time, doubtless made of perishable material. And in our own time scientific men come forward and say that they did have such books and records in the days previous to the Aztec and Inca periods. Yes, both in Central and South America they had many books, but the Spanish priests burned all they could gather of these ancient writings. To my mind this is a remarkable evidence of the truth of the Book of Mormon. For, although this destruction took place immediately after the Conquest, the account of it was written in the Spanish language and did not come to the knowledge of the world until the present century. The manuscripts were stored in the royal archives at Madrid, Spain. Neither Joseph Smith nor any other man who was connected with the Book of Mormon could possibly have made such a guess as that the ancient Americans wrote a multitude of books, and they could not have known anything about the Spanish manuscripts nor what they contained. Remember, we have ten thousand books to-day where one existed in the time of Joseph Smith, and as for any upon American

antiquities it does not appear that even one had then been published in the United States. To say the least, it is a remarkable coincidence, and a strong confirmation of our position that the Book of Mormon is a true history, a divinely inspired record.

From the book it appears that in the forty-first year of the Judges, the Nephites defeated the Lamanites, and from that time until the fifty-seventh year, they had no war; nevertheless, the Nephites only retained the north part of Zarahemla land, that which adjoined Bountiful, as you will see by reading Helaman 1 and 2.

From the history by Helaman, the son of Helaman, it appears that the Nephites continued to grow more hardened and unbelieving, and finally many of them became very wicked. The rich oppressed the poor, and many of both classes denied the word of God and the Spirit of God. The result was that sin increased so that the Spirit of the Lord was largely withdrawn from that people. There were secret societies for gain, and to commit crime, and to do murderous acts.

The Lamanites came in the fifty-seventh year and drove the Nephites altogether out of Zarahemla into the land Bountiful. There they fortified in defense where it was but a day's travel across from sea to sea. Many of them then saw that God had indeed forsaken their cause, and such turned again unto him and repented of their deeds. In the sixty-first year they gained sufficient virtue and strength to take possession of one half of Zarahemla once more. This was in the days of Nephi, chief judge after Helaman, his father.

Then hostilities were suspended, and the two peoples became more reconciled from that day forth than they had been at any previous time since the separation of their fathers, nearly six hundred years before. Nephi, the son of Helaman, and his brother Lehi, began at once to preach

among both Nephites and Lamanites; and, though they were hated and put in prison by the hardened ones, yet they were miraculously delivered therefrom, and by their faithful labors they converted many of both nations. Many of the Lamanites were now more inclined to hear than some of the Nephites, and such became more mild in their dispositions and refined and civilized in their ways.

But among both a great many continued to be very wicked, and there were terrible bands of Gadianton robbers, as they were called, whose secret combination to do evil made them a terror. They went about to commit robbery and other crime, sallying out in bands suddenly upon the rest of the people. They were in league by secret signs which none of them revealed to others lest he should lose his life. In some regions neither people nor property were safe from their power.

On this point I have perused the book, "Secret Mysteries of the Mayas," written by Le Plongeon, the French explorer and author, who shows that secret orders existed among the ancients in that southern land, and he believes that they had the oldest secret organization that the world has ever known in any part of it.

Then in their history came two or three years of famine. It is said in the book (Helaman 4:2) that the whole earth was smitten and dry, so that it yielded no grain nor fruit, and that multitudes perished, particularly in the most wicked parts of the land.

When the people began to humble themselves before God, and to abstain somewhat from wickedness, then Nephi cried unto the Lord, saying:

"O Lord, wilt thou turn away thine anger, yea, thy fierce anger, and cause that this famine may cease in this land? O Lord wilt thou hearken unto me, and cause that it may be done according to my words, and send forth rain upon the face of the earth, that she may bring forth her

fruit and her grain, in the season of grain? O Lord, thou didst hearken unto my words when I said, Let there be a famine, that the pestilence of the sword might cease; and I know that thou wilt even at this time, hearken unto my words, for thou hast said, that if this people repent, I will spare them; yea, O Lord, and thou seest that they have repented, because of the famine, and the pestilence and destruction which has come unto them. And now, O Lord, wilt thou turn away thine anger, and try again if they will serve thee? And if so, O Lord, thou canst bless them according to thy words which thou hast said."—Helaman 4:3.

From M. Charnay's book I wish to read you a striking similarity expressed in a prayer which the darkened and degraded descendants of the Nephites or Lamanites used at a later day, in just such times of drought and famine as this concerning which Nephi appealed to God. Charnay gives it thus:

"And what can be more beautiful than the prayer addressed to Tlaloc: 'O Lord, liberal giver of all things, Lord of freshness and verdure, Lord of sweet-smelling paradise, Lord of incense and copal. Alas! your vassals, the gods of water, have disappeared, and lie concealed in their deep caverns, having stowed away all things indispensable to life, although they continue to receive the *ulli yauhtli* and copal offering. They have also carried away their sister, the goddess of substance. O Lord, have pity on us that live. Our food goes to destruction, is lost and dried up for lack of water; it is as if turned to dust and mixed with spiders' webs. Wilt thou have no pity on the *macehuetes* and the common people, who are wasted with hunger, and go about unrecognizable and disfigured? They are blue under the eyes as with death; their mouths are dry as sedge; all the bones of their bodies show as in a skeleton. The children are disfigured and yellow as

earth; not only those that begin to walk, but even those in the cradle. This torment of hunger comes to every one; the very animals and birds suffer from dire want. It is pitiful to see the birds, some dragging themselves along with drooping wings, others falling down unable to walk, and others with their mouth still open through hunger and thirst. O Lord, Thou wert wont to give us abundantly of those things which are the life and joy of all the world, and precious as emeralds and sapphires; all these things have departed from us. O Lord God of nourishment, most kind and compassionate, what hast Thou determined to do with us? Hast Thou utterly forsaken us? Shall not Thy wrath and indignation be appeased? Wilt Thou destroy these Thy servants, and leave this city and kingdom desolate and uninhabited? Is it so decreed in heaven and hades? O Lord, grant, at least, that these innocent children, who can not so much as walk, and those still in the cradle, may have something to eat, so that they may live and die not in this terrible famine. What have they done that they should be so tried, and should die of hunger? They have committed no iniquity, neither do they know what thing it is to sin; they neither offended the gods of heaven nor the gods of hell. We, if we have offended in many things, if our sins have reached heaven and hades and the uttermost parts of the world, it is but just that we should be destroyed. O Lord, invigorate the corn and other substances, much wished for and much needed, now sown and planted; for the ridges of the earth suffer sore need and anguish from lack of water. Grant, O Lord, that the people receive this favor and mercy at Thine hand.'"—Ancient Cities of the New World, pp. 119, 120.

When in trouble, Israel of old called upon the Almighty, and he answered and blessed them; but when they had plenty again they forgot him, and they also became proud and wrought evil against their fellow men as before. And

so it was in this case with the Nephites and Lamanites, after prosperity came and abundance was restored they again became corrupt.

Finally, as a last warning, the Lord sent a prophet named Samuel, one of the Lamanite converts, to tell the people that the prophecies of Nephi, Mosiah, and Alma, about a coming Redeemer, were about to be fulfilled. This was in the eighty-sixth year of the rulership of the Judges, in the five hundred and ninety-fifth year since Lehi left Jerusalem, and five years before the fulfillment as to Christ's birth. Samuel foretold certain events and signs to take place on this continent at the time of his birth in Jerusalem, and great catastrophes at the time of his crucifixion. You may read of this on pages 411 to 419 of the Book of Mormon.

Yet comparatively few of the people believed his prophecies of evil, or that such a person as the Son of God should be born into the world as a Savior; and so the majority of them continued to do evil. Then, at the close of the six hundredth year, there occurred the sign of the Messiah's birth that Samuel had foretold, namely, that on the night before his entry into the world there should be no darkness; and it continued all that night as if it were daylight, as Samuel had said. Then many became satisfied that a Savior had been born, and that the prophets of their time and those among their ancestors had all told the truth as to his coming, and such believed in him and corrected their lives.

Along in this period of their history mention is made of that people rebuilding the old cities, as you will find in the third chapter of the Book of Nephi. Had Nephi written upon his smaller set of plates a more extended account of this period, and if Mormon's abridgement had included it, then we would have more particulars to put by the side of what science has found about the ancients rebuilding

upon the sites of the old Jaredite cities. Explorers and wise men of our time bring abundant evidence to substantiate what we have in the book, as I have before mentioned. I refer you now to Prof. J. D. Baldwin's "Ancient America," pages 152, 156, 159, 128, and 80, as giving a part of the proofs.

For instance, Professor Baldwin says that the ancient city of Copan was dwelt in by the Toltecs, probably before or about the beginning of the Christian era, but that the original city was built before their time; for many features of the architecture, the ornamentation, and the workmanship, show the handiwork of their predecessors; and that this city evidently was not the oldest one built "by that more ancient and more cultivated people by whom the old American civilization was originated." The distinction between the peoples is here plainly drawn, as you see.

The smaller plates of Nephi were intended to contain a more sacred history, that of their moral and religious experiences, therefore they do not give more than a mention of their agriculture, their building of cities, their manufactures, their mining operations, etc. His larger plates (which have not yet been translated) are said to contain a full account of their governmental, civil, and commercial affairs. See pages 16, 43, 65, 112, 135, and 139 of the Book of Mormon, small edition, for a description of the difference between the plates.

To proceed with the history: Nephi, grandson of Helaman, records the fulfillment of the prophecy of Samuel the Lamanite as to the events to take place on this continent during the days of Christ's crucifixion and lying in the tomb. I now read you a part of the history of the events, 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 upon the city of Moronihah, that in the place of the city thereof, 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 shook 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 thundering, 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 vapor 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. And in one place they were heard to cry, saying, O that we had repented before this great and terrible day."—Nephi 4:2-5.

Now, having read the above, I wish to bring to the attention of all who may hear or read these lectures, the evidences that we have not believed a lie when we accepted the above strange account of wonderful things as being a true history.

It has been said that it was nonsense to think there were three days of darkness on this continent while in Palestine, the scene of the crucifixion, there were only three hours of darkness. As though the Great Ruler could not direct affairs to suit his purposes as to signs and wonders, or to convince and convert his children.

Indeed, the Book of Mormon says that there were three hours of the warfare of the elements or three hours of

calamity and woe, of destruction and death, and afterwards occurred three days of darkness, during which no light of any kind was seen.

Much ridicule has been made of the book by reason of the above account of judgment and distress; therefore I will now present some strong proof that the Book of Mormon is correct in its history, and that its details are those of actual things that did occur in the olden times.

First, there is Professor Baldwin, who speaks of a tradition that a part of the Western Continent was anciently destroyed by a series of frightful convulsions. Evidently they occurred, but whether the results were the swallowing up of a great territory or much less, is the question at issue. We only claim the fact of the catastrophes, as related, the subsidence and upheaval of certain coasts and the overthrow of cities along them, with lesser evils occurring throughout the remainder of the land. Professor Baldwin writes:

“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; that this tradition existed everywhere 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, 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 the tradition is recorded which appear to verify his report of what is found in them."—Ancient America, p. 176.

Also Prof. J. W. Foster mentions "certain traditions to be found in the ancient Mexican records of a great catastrophe, the result of earthquakes and inundations, by which a large area in Central America became submerged, and a greater portion of the population destroyed." He says:

"The late George Catlin published a little work in which this theory is vigorously maintained. Among the Indian tribes of North America, Catlin found the tradition of such a cataclysm. The tribes further south relate that the waters were seen coming in waves like mountains from the east, and of the tens of thousands who ran for the high grounds to the west, according to some traditions, one man only, and according to others, two, and still according to others, seven, succeeded in reaching places of safety, and from these have descended the present races of Indians."—Prehistoric Races, p. 396.

Then Professor Foster quotes from Mr. Catlin, as follows:

"The tribes in Central America and Mexico, in Venezuela, and in British and Dutch Guinea, distinctly describe these cataclysms,—one by water, one by fire, and the

third by the winds. The tribes nearer the vicinity of the terrible convulsions were cognizant of the whole effects of fire and winds, when the remote tribes were sensible only of the flood of waters which went to the base of the mountains.'"—Prehistoric Races, p. 396.

"From amidst 'the thunder and flames that came out of the sea,' whilst 'mountains were sinking and rising,' the terror-stricken inhabitants sought every expedient of safety. Some fled to the mountains, and some launched their rafts and canoes upon the turbulent waters, trusting that a favorable current would land them upon a more hospitable shore, and thus in this elemental strife this ancient civilized people became widely dispersed."—Prehistoric Races, p. 397.

"The festival of 'Izcalli' was instituted to commemorate this terrible calamity, in which 'princes and people humbled themselves before the Divinity and besought Him not to renew the frightful convulsions.' . . . With the peninsulas of Yucatan and Guatemala went down the splendid cities of Palenque and Uxmal, and others whose sites are now in the ocean bed, with most of their living inhabitants; and the continent has since risen sufficiently to restore many of these ancient sites."—Prehistoric Races, p. 397.

Probably the overthrow of a continent called "Atlantis" is but a fiction, yet the occurrence of a similar cataclysm and destruction in Central America at some period in the past can not well be doubted.

The Hon. Hubert H. Bancroft relates, in the fifth volume of his Native Races of the Pacific States, the Toltec traditions of the creation, of the universal Deluge, of the families that came to this continent, and then of certain great catastrophes, which they retained traditions of. Mr. Bancroft rehearses it 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; . . . and *all this time they were in darkness*, seeing neither the sun nor moon.”—Native Races, vol. 5, p. 209.

I believe that the people spoken of in tradition and in history as the Toltecs are those named Nephites in the Book of Mormon, because Charnay says that, “All that the Toltecs did [in workmanship] was excellent, graceful, and delicate. The Toltecs were good architects, and were skilled in the mechanic arts. They built great cities, erected palaces of cut stone, and exquisite remains of their buildings are found.”

He says that their religion was mild like their dispositions, and that no human blood ever stained their altars. Their laws were alike for all people, both the lofty and the lowly; polygamy was forbidden among them, and their priests were deserving of the respect shown them. They were a fair-faced people, but most of them perished, and the rest were scattered abroad, south and north.

While great “Atlantis” is probably but a myth, and its overthrow only a theory, yet the fact of the occurrence of a great and appalling catastrophe by the combined forces of wind, water, fire, and earthquake, and at some period later than the deluge of Noah’s time, can not be doubted. From Northern South America, from Central America, and from Mexico come like historical traditions of the dreadful visitation occurring long after the original settlers came from the tower of confusion, as is shown by these various historians.

Therefore, with these evidences taken in connection with the Book of Mormon, it seems impossible for an unbiased person to read that book and not be impressed with the idea that there is divine teaching in it. The

very same circumstances, the very same agents of destruction, the very same results are mentioned. The Book of Mormon and history, as well as tradition, are all in complete harmony as to the widespread and terrible destruction resulting from the elements named being in action in successive order or simultaneously.

Lands were engulfed, mountains fell, cities were sunk, the waters came up over the land, the hurricane blew with awful power, and earthquakes convulsed the earth; also people that were not destroyed humbled themselves before God and besought his clemency and merciful interposition of saving power. All this agrees with the Book of Mormon.

The use of the number three in these traditions is noticeable, as the statement of three catastrophes, three elements of destruction, which may in some way be connected with the three hours of destruction which the Book of Mormon says was the time the calamities continued. And it speaks of three days of darkness, and I now close this series of quotations by one more from Mr. Bancroft, concerning the time of this darkness, because tradition also speaks of that as a fact. He writes:

“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.”—Native Races, vol. 5, p. 14.

Thus we have in the traditions of the people themselves the fact of just such a period of darkness, one that lasted for days; and if, in the passage of time, the tradition has grown from three days to five, it really matters not. The occurrence of the period of darkness is the point, and it is fully substantiated. And not only the Peruvians had this fact, but also, as we have seen from Mr. Bancroft in a preceding quotation, the Toltecs (of Mexico and Central

America) have the same account, saying, "And all this time they were in darkness, seeing neither the sun nor the moon." What more can be asked in proof of the position that such calamity did occur?

Indeed, it seems that enough of quotation and argument have been given in these lectures to prove that the Book of Mormon is, in very fact, the history of the people who lived upon the American Continent in bygone ages. I believe that every remarkable phase of their history, or startling epoch in their experience, has been fully substantiated by explorers and historians, by wise men and scientists, since the publication of this history.

NINTH LECTURE.

ONE of the important teachings found in the Book of Mormon, and which necessarily has attracted a great deal of attention, and has caused a great deal of gladness to the believer, as well as brought about a great deal of criticism by the unbeliever, has been the statement of the Book of Mormon that Jesus Christ, the Son of God, visited the American Continent and made himself known to the Nephites.

In Governor Thomas Ford's "History of Illinois," page 252, it is said that the Book of Mormon claims that our Savior came to this continent "and was crucified here nearly in the same manner in which he was crucified in Jerusalem." Another falsehood upon the same page is that the book gives "the history of the ten lost tribes of Israel in their wanderings through Asia into America."

But an hour's reading of the book will convince any one that both of these statements are false; for in no place does the book claim to be a history of the ten lost tribes, or of any fragment of them. And, instead of teaching that Christ was crucified here, it simply states that Christ visited the people upon this continent after his resurrection. And that is a very reasonable statement, considering the prophets declared that the land of Joseph should be a choice dwelling-place for the descendants of Joseph, one of the choicest, if not the very choicest land of all the earth, if we may believe the book, and also our own experiences and observations.

After the great disturbances that we read of last evening, after the great convulsions and commotions, after all the calamities that the Book of Mormon and science unite in declaring took place in Central and Northern South

America, after these events there came to the inhabitants of those lands peace and light once more. And the statement is made that a large company who were assembled, after the desolation was past, heard a voice from above that said to them:

“Behold, my beloved Son, in whom I am well pleased, in whom I have glorified my name, hear 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 shall 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.”—Nephi 5: 2-4, small edition.

Thus beginning, he preached to them his doctrine, the principles of life and salvation, identical, so far as the fact or substance is concerned, with those found in the New Testament scripture, and, to a great degree, in the same language that he spoke to the people in the land of Palestine. He made declarations that the people here were the ones referred to in John 10: 16, where he told his Jewish disciples that he had “other sheep” which were not of that fold (in Palestine); that he must visit those other sheep, and they should hear his voice, and there should yet be “one fold and one shepherd.”

So to-night I wish to bring some evidences (lack of time

prevents that I should read all) to prove that the people who anciently lived in America were of Hebrew origin, and that they understood the atonement and the necessity of Christ's crucifixion.

I have before spoken of the saying of Christ, "Other sheep I have which are not of this fold," and of his promise that he would visit them and that they should hear his voice, to the intent that there should be "one fold and one shepherd."—See John 10: 16.

While in Palestine Christ made another declaration that has a bearing upon this matter, namely, that he was "not sent but to the lost sheep of the house of Israel." And there is no history, that I am aware of, that Christ ever preached to any that are called Gentiles, but all his personal ministrations appear to have been among the Jews, except perhaps a case or two of healing. Not only were all the old prophets Israelites, but also from that race did Christ choose all his apostles and ministers, under the same idea, "I am not sent but to the lost sheep of the house of Israel."

As some of those sheep of Israel were upon this continent I will give the Savior's own interpretation of his declaration that he had other sheep which were not of that fold, whom he must visit, and who should hear his voice. The words are those which he spoke upon the occasion of his appearing to the Nephites, as already mentioned. He said:

"And verily, I say unto you again, that the other tribes hath the Father separated from them; and it is because of their iniquity, that they know not of them. And verily, I say unto you, that ye are they of whom I said, Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. And they understood me not, for they supposed it had been the Gentiles; for they

understood not that the Gentiles should be converted through their preaching; and they understood me not that I said they shall hear my voice; and they understood me not that the Gentiles should not at any time hear my voice; that I should not manifest myself unto them, save it were by the Holy Ghost. But behold, ye have both heard my voice, and seen me, and ye are my sheep, and ye are numbered among those whom the Father hath given me."—Nephi 7: 2, small edition.

The foregoing words are those spoken by Christ to the people on this land when he appeared and taught them that he had been crucified for the sins of the world, had been lifted upon the cross, as their fathers and their prophets had long before prophesied, and that the three days of darkness just passed were the days of his agony and his lying in the tomb.

As this subject is of considerable importance, and I trust also interesting, I will read you valuable outside evidence that the cross, the crucifixion, and evidently the atonement, were understood by the ancients of America. I first present the statements of Professor Baldwin, the Hon. Ignatius Donnelly, and the Hon. H. H. Bancroft, as follows:

"The cross is one of the most common emblems present in all the ruins. This led the Catholic missionaries to assume that knowledge of Christianity had been brought to that part of America long before their arrival."—*Ancient America*, p. 109.

"When the Spanish missionaries first set foot upon the soil of America, in the fifteenth century, they were amazed to find the cross was as devoutly worshiped by the red Indians as by themselves, and were in doubt whether to ascribe the fact to the pious labors of St. Thomas or to the cunning device of the Evil One. The

hallowed symbol challenged their attention on every hand.”—Atlantis, pp. 319, 320.

“The island of Cozumel was especially devoted to religious observances, and was annually visited by great numbers of pilgrims; there were therefore more religious edifices here than elsewhere. Among them is mentioned a square tower, with four windows and hollow at the top; at the back was a room in which the sacred implements were kept; it was surrounded by an enclosure, in the middle of which stood a cross nine feet high.”—Native Races, vol. 2, pp. 792, 793.

“In a tablet on the wall of a room at Palenque is a cross surmounted by a bird.”—Native Races, vol. 3, p. 135.

“One of the most remarkable emblems of Maya worship in the estimation of the conquerors, was the cross, which has also been noticed in other parts of Central America and in Mexico.”—Native Races, vol. 3, pp. 467, 468.

Then we find still more in Lord Kingsborough's testimonies upon the same point. And for the succeeding extracts from Kingsborough's extensive and costly volumes I am indebted to Elder S. F. Walker, now deceased. He went from Lamoni, Iowa, to the Cincinnati Exposition in 1888 for the purpose of seeing this work, for, although it was published in 1830, its value is several hundred dollars per set, therefore it can not be seen by ordinary people without a special effort. But it was on exhibition then and Elder Walker was permitted to copy such items as he might choose. Some of these were published in 1889 in *Autumn Leaves*, at Lamoni, Iowa, and the following quotations are taken from pages 178, 179, 180, 181, 263, and 264 of volume two of that magazine:

“Torquemada says the Bishop of Chiapa, when he passed through Yucatan, sent his ecclesiastic to the interior of the country, who at the end of a year wrote to him that he had questioned a principal lord about the ancient

religion, who informed him that they knew and believed in God, who resided in heaven; and that their God was the Father, Son, and Holy Ghost; that the Son was called Bacab, who was born of a virgin named Chibirias, who was in heaven with God, and that the name of the mother of Chibirias was Oschil; and that the Holy Ghost was called Echuah. Bacab, the Son, they said, was put to death by Eopuco, who scourged him and put a crown of thorns upon his head, and placed him with his arms stretched upon a beam of wood, to which they believed he had not been nailed, but tied, and that he died there, and remained during three days dead, and the third day came to life and ascended to heaven, where he is with the Father; and immediately afterward Echuah coming, who is the Holy Ghost, filled the earth with whatever it stood in need of.”—*Mexican Antiquities*, vol. 6, p. 141.

“Amongst the many arguments which might be brought forward to show that Christianity had in very early ages extended itself to America, one of the strongest and most convincing is the fact that the doctrine of the Trinity was known in Peru, New Spain, and Yucatan. This fact rests on the authority of very respectable writers. Acosta, in his *Natural and Moral History of the Indies*, distinctly asserts it; and the celebrated Las Casas, bishop of Chiapa, as cited by Torquemada, says that he had heard it from a person worthy of credit whom he charged to make inquiries into the religion of the inhabitants of the peninsula of Yucatan. A distinguished writer, also, of the present age, the Baron De Humboldt, says that the Muyscas, the ancient inhabitants of Bogota, likewise believe in the existence of a Trinity.”—*Ibid.*, p. 158.

De Salcar says: “The chiefs and men of rank in the province of Chiapa were acquainted with the doctrine of the most holy Trinity. They called the Father Icona, the Son Bacab, and the Holy Ghost Estruach, and certainly

these names resemble the Hebrew, especially *Estruach* that of the Holy Ghost does, for *Ruach* in Hebrew is the Holy Ghost.

“As in the tradition current in Yucatan of *Bacab* and his crucifixion, . . . so in these Mexican paintings many analogies may be traced between the events to which they evidently relate and the history of the crucifixion of Christ as contained in the New Testament. The subject of them all is the same,—the death of *Quecalcoatle* upon the cross, as an atonement for the sins of mankind. In the fourth page of the *Borgian* manuscript, he seems to be crucified between two persons who are in the act of reviling him; who hold as it would appear halters in their hands, the symbols perhaps of some crime for which they were themselves going to suffer.”—*Ibid.*, p. 166.

“If more of the historical paintings and monuments of Yucatan had been preserved, we should probably have been able to have determined whether *Bacab* and *Quecalcoatle* were only two different names for the same deity, who was worshiped alike by the Mexicans and the people of Yucatan. *Torquemada* informs us, on the authority of *Las Casas*, that *Quecalcoatle* had been in Yucatan, and was there adored. The interpreter of the *Vatican Codex* says, in the following curious passage, that the Mexicans had a tradition that he like *Bacab*, died upon the cross, and he seems to add, according to their belief, for the sins of mankind. This tradition which rested solely upon the authority of the anonymous interpreter of that manuscript, acquires the most authentic character from the corroboration which it receives from several paintings in the *Codex Borgianus* which actually represent *Quecalcoatle* crucified and nailed to the cross. These paintings are contained in the fourth, seventy-second, seventy-third, and seventy-fifth pages of the above-mentioned manuscript; the article of his resurrection, burial, and descent

into hell appears also to be represented in seventy-first and seventy-third pages of the same."—*Ibid.*, p. 165.

Elder Walker also quotes from page 166 of volume 6 that on the seventy-second page of the Borgian manuscript "Quecalcoatlé is there painted in the attitude of a person crucified, with the impression of nails both in his hand and feet, but not actually upon a cross." It is here said that his body "seems to be formed out of a resplendent sun." On the seventy-fifth page of the Borgian Manuscript he "is again represented as crucified, and one of his hands and both his feet seem to bear the impression of nails; he appears from the phonetic symbol placed near his mouth, to be uttering an exclamation, and his body is strangely covered with suns. If the Jews had wished to apply to their Messiah the metaphor of the Sun of Righteousness, they would have perhaps painted him with such emblems."

From page 168 of Kingsborough's sixth volume, Elder Walker quotes as follows:

"Both a fan and sickle were sometimes placed in the hand of Quecalcoatlé, as would appear from a bust which is preserved in the British Museum, the countenance of which is mutilated, though not deformed, and the curve of the sickle in the right hand broken off."

We can see the meaning of the fan and the sickle, for it is written of Christ, "Whose fan is in his hand;" and when he shall come again he shall come with the sickle, as shown in Revelation 14: 14-19, where it is said: "Upon the cloud sat one like unto the Son of man, having on his head a golden crown and in his hand a sharp sickle." So the character and work of Christ were illustrated in painting by the ancient Americans, first to fan away the chaff, as John the Baptist said, and second when he shall come with his sickle to gather the final harvest, as John the Revelator foresaw. "And he that sat on the cloud thrust in his

sickle on the earth; and the earth was reaped.”—Rev. 14: 16.

Here are the two implements, the fan and the sickle, spoken of in the New Testament scriptures, concerning the great periods of the first and second comings of the great Redeemer and King, both known to the ancient Americans.

Lord Kingsborough continues:

“Mons. Dupaix discovered in the province of Tlascala, which bordered on Cholula, a bust which so exactly corresponds with the description given by Herrera of the image of Quecalcoatle, which was adored in that city, that we can not refrain from referring to the Fifty-third Plate of the Second Part of his monuments, which contains a representation of it under the number 123. . . . It deserves to be remarked, that both of the hands of the figure seemed to be pierced with nails, the heads of which are invisible. The tradition current in Yucatan that Eopuco crowned Bacab with thorns appears also to be preserved in its head-dress. A crown of thorns of another fashion may perhaps be recognized on the head of another piece of ancient sculpture discovered by Mons. Dupaix. This figure, in relievo, is represented in the Ninth Plate of his Monuments, Part Third, Number Thirteen; and the crown seems to be formed out of the thorny leaves of the aloe.”—Mexican Antiquities, vol. 7, p. 169.

When we read of these evidences we see the very character and work of Jesus Christ, and also his suffering, presented to us. There is much upon this point if time permitted to read it, but having the statement given to us that one of the most common emblems found in the New World was the cross, we have abundant reason to understand that the ancients on this land did indeed comprehend the crucifixion of Christ and the object of it.

Charnay, page 214, states as follows:

“Don Rodriguez, a Government Inspector of Mines, has lately had the central stone cross which stood in the temple bearing the same name at Palenque, brought here. This tablet, now so well known, has had a checkered existence. Some thirty years ago, it was taken from its place, and left lying in a forest adjoining the town by the thief, who was unable to carry it further. It was unbroken in 1858, when I found it covered with moss, and took a rather good photograph.”—Ancient Cities of the New World, p. 214.

He writes more about it, and gives a drawing of this interesting relic. He adds:

“Since the cross was a symbol of Tlaloc, the temple in which it stood must have been dedicated to him, and perhaps Quetzalcoatl also.” Tlaloc was the father and Quetzalcoatl was the Son, in their religion.

On page 252, M. Charnay writes further of the cross:

“In our cut of the Temple of the Cross, No. 2, three distinct subjects are seen: in the central slab is a cross, branching out with palms supporting two figures; the body of the cross, which rests on a hideous head, is sculptured in the center, and at the upper end are two human figures, crowned by a symbolic bird having a long tail and eagle claws. The left slab represents a man richly habited, with collar, medallion, girdle, and greaves; the right slab a woman, to judge from her size, long plait of hair, and peculiar clothing. This female is borne on palms having the very well preserved outline of human heads. Both the male and the female seem to stand before the symbolic bird offering presents, the nature of which it is not easy to specify. To the rear of each device is an inscription of sixty-eight characters, doubtless explanatory of the ceremony the whole sculpture represents, but which no one has yet been able to read. We are of the opinion that the Temple of the Cross No. 1 was a sanctuary consecrated to Tlaloc and Quetzalcoatl, and that the

altar in the same Temple No. 2 was dedicated to Tlaloc; our only ground for this belief, however, is the cross.”—Ancient Cities of the New World, p. 252.

Also on page 449 he presents another engraving, or facsimile of the cross, as shown in the book, and he says:

“They are of different size, and represent probably a man and a woman performing a religious ceremony; the taller holds in each hand a Latin cross, while the other carries but one in the right hand.”—Ancient Cities of the New World, pp. 448, 449.

We esteem these evidences as very weighty in their character. How did the people of Central America or Mexico have so clear an understanding of the fact of a crucified Redeemer, unless the Book of Mormon tells the truth about their origin and God’s care over them? There is something more than a coincidence in this; the Book of Mormon alone solves the question about these matters. The Spaniards were astonished to find the cross as one of the most common emblems throughout that region of country, and no wonder. But this outside evidence was not known until after the Book of Mormon had been copy-righted and printed.

Their Hebrew origin, as claimed in the Book of Mormon, is also a matter of importance for our consideration. In relation to this we find that George Catlin, in his work upon the antiquities of America, says:

“From many of their customs, which seem to me to be peculiarly Jewish, as well as from the character of their heads, I am forced to believe that some part of those ancient tribes, who have been dispersed by Christians in so many ways, and in so many different eras, have found their way to this country, where they have entered among the native stock. . . . I am induced to believe thus from the very many customs which I have witnessed among them, that appear to be decidedly Jewish, and many of

them so peculiarly so, that it would seem almost impossible, or at all events, exceedingly improbable, that two peoples in a state of nature should have hit upon them, and practiced them exactly alike. . . . The first and most striking fact amongst the North American Indians that refers us to the Jews, is that of their worshiping, in all parts, the Great Spirit, or Jehovah, as the Hebrews were ordered to do by divine precept, instead of plurality of Gods, as ancient Pagans and Heathens did, and the idols of their own formation."—North American Indians, vol. 2, p. 232, as copied by Elder M. H. Forscutt.

Their worship of Jehovah, calling him Yohewah, is itself a good assurance of their Hebrew origin. And I have here considerable matter copied from Hon. E. M. Haines' work, "The American Indian" (published in 1888). Upon the subject of the Hebrew origin of the red men, Mr. Haines says:

"Many writers have given special attention to an inquiry into the subject of the American aborigines, with reference to discovering an affinity of this people with the Jews, or people of Israel. Among the class of writers aforesaid is Mr. James Adair, who resided forty years among the American tribes, and who wrote a book on the subject, which was published about the year 1775, in which he, without hesitation, declares that the American aborigines are descendants from the Israelites, and so complete is his conviction on this head, that he declares he finds a perfect and undisputable similitude in each. He says: 'From the most accurate observations I could make, in the long time I traded among the Indians of America, I was forced to believe them lineally descended from the tribes of Israel.'"—The American Indian, p. 98.

Mr. Haines continues:

"One of the earnest writers in support of this theory in later times, is Rev. Ethan Smith, of Poultney, Vermont,

as shown in his book entitled 'View of the Hebrew, or the Tribes of Israel in America,' published in 1825, wherein he undertakes to prove, citing Mr. Adair and others, that the American Indians are descendants from the lost tribes of Israel.

"Mr. Smith sums up the argument of Mr. Adair that the natives of this continent are of the ten tribes of Israel, to the following effect: 1. Their division into tribes. 2. Their worship of Jehovah. 3. Their notions of a theocracy. 4. Their belief in the administration of angels. 5. Their language and dialects. 6. Their manner of counting time. 7. Their prophets and high priests. 8. Their festivals, fasts and religious rites. 9. Their daily sacrifice. 10. Their ablutions and anointings. 11. Their laws of uncleanness. 12. Their abstinence from unclean things. 13. Their marriage, divorces and punishments of adultery. 14. Their several punishments. 15. Their cities of refuge. 16. Their purifications and preparatory ceremonies. 17. Their ornaments. 18. Their manner of curing the sick. 19. Their burial of the dead. 20. Their mourning for the dead. 21. Their raising seed to a deceased brother. 22. Their change of names adapted to their circumstances and times. 23. Their own traditions; the account of English writers; and the testimonies given by Spaniards and other writers of the primitive inhabitants of Mexico and Peru. Many of those who contend for the Jewish origin of the American Indian insist that evidence of this fact is found in the languages of the Indians, which appear clearly to have been derived from the Hebrew. This is the opinion expressed by Mr. Adair, in which Dr. Edwards having a good knowledge of some of the Indian languages, concurs and gives his reasons for believing this people to have been originally Hebrew."—The American Indian, p. 99.

"A table of words and phrases is furnished by Dr. Boudinot, Adair and others, to show the similarity, in some of

the Indian languages, to the Hebrew, and that the former must have been derived from the latter. The following is an example from the sources quoted."—The American Indian, p. 100.

Then follows a lengthy list, but I will read only a small part of it. For instance, the Great First Cause in Hebrew was *Jah*; in the Indian it is *Yah*. The Hebrew name *Jehovah* is in the Indian language *Yohewah*. The name of God in the Hebrew is *Ale* or *Aleim*; in the Indian it is *Ale*. *Shiloh* in the Hebrew is *Shilu* in the Indian. The word *Heavens* in the Hebrew is *Shemin*; in the Indian it is *Chemim*, a final 'm' instead of 'n'. And the name of Father is alike both in the Indian and Hebrew, *Abba*. Both in the Hebrew and the Indian the name of man is *Ish*, and the name of woman is *Ishto*. The *wife* in the Hebrew is *Eweh* or *Eve*; in the Indian it is *Awah*. In the Hebrew *His wife* is *Lihene*; in the Indian it is *Liani*. The words *This man* in Hebrew is *Huah*; in the Indian it is *Uwuh*. The Hebrew *Canaan* is in the Indian *Canaai*. *Rushing Wind* in the Hebrew is *Ruach*; in the Indian it is *Rowah*. See "The American Indian," page 100.

Other words of great similarity might be read from Short, Haines, and others, if it were necessary. This also reminds me of the Seneca Indian whose lecture I heard in Van Buren County, Michigan, in June, 1868. This Indian made the statement that he could refer his hearers to one hundred and fifty words in the Seneca language which closely resembled the Hebrew. It was many years later that I saw the list that I have read a part of here this evening. You can find this list in John T. Short's work (published first in 1880) and on page 100 of Hon. E. M. Haines' "The American Indian," published in 1888.

The Seneca Indian spoken of by me in lectures two and six said he fully believed they were descendants of the Hebrews, and children of the East; that their traditions

were they would sometime return to the country from which their fathers came, just over which is the spirit land. He stated that the tradition came down to them through many generations about a celestial being who was born of Manito, the Great Spirit, but who had an earthly mother; that he visited their fathers on this land and after that he went away to the north country; but he will return by and by, and then the earth will burst into flame.

All this makes clear to us that their ancestors had a knowledge of the time to come when the perishable things of the earth shall be burned, and of the return of Jesus Christ, when there shall be a great change wrought upon the face of the earth. The traditions that the Seneca spoke of are evidences of a Hebrew origin, as well as the discoveries of the same nature as made by Mr. Adair and others.

I refer you again to Hon. E. M. Haines' volume, "The American Indian," page 101, where he mentions Dr. Boudinot speaking of the Penobscot Indians (of New England) calling a high mountain west of them, Ararat. And Dr. Boudinot relates attending an Indian religious dance, during which they "all joined in a lively and joyful chorus, and sung halleluyah; dwelling on each syllable with a very long breath, in a most pleasing manner," about which the learned doctor said there was no deception, and their pronunciation was "distinct and clear." Mr. Haines quotes the Rev. Ethan Smith as remarking upon this fact as follows:

"How could it be possible that the wild native Americans, in different parts of the continent, should be found singing this phrase of praise to the Great First Cause, or to Jah—*exclusively Hebrew*, without having brought it down by tradition from ancient Israel? The positive testimonies of such men as Boudinot and Adair are not to be dispensed with nor doubted. They testify what they have

seen and heard. And I can conceive of no rational way to account for this Indian song, but that they brought it down from ancient Israel, their ancestors.'"—The American Indian, p. 101.

Mr. Haines quotes Dr. Boudinot again, as follows:

“‘Their languages in their roots, idioms and particular construction, appear to have the whole genius of the Hebrew; and what is very remarkable have most of the peculiarities of that language, especially those in which it differs from most other languages.’”—The American Indian, p. 101.

Mr. Haines' own words follow the above from Dr. Boudinot, as here given, quoted from the same page:

“It is also insisted by many, as further evidence showing the Jewish origin of the American Indian, that they have had their imitation of the ark of the covenant in ancient Israel. Rev. Ethan Smith says that different travelers, and from different regions, unite in this, and he refers to the fact that Mr. Adair is full in his account of it. He describes it as a small square box, made convenient to carry on the back; that the Indians never set it on the ground, but on rocks [logs?] in low ground where stones were not to be had; and on stones where they are to be found. Mr. Adair in reference to this matter says:

“‘It is worthy of notice that they never place the ark on the ground, nor set it on the bare earth when they are carrying it against an enemy. On hilly ground, where stones are plenty, they place it on them. But in level land, upon short logs, always resting themselves (*i. e.*, the carriers of the ark) on the same materials. They have also as strong a faith of the power and holiness of their ark as ever the Israelites retained of theirs. The Indian ark is deemed so sacred and dangerous to touch, either by their own sanctified warriors, or the spoiling enemy, that neither of them dare meddle with it on any account. It is

not to be handled by any except the chieftain and his waiter, under penalty of incurring great evil; nor would the most inveterate enemy dare to touch it. The leader virtually acts the part of a priest of war, *pro tempore*, in imitation of the Israelites fighting under the divine military banner.'"—The American Indian, p. 101.

On page 81 of volume 5 of "Native Races" Mr. Bancroft mentions the Mexican tradition of their fathers undertaking a journey at the command of a god, which journey was a long one, and was under the direction of certain high priests, who miraculously obtained supplies for the support of the people. Bancroft says: "This bears a striking resemblance to the Hebrew story of the wandering in the desert."

Mr. Bancroft also speaks of Father Duran's idea that the Indians are descendants of the ten lost tribes, because of the Hebrew analogies of customs, language, religion, etc. He says that Duran gave scriptural reasons and also various traditions that he obtained from the aged Indians while he was doing missionary work among them. Bancroft says:

"They related that their ancestors, whilst suffering many hardships and persecutions, were prevailed upon by a great man, who became their chief, to flee from that land into another, where they might have rest; they arrived at the seashore, and the chief struck the waters with a rod he had in his hands; the sea opened, and the chief and his followers marched on, but were soon pursued by their enemies; they crossed over in safety, and their enemies were swallowed up by the sea. . . . Another tradition transmitted from generation to generation, and recorded in pictures, is, that while their first ancestors were on their journey to the promised land, they tarried in the vicinity of certain high hills; here a terrible earthquake occurred, and some wicked people who were with

them were swallowed up by the earth opening under their feet.”—Native Races, vol. 5, p. 89, footnote. For the above he credits Duran’s manuscript history of the Indians, vol. 1, chap. 1.

This last tradition can mean nothing less than the rebellion of Korah, Dathan, and Abiram, as related in Numbers.

Mr. Bancroft copies Mr. Adair’s compilation of the similarities between the Hebrew beliefs and customs and those of the Indians, of which I here present the most important or striking ones, as follows:

“The Israelites were divided into Tribes and had chiefs over them, so the Indians divide 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.’ . . .

“The Hebrew nation were ordered to worship Jehovah the true and living God, who by the Indians is styled *Yohewah*. . . . 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.

“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 have all the Indian nations. The dress also of their

High Priests is similar in character to that of the Hebrews.”—Native Races, vol. 5, footnote on pp. 91, 92.

Again I quote from Lord Kingsborough, he being another one who gives strong testimony that the ancient Americans were of Hebrew origin. He is quoted by Elder S. F. Walker as follows:

“An infinite variety of facts connected with the customs, religious rites and ceremonies, and opinions of the Indians, are utterly inexplicable, except on the supposition that America has in early ages been colonized by Christians; and not a few others are difficult to be accounted for, unless we suppose that colonies had proceeded to that continent from Egypt. In the first class may be reckoned the Christian doctrines and traditions discovered in America; in the second the discovery of Greek crosses in many provinces of New Spain, and of brass money, in the shape of a cross, as of the Greek letter [T]. The art of embalming, which in Peru was carried to the highest perfection; the pyramidal shape of the Mexican Teocallis, some of which, for example the temple of Cholula, and that discovered by Mons. Dupaix among the ruins of the city of Palenque, were like Egyptian pyramids, hollow in the interior; the use of the temazcalli, or vapor bath, which was very general in New Spain; but above all, the invention of the Mexican calendar, which nearly agreeing with the Coptic, especially in an extraordinary intercalation of a month every four years displayed an exact knowledge of the duration of the year.”—Mexican Antiquities, vol. 6, p. 187.

“The Toltecas were most probably Jews who had colonized America in very early ages, bringing along with them the knowledge of various arts, and instructing the Indians in them, but especially propagating among them their own religious doctrines, rites, ceremonies, and superstitions, which seem to have pervaded the New World

from one end of that vast continent to the other, and even to have extended to some of the islands in the Pacific Ocean.”—*Ibid.*, vol. 6, p. 255.

“It is certainly surprising to see how nearly the Jewish costume is imitated in some of the Mexican paintings. In the twelfth page of that manuscript of the Bodleian library, which seems to represent the migration of the Mexicans, or some other subject connected with a descent into hell, and which is unfortunately only a fragment of a larger painting, from which a part has evidently been torn off, the figure occurs of a Mexican priest in a dress very like that of the high priest of the Jews; the linen ephod, the breastplate, and the border of pomegranates, described in Exodus, are there in a manner represented.”—*Ibid.*, vol. 6, p. 296.

“We are induced from all these considerations to believe that the Peruvian sacrifices of atonement and burnt offerings were originally instituted amongst the Indians by the Jews; and that time had corrupted them, as likewise the feast of the Passover, into a mass of superstitions.”—*Ibid.*, vol. 6, p. 302.

“It deserves to be remarked that as amongst the Jews certain cities were appointed as cities of refuge, by which criminals might fly and escape the punishment of the law, so amongst the Mexicans and amongst most of the Indian states, there were appointed places of refuge to which culprits might fly and escape the punishment of the law.”—*Ibid.*, p. 320.

“It is obvious that we can not compare the temple of Jerusalem, as a whole, with any of the Mexican temples, because we have not a perfect idea of all its parts. It is only from scattered passages of Scripture that we are enabled to guess that there were many features of resemblance between these different structures.”—*Ibid.*, p. 378.

“It is so singular a fact that the Indians of Mexico and

Peru should have believed with Christians in many doctrines which were held to be peculiarly and exclusively Christian, and to constitute a line of demarcation between Christianity and all other religions that it appears a convincing proof that Christianity must, in early ages, have been established in America, and that ancient communication existed between the Old and the New Continents at a period long antecedent to the age of Columbus."—Ibid., p. 409.

"The doctrine of a vicarial atonement, or of a sacrifice for sin, whereby the guilt of one party is expiated and atoned for by the innocent blood of another, was also well known to the Indians; and the question is curious, how traces of this doctrine should have been discovered in America, and how, on the supposition of these traces, affording indications of Christianity having in earlier ages existed in that continent, the doctrines of a purer faith could have thus degenerated, and in time have become mingled with such barbarous superstitions."—Ibid., p. 409.

"Torquemada writes: 'It was likewise found that in some provinces of New Spain, as in Tolonaca, they expected the coming of the Son of the great God, who was the Qieu, into the world; and they said that he was to come to renew all things; although they did not believe in interpreting this in a spiritual, but in a temporal and earthly sense. For example, they thought that on his coming, the grain would be of a pure and more substantial quality; that their fruit would be better flavored, and more excellent in its kind; that the lives of men would be considerably prolonged, and that everything else would become better in a corresponding degree.'"—Ibid., p. 413.

"Rosales, in his history of Peru says: 'That in former times, as they had heard their fathers say, a wonderful man had come to their 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.'”—Ibid., p. 419.

“For the Mexicans believe that Quecalcoatl took human nature upon him, partaking of all the infirmities of man, and was not exempt from sorrow, pain and death, and that he suffered voluntarily to atone for the sins of mankind. They also believe that he alone, of all the Gods, had a human body, and was of a corporeal essence.”—Ibid., p. 507.

The preceding eleven quotations are taken from Elder Walker’s extracts from Kingsborough, and are found on pages 266, 322, 325, 357, 358, 359, 419, and 421 of volume two of *Autumn Leaves*.

Kingsborough also produces evidence that the ancients practiced the ordinance of baptism and the sacrament of the Lord’s supper, but both in a perverted manner. Many other things are interesting, but those dwelt upon are the chiefest in importance.

On pages 68 and 69 of his “American Antiquities,” Mr. Josiah Priest relates the finding of an important Hebrew relic by Mr. Joseph Merrick, in the year 1815, in what was known as Indian Hill, near Pittsfield, Massachusetts. Mr. Merrick was plowing and leveling the hill, and at a depth of several feet he found what afterwards proved, on examination and cutting into, to be two pieces of rawhide, so sewed and gummed together as to be water-tight. Between the folds were found four pieces of dark and yellow parchment, covered with written characters. One became torn in pieces, but the other three were carried to Cambridge College, and the writing was found to be “in Hebrew, plain and legible.” The writing was “quotations

from the Old Testament," the texts being "Deuteronomy 4:4-9; 11:13-21; Exodus 13:11-16, inclusive."

Mr. Priest said he considered that these passages found in the strap of rawhide "had, unquestionably, been written on the very pieces of parchment before Israel left the land of Syria, more than twenty-five hundred years ago," though probably they had not been inclosed in the pieces of rawhide for a very great length of time.

Hon. H. H. Bancroft on page 93 of his fifth volume also copies the same account from Mr. Priest's book. Afterwards on page 94 he copies a description given by his father, Mr. A. A. Bancroft, of a stone containing Hebrew characters, which he saw, said stone having been taken from a mound eight miles southeast of Newark, Ohio, many years ago. Mr. Bancroft, the elder, wrote an account of it, which was incorporated with the work "Antiquities of Licking County," from which his son quotes it. The elder Bancroft writes that the stone was "very hard and of fine quality," the size being eight inches long, an inch and a half thick, and four and a half inches wide at one end and tapering to three inches at the other. He says:

"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 were closely and neatly carved letters. The slab, which I saw myself, was shown to the Episcopalian clergyman of Newark, and he pronounced the writing to be the ten commandments in ancient Hebrew."—Native Races, vol. 5, pp. 94, 95.

Of this stone Elder S. F. Walker, in his "Ruins Revisited," says that it was seen in 1861 by Dr. Lederer, the Jewish Rabbi, editor of the *Israelite Indeed*, who published an account of it in his magazine of May, 1861. Dr.

Lederer said that the carver evidently intended to perpetuate the essence of the divine law on a stone "of such a nature as should be able to resist all influences of the destroying tooth of time." He believed "that, at some remote age, and in some unknown way, one or more pious and distinguished Hebrews came over to this continent, became the teachers of some of the wild tribes of America, and thus introduced not only the knowledge of the true and living Jehovah, but to some extent Jewish, or rather Mosaic rites and ceremonies also."—Ruins Revisited, p. 215.

Dr. Lederer closed his editorial with these words:

"The form of the characters is neither the modern Hebrew, (adopted by the High council in consequence of the fact that the 'Cuthiyun,' or Samaritans, adopted the ancient Hebrew,) nor is it the Samaritan, which shows again that the writer or writers had already forgotten much. Of one thing, however, I am morally convinced: that this stone is a genuine relic of antiquity, as it would be a greater difficulty to believe in the invention of such a strange mixture of characters, disorder of combination, and innocent blunders, than to believe it the handiwork of one long since passed away."—Ruins Revisited, p. 216.

Many more evidences might be presented but it seems needless; for enough proof has been given to satisfy all just demands for evidence that the native Americans were descendants from the Hebrew tribes. If you desire more, read Bancroft, Priest, Short, Kingsborough, Walker, and other writers.

Turning again to the Book of Mormon we find that the fifth chapter of Nephi chiefly contains the words of Christ. He taught the same sublime truths that he gave to the people in the land of Palestine, and he chose twelve chief ministers to be teachers upon this continent also. Though in the book these twelve are not called apostles, yet they

are designated as chief disciples. He established baptism as the divine order by which people should receive a remission of their sins. He taught the ordinance of the laying on of hands as the principle of the gospel plan for the conferring of the Holy Ghost. He taught the administration of the sacrament, and commanded his disciples to continue the observance of this until he should return to the earth again.

He blessed their children and showed that this ordinance was in harmony with those divine and eternal principles for the blessing of God's people and their children upon the earth. They saw their children encircled with fire, as it seemed, and they witnessed that angels ministered to them. The heavens were opened to show them the glory, the favor, and the peace of God towards the little ones, even as Jesus, when he was in Palestine, took them in his arms, put his hands upon them and blessed them, and said, "Of such is the kingdom of heaven."

There is no teaching, either in the Bible or in the Book of Mormon, that infants are to be baptized; but, instead, hands are to be laid on them by Christ's ministers that God may bless them, just as Jesus set the example, and as is recorded in the New Testament and in the Book of Mormon. They are to be blessed by those who have authority, so that the favor and peace of God may be with them.

Also to the people on this continent Christ taught the same doctrine of salvation and eternal life, and of the resurrection of the dead; and he prophesied concerning the latter days, and of the restoration of Israel and the Jews. At last, as recorded on page 474, after he had thus taught and ministered unto them, the record says that when Jesus had spoken these words he touched every one of them with his finger (that is, those chief disciples) and he departed; and, behold, the heavens were opened, and he was caught up into heaven.

Thus he returned to his Father, from whom he came, to sit with him upon his throne until the earth shall be prepared that he may return and reign over it as its Redeemer and King.

These are very serious matters to consider, and they should not be passed lightly over, neither by those who believe this doctrine nor by those who do not believe it. It is right that we should consider the evidences upon all these important points, to see if they are in harmony with the purpose of God and the work of Jesus Christ, that he should make his appearance upon this continent; that he should come to a people whom he would find here, as well as that he should visit any other part of the earth.

The book states that for two hundred years after the departure of Christ they were a righteous and happy people. In time, after the great destruction, they rebuilt many of the old cities and restored the proper condition of things.

I was asked to-day how far I believed that great shaking and overthrow extended. I replied that neither history nor the traditions of the natives give us reason to believe that it included anything more than Central America and the northern part of South America (along the Caribbean Sea), and likely Southern Mexico, in which lands then dwelt the main bodies of the Nephites and Lamanites. The scene of the history, and the region into which Christ came to them, was Northern South America, evidently, but the book says that even greater destruction took place in the land northward. And we learn from Bancroft and other writers that Central America was indeed the chief center of those great catastrophes, by which much land was sunk and the waves of the sea came over the cities. The Book of Mormon and the historians agree on this point. Neither of them locate the scene of the great over-

throw as in the United States, but further south in Central and South America.

After two hundred years there came an increase of pride, and a growth in sin, more or less, as you may read. The book says:

“And now in this two hundred and first year, there began to be among them those who were lifted up in pride, such as the wearing of costly apparel, and all manner of fine pearls, and of the fine things of the world. And from that time forth they did have their goods and their substance no more common among them, and they began to be divided into classes and they began to build up churches unto themselves, to get gain, and began to deny the true church of Christ. And it came to pass that when two hundred and ten years had passed away, there were many churches in the land; yea, there were many churches which professed to know the Christ, and yet they did deny the more parts of his gospel, insomuch that they did receive all manner of wickedness, and did administer that which was sacred unto him to whom it had been forbidden, because of unworthiness.”—Nephi 1: 7, 8.

That is, they departed from their simplicity and their integrity, from their virtue and righteousness, and they admitted sin, more or less. Statements of their prosperity and greatness I might read more fully to you; but time passes and I can not.

In the three hundred and sixty-sixth year after the Savior's birth we find that the Lamanites offered sacrifices of human beings. Long before that time (Alma 12: 4), at least one hundred years before Christ came, they worshiped idols, and they offered sacrifices to the idols, but we do not learn, until near the close of the history, that they offered human beings as sacrifices. But they did do so during their final wars with the Nephites. We read that they marched forth against the city Teancum, and

drove the inhabitants forth out of her, and took many prisoners, both women and children, and offered them up as sacrifices unto their idol gods. See Mormon 2:2, 3.

As corroborative evidence in favor of the book that the offering of sacrifices to idols was not had among them in early times, I refer you to M. Charnay's volume. He says of certain cities which he and his assistant exhumed in 1880:

"When these excavations first began, statues, stones of sacrifice (indicative of later times), columns, huge flags, and cement were unearthed. Unfortunately the whole was destroyed by these ignorant people."—Ancient Cities, p. 196.

Yes, the *stones of sacrifice* were indicative of later times. That is, the earlier worship did not include sacrificial altars; and, so far as the Toltecs are concerned, "no human blood ever stained their altars," as Charnay says. But the Lamanites did worship idols, and finally they offered sacrifices of human beings before those idols. No doubt the Nephite posterity in later ages came to worship traditional gods, but they offered no human sacrifices, as Charnay shows, and probably never offered any sacrifices, neither worshiped idols of any sort.

Not only the Book of Mormon relates it, but also there is now sufficient outside evidence that stone idols and altars of sacrifice were abundant among the Lamanites, or more degraded Indians. The volumes of Stephens, Squier, and other explorers abundantly prove this. I present before you here pictures of such idols, taken from both J. L. Stephens' work, and that of Hon. E. G. Squier, the latter book entitled, "Nicaragua," published in 1856.

We consider this to be another great evidence of the truth of the Book of Mormon history; because years passed after that book was published before explorers brought to light the facts that indorse the book on this

point. In 1829 who would have even ventured such a guess, or to write such an account as is found in that book about the worship of idols? Certainly not the plain and simple men who are the supposed authors of that book. They could have had no forecast of what would be discovered in Central America in 1840 by John L. Stephens, or by others later than that. Even bold and skillful novelists would scarce venture now, and much less would they have done so in that early day.

To be sure, when Cortez captured the city of Mexico, he found that the Aztecs slew human beings in or upon their temples. But I do not find proof that this fact found by the Spaniards was published or known in the United States prior to 1830. Certainly till Stephens' work was published in 1841 it was not known that deep in the forests of Central America were the proofs that an idol-worshipping people dwelt there in past ages. As the great cities were buried in the forests and not known to American travelers and historians until 1840, so also the idols were likewise in the depths of the same forest until our time.

As a result of this war, wherein the Lamanites began to offer the Nephites in sacrifice before their idols, the Nephites were driven from their homes and from their country. Some escaped into South America, but the main body was driven north and northeast. Others, doubtless, hid away in distant valleys and canyons.

Perhaps also the Zuni Indians are of Nephite origin; for, from time immemorial, they have been a peace-loving race, always cultivating the soil and dwelling in cities. I saw one of these cities in New Mexico two years ago, and I became still more interested in their history than before.

That the seed of Nephi was not to be entirely destroyed is the statement in the Book of Mormon. On page 75 are the words of Jacob, the brother of Nephi, to this effect.

“Let your hearts rejoice, and behold how great the covenants of the Lord, and how great his condescensions unto the children of men; and because of his greatness, and his grace and mercy, he has promised unto us that our seed shall not utterly be destroyed, according to the flesh, but that he would preserve them: and in future generations, they shall become a righteous branch unto the house of Israel.”—2 Nephi 6: 16.

On page 493 we read that some of the Nephites escaped into the land southward. Also in other parts of the book there are evidences that the Lord intended to preserve a remnant, or remnants, of them.

Doubtless they were scattered and driven in bands to various secluded places, and from them came the light-complexioned tribes who have been known since the time the Europeans settled this country, such as the Mandans and other tribes mentioned by travelers and explorers. But the two armies fought with desperation, until they were nearly annihilated.

The Prophet Mormon made an abridgment of the history of the colony from the beginning, taking it from the plates of Nephi, as written by Nephi and by those who succeeded him in charge of the sacred records. During the year 384 from Christ's birth, or immediately after that, Mormon secreted the body of the records. He says of this:

“Knowing it to be the last struggle of my people, and having been commanded of the Lord that I should not suffer that the records which had been handed down by our fathers, which were sacred, to fall into the hands of the Lamanites, (for the Lamanites would destroy them,) therefore I made this record out of the plates of Nephi, and hid up in the hill Cumorah, all the records which had been entrusted to me by the hand of the Lord, save it were these few plates which I give unto my son Moroni.”—Mormon 3: 2.

We know not just how many of the different records or histories Mormon thus preserved, but the Book of Mormon shows the following to have been written prior to itself:

Record of Lehi. See pages 3, 11, and 43, small edition.

Large and small histories by Nephi. Pages 3, 11, 16, 43, 62, 65, 112, 131, 135, 138, 139, 142, 200, 303, 431, 470, and 485, small edition.

Brass plates of Laban. Pages 5, 6, 8-11, 52, 61, 64, 141, 142, 200, 303, 305, small edition.

Jaredite history, 24 gold plates. Pages 137, 158, 185, 200, 305, 501, 533, small edition.

History of Zarahemlaites. Page 137, small edition.

Record by Zeniff. Pages 158, 161, 191, small edition.

But the abridgment which Mormon called "these few plates," he gave to his son Moroni. See pages 139, 431, 470, 490, 492, small edition.

And this is that now known as the Book of Mormon, first published in 1829-1830. On page 494 Moroni says:

"I will write and hide up the records in the earth, and whither I go it mattereth not. . . . Behold four hundred years have passed away since the coming of our Lord and Savior."—Mormon 4: 1.

Moroni closes the record as follows: "I write unto my brethren the Lamanites, and I would that they should know that more than four hundred and twenty years have passed away, since the sign was given of the coming of Christ. And I seal up these records, after I have spoken a few words by way of exhortation unto you."—Moroni 10: 1.

Thus, about thirty-six years after Mormon hid the original histories from which the Book of Mormon had been compiled, Moroni secreted the plates which were found by Joseph Smith in 1823 to 1827, as directed by the angel. Therefore we see that when the worst came, then

the keepers of the records completed their trust and perished, having been promised by the Lord that the sacred record should come to the knowledge of a people dwelling upon this land in latter days. And in accordance with those promises, made all along from the time of Lehi, we believe the book has come forth.

Evidences are not lacking that such a book was in the hands of the ancestors of the Indians, and that it was secreted, or lost to sight. In his "Mexican Antiquities," Lord Kingsborough quotes the writings of the Spaniard, Torquemada, concerning the Catholic priest, Diego de Mercado, who conversed with an aged Otomie Indian, and he relates that

"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. . . . On the ecclesiastic's questioning the Indian as to the contents of the 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 [Mercado] taught and preached to them and those which the book contained were the same."—Mexican Antiquities, vol. 6, p. 409, as copied by Elder S. F. Walker, and published in *Autumn Leaves*, vol. 2, p. 358.

You can at once see the value of this testimony, and, as the publication of Kingsborough's nine large folio volumes did not begin until 1830, you can also see that the writers of the Book of Mormon could not have borrowed from it. Kingsborough obtained his information from the original Spanish document. Torquemada's manuscript was written in Spanish and not translated into English until since 1830.

Josiah Priest (the first edition of whose work was

published in 1833) quotes from a small book by Dr. West, called "Views of the Hebrews," page 223, as follows:

"Dr. West, of Stockbridge [Massachusetts], relates, that an old Indian informed him, that his fathers in this country had, not long since, been in the possession of a book, which they had, for a long time, carried with them; but, having lost the knowledge of reading it, they buried it with an Indian chief."—American Antiquities, p. 69, edition of 1835.

Of course, in the passage of time it would be natural that the tradition should be changed some. Instead of being buried with the body of a chief, it was buried by a chief or prophet. Thus both from Mexico and from New England come the same story, namely, that their fathers possessed a book that was sacred, and which was handed down from one generation to another. Kingsborough and Priest have published to the world the facts that substantiate the Book of Mormon; for in it you plainly read how the record was preserved in the hands of faithful and righteous men, from generation to generation until hidden away. Thus, on this point also, is there entire harmony between the Book of Mormon and the discoveries made by wise men as to the ancient people of America and their works.

What need we do more? What need we say more? As the Book of Mormon comes to us as the translation of a book that was thus hidden by the ancients, and as it teaches the same doctrines as the Bible, therefore, have we not good reasons for believing it to be the history of the ancient Americans, as it professes to be? Also that the writing on the plates was translated by means of the interpreter, the Urim and Thummim, which the Lord had provided and caused to be placed with the records for that very purpose?

I have before quoted the theologian, Watson, who says that these precious stones were no longer in the possession

of the Jewish nation after the time of the Babylonish captivity. I believe that they were then transferred by the Lord into the hands of the "branch," as the Lord calls it (Book of Mormon, pages 59 and 116, small edition), of the house of Israel, which he brought to this "promised land," under charge of Lehi and Nephi, and that they remained with the record until the promised time of the Lord came, and then the writing was translated; and it is that which is called the Book of Mormon, the history of that ancient colony; and this is according to the tradition of their descendants, that a book was hidden, evidently, a precious book, because it was so carefully kept in former times.

We speak also of our understanding that this book comes into use in this generation by the will of God; and we turn to the Bible and read as follows:

"Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land." —Ezek. 37: 16-21.

In this quotation we have in brief our position upon this

point of origin. Our understanding is that the stick of Judah here referred to is the Bible. It is essentially a record that was written by Moses and later Hebrew prophets and leaders to the Hebrews, mainly by Jewish prophets to the Jews alone, after the division and loss of the ten tribes. In those times their parchment writings were made into a "roll" or stick, which was read by unrolling from one end and rolling at the other as read.

Also the prophecy said that there were two of these important writings, one especially for or to Judah, the other one for or to Joseph's tribe, or posterity; these were written by wise rulers and scribes to the people of their separate tribes. And, from the prophecy, evidently these writings were designed to be brought together, to be used as concurrent testimony upon important matters, in the sight of the Lord. Because the consequence of the prophecy and the result of the union of the books is that God's promises shall be fulfilled in the gathering of his ancient covenant people, Israel. The Lord said of old:

"Say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen [the Gentile nations], whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."
—Ezek. 37: 21, 22.

And upon that glad night of September 21, 1823, when the angel declared to Joseph Smith that this was the generation in which the Lord would set his hand (Isaiah 11: 11) to gather his people, that this was the appointed time when God's Spirit should move upon them in every land, it was spoken unto the accomplishment of his former promise to Abraham, Isaac, and Jacob, that, though for their sins

they might be driven to the uttermost parts of the earth. nevertheless he would finally bring them and plant them in their own land; and that he would not cease his work for them until that gathering should be accomplished.

Yes, the evidences in favor of the book are increasing all the time. And what could that boy of seventeen years have understood or comprehended by any guesswork or cunning craft of his own, that he should have stated such wonderful things that since his time have been fulfilled, and that are more and more being made manifest in testimony that he told the truth?

That it is a fact that since 1830 there has been a great increase in the Jewish population of Palestine, one little extract from a Jewish paper of our time will abundantly prove, and there is now so much known upon that, that no more need be given. It is as follows:

“In 1840 there were only eight thousand Jews in Palestine. This number had increased in 1883 to twenty-three thousand, and there are now estimated to be seventy-five thousand Jews in the Holy Land.”—*American Hebrew*, a paper issued in 1890.

Yes, the Jews are *now* recognizing the moving hand of God in this direction, and Sir Moses Montefiore and other great men among them, have recently made use of great wealth and power to help usher in what they have felt assured God intended to do speedily for his people. But who could have foretold in 1830 that it should soon be? Joseph Smith says that an angel of God, a glorious personage, a messenger of light and truth, so declared to him. Afterwards he learned that the prophets of the Bible said that when the two books should come together, so in that time would the work of the gathering of believing Israel begin.

“Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel

will gather him, and keep him, as a shepherd doth his flock.”—Jer. 31: 10.

We believe that these evidences can not well be denied; and, though men may laugh scornfully at the latter-day work, though they may select some particular point and ridicule it, yet a grand sublimity runs throughout all this story. And, as the years pass, there come weightier evidences in its behalf, so that he who desires to examine the principles and the proofs of it, may become convinced that we have not believed a lie, but instead that it is the truth.

And this last record was to be in the hands of Ephraim, the firstborn; that is, he who is spoken of in the scriptures as the brother of Manasseh, “God make thee as Ephraim and Manasseh.” And it should be in the time when God would perform a certain work, when he should speak from out of the heavens, as recorded in the book of Revelation:

“And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.”—Rev. 18: 4.

Also in Isaiah we have a warning to the inhabitants of the earth in this generation:

“All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.”—Isaiah 18: 3.

The Lord is to sound a warning trumpet; he is to declare the truths of heaven upon the earth; he is to lift up some kind of an ensign or standard, that men may see that it is from God, if they will believe his word. A voice is to speak out of heaven, as declared here by the revelator. It will not be the voice of reformers, but John said, “I heard a voice from heaven saying, Come out of her, my people.” We believe this is the time spoken of in the prophets; and

if it has not yet come to pass it must come. In his seventy-first sermon, John Wesley said:

“The times which we have reason to believe are at hand are what many pious men have termed the time of the latter-day glory, meaning the time wherein God would gloriously display his power and love in the fulfillment of his promise that the ‘knowledge of the Lord shall cover the earth as the waters fill the great deep.’ . . . What could God have done which he hath not done, to convince you that the time is at hand when he will fulfill his glorious promise, and will arise and maintain his own cause and set up his kingdom.”

Thus the Lord enlightened Wesley’s mind upon the latter-day work, and we now are sent to declare, not that the time is *at hand*, but that it has fully come. The records are together, and they agree in testimony; also God is moving wondrously to bring to pass his great purpose. Yet, as said Wesley:

“Wise men of the world, men of learning and renown do not understand what we mean by talking of an extraordinary work of God. They see no signs at all of God’s arising to maintain his own cause, and set up his kingdom over the earth.”—Sermon 71.

We believe also there is to-day among the nations of the earth the seed of Jacob, a portion of Israel mixed with the people, as you may read in Micah:

“And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.”—Micah 5:7.

We believe that the seed of Jacob exists now as a saving power among all nations, and that many who accept the gospel to-day are of the blood of ancient Israel. Such particularly receive the gospel and rejoice in it.

I remember talking in 1869 with a Methodist minister in

a town near Saint Paul, Minnesota. He said: "If you had the truth that you claim you have, the people would flock to hear you as they did to hear the disciples on the day of Pentecost."

I replied that the people who gathered on that day were children of Abraham, of the house of Israel, and direct heirs to faith, and when they saw proofs presented from God's word many were ready to accept the word preached. They did not fight against it after good reasons had been presented in its favor. But now is the age of unbelief, of skepticism, and it is hard for the Gentile world to accept even the plainest proofs. They are not willing to believe.

Yet, even now, when men and women love truth more than they do to have the favor of the world, or popularity, or wealth, when such receive the truth it seems that the Holy Spirit comes upon them as the gentle rain falls upon the waiting earth, and both alike are made fruitful. Such rejoice to hear the evidences of God's dealings with the nations, and they are led to look for the kingdom of God. He has said in our time that such shall be looking forth for the signs of his coming.

I add some further evidences of the greatness and the intelligence of the ancient Americans. For instance, take the subject of astronomy. Learned explorers and diligent students say that they had quite an advanced knowledge of this science.

First, we find Professor Baldwin quotes from Mr. Schoolcraft about the discovery of "several tubes of stone" in West Virginia in 1842. He says that they "were carved out of steatite, being skillfully cut and polished." Their diameter was one inch and a fifth, and the bore was three fourths of an inch, at the sight end brought down to one fifth. Thus the light was shut out, "and distant objects are more clearly discerned," so wrote Mr. Schoolcraft. He wrote further that if this was "intended for a telescopic

tube, it is a most interesting relic." To this Mr. Baldwin adds the following:

"An ancient Peruvian relic, found a few years since, shows the figure of a man wrought in silver, in the act of studying the heavens through such a tube. Similar tubes have been found among relics of the Mound-Builders in Ohio and elsewhere."—Ancient America, p. 42.

Later Mr. Baldwin quotes from Captain Dupaix as follows:

"Near the road . . . there is an isolated granite rock, which was artificially formed into a kind of pyramid with six hewn steps facing the east. The summit of this structure is a platform, or horizontal plane, well adapted to observation of the stars on every side of the hemisphere. It is almost demonstrable that this very ancient monument was exclusively devoted to astronomical observations, for on the south side of the rock are sculptured several hieroglyphical figures having relation to astronomy. The most striking figure in the group is that of a man in profile, standing erect, and directing his view to the rising stars in the sky. He holds to his eye a tube or optical instrument."—Ancient America, pp. 122, 123.

Mr. Baldwin mentions a device found at Chapultepec, Mexico, quoting some writer who says:

"It was a perfect instrument for ascertaining east and west with precision, and for determining the exact time by the rising and setting of the sun at the equinoxes and solstices. This stone has now been broken up and used to construct a furnace."—Ancient America, p. 221.

Mr. Baldwin in speaking of the Peruvians says:

"How much they knew of astronomy it is not easy to say. They had knowledge of some of the planets, and it is claimed that there is some reason to believe they used aids to eyesight in studying the heavens. . . . A discovery made in Bolivia a few years since is cited in support of this

belief. It is the figure of a man in the act of using a tube to aid vision, which was taken from an ancient tomb. Mr. David Forbes, an English chemist and geologist, obtained it in Bolivia, and carried it to England in 1864."—*Ibid.*, pp. 253, 254.

Mr. Josiah Priest writes thus about "the great stone calendar of the Mexicans":

"This stone was found near the site of the present City of Mexico, buried some feet beneath the soil, on which is engraven a great number of hieroglyphics, signifying the divisions of time, the motions of the heavenly bodies, the twelve signs of the Zodiac, with reference to the feasts and sacrifices of the Mexicans, and is called by Humboldt the Mexican Calendar. . . . The size of this stone was very great, being a fraction over twelve feet square, three feet in thickness, weighing twenty-four tons. It is of the kind of stone denominated trappean porphyry, of the blackish gray color. . . .

"The place where it was found was more than thirty miles from any quarry of the kind; from which we discover the ability of the ancient inhabitants not only to transport stones of great size, as well as the ancient Egyptians, in building their cities and temples of marble, but also to cut and engrave on stone, equal with the present age. . . .

"The sculptured work on this stone is in circles; the outer one of all is a trifle over twenty-seven feet in circumference—from which the reader can have a tolerable notion of its size and appearance. The whole stone is intensely crowded with representations and hieroglyphics arranged, however, in order and harmony, every way equal with any astronomical calendar of the present day. It is further described by Baron Humboldt, who saw and examined it on the spot.

"The concentric circles, the numerous divisions and subdivisions engraven on this stone, are traced with

mathematical precision. The more minutely the detail of this sculpture is examined, the greater the taste we find in the repetition of the same forms.'"—Antiquities of America, pp. 255-257, edition of 1835.

He quotes from Thomas' Travels, page 293, which gives a minute description of the figures on the stone, but what I have given answers all needful purposes in these lectures.

Of the skill of the ancient Peruvians to work in gold and silver Mr. Baldwin states as follows:

"Their goldsmiths and silversmiths had attained very great proficiency. They could melt the metals in furnaces, cast them in moulds made of clay and gypsum, hammer their work with remarkable dexterity, inlay it, and solder it with great perfection. The gold and silver work of these artists was extremely abundant in the country at the time of the Conquest, but Spanish greed had it all melted for coinage. . . . In the course of twenty-five years after the Conquest, the Spaniards sent from Peru to Spain more than four hundred million ducats (eight hundred million dollars) worth of gold, all or nearly all of it having been taken from the subjugated Peruvians as 'booty.'"—Ancient America, pp. 249-251.

The Peruvians had vessels of gold, as we read from Prescott and Baldwin, and in their temple service the pipes to conduct water were made of silver, and the vessels in the temple, of gold. Articles and ornaments of gold were placed in the tombs of the Peruvian nobility.

"It was with articles of this gold work that the Inca Atahualpa filled a room in his vain endeavor to purchase release from captivity."—Ancient America, pp. 249, 250.

Thus the statements of the Book of Mormon about the abundance of the precious metals, and their use and manufacture, are fully substantiated and established.

About their agriculture, manufactures, and the arts, Professor Baldwin states as follows:

“The Peruvians were highly skilled in agriculture and in some kinds of manufactures. No people ever had a more efficient system of industry. This created their wealth and made possible their great public works. All accounts of the country at the time of the Conquest agree in the statement that they cultivated the soil in a very admirable way and with remarkable success, using aqueducts for irrigation, and employing *guano* as one of their most important fertilizers. Europeans learned from them the value of this fertilizer, and its name, *guano*, is Peruvian. The remains of their works show what they were as builders. Their skill in cutting stone and their wonderful masonry can be seen and admired by modern builders in what is left of their aqueducts, their roads, their temples, and their other great edifices.

“They had great proficiency in the arts of spinning, weaving, and dyeing. For their cloth they used cotton and the wool of four varieties of the llama, that of the vicuña being the finest. . . . They possessed the secret of fixing the dye of all colors, flesh-color, yellow, gray, blue, green, black, etc., so firmly in the thread, or in the cloth already woven, that they never faded during the lapse of ages, even when exposed to the air or buried (in tombs) underground.’ . . .

“They had great skill in the art of working metals, especially gold and silver. Besides these precious metals, they had copper, tin, lead, and quicksilver. . . . Iron was unknown to them in the time of the Incas, although some maintain that they had it in the previous ages, to which belong the ruins at Lake Titicaca. Iron ore was and still is very abundant in Peru. It is impossible to conceive how the Peruvians were able to cut and work stone in such a masterly way, or to construct their great roads and

aqueducts without the use of iron tools. Some of the languages of the country, and perhaps all, had names for iron; in official Peruvian it was called *quillay*, and in the old Chilian tongue *panilic*. 'It is remarkable,' observes Molina, 'that iron, which has been thought unknown to the ancient Americans, has particular names in some of their tongues.' It is not easy to understand why they had names for this metal, if they never at any time had knowledge of the metal itself."—Ancient America, pp. 247–249.

Josiah Priest tells of a mound near Circleville, Ohio, in which excavations were made. He says that "Mr. Atwater was present when this mound was removed, and carefully examined the contents it developed." He says that the third article was,

"The handle, either of a small sword, or a large knife, made of an elk's horn; around the end where the blade had been inserted, was a ferrule of silver, which, though black, was not much injured by time, though the handle showed the hole where the blade had been inserted, yet no iron was found, but an oxyde or rust remained, of similar shape and size."—American Antiquities, pp. 184, 185, edition of 1835.

On page 185 Mr. Priest mentions another article found in this mound, namely, a large isinglass mirror, of which he says:

"About twenty feet to the north of it [the first skeleton] was another, with which was found a large mirror, about three feet in length, one foot and a half in width, and one inch and a half in thickness; this was of isinglass, (mica membranacea.)

"On this mirror was a plate of iron, which had become an oxyde, but before it was disturbed by the spade, resembled a plate of *cast iron*. . . . A part of the mirror is in the possession of Mr. Atwater, as also a piece of brick,

taken from the spot at the time. The knife, or sword handle, was sent to Peal's Museum, Philadelphia. . . . The mirror was a monstrous piece of isinglass, a lucid mineral, larger than we recollect to have ever heard of before, and used among the rich of the ancients, for lights and mirrors. A mirror of any kind, in which men may be enabled to contemplate their own form, is evidence of a considerable degree of advancement in the arts, if not even of luxury itself."—American Antiquities, edition 1835, pp. 185, 186.

Mr. Priest mentions some relics found in a mound in Marietta, Ohio, in 1819, and he states:

"Lying immediately on the forehead of this skeleton, were found *three* large circular ornaments, which had adorned a sword belt, or buckler, and were composed of copper, overlaid with a plate of silver. The *fronts*, or show sides, were slightly convex, with a deep depression, like a cup in the center, and measured two inches and a quarter across the face of each. On the back side, opposite the depressed portion, is a copper rivet, around which are two separate plates, by which they were fastened to the leather belt. The two pieces of leather resembled the skin of a mummy, and seemed to have been preserved by the salts of the copper. The plates were nearly reduced to an oxyde or rust. . . . Near the side of the body was found a *plate of silver*, which appeared to have been the upper part of a *sword scabbard*. It was six inches long, and two broad, with two longitudinal ridges, which probably corresponded with the edges or ridges of the sword once sheathed by it, and appeared to have been fastened to the scabbard by several rivets, the holes of which remain in the plate. Two or three pieces of a copper tube were also found with this body, filled with iron rust. The pieces, from their appearances, composed the lower end of the scabbard, near the point of the sword, but no sign of the sword itself, except

a streak of rust its whole length.”—American Antiquities, edition 1835, pp. 268, 269.

About the discovery of brass relics Mr. Priest says:

“In Scipio [New York], 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.”—American Antiquities, p. 261, 1835 edition.

Brownell, in his book, “Indian Races,” writes as follows:

“It has been often questioned whether the use of iron was known to these aboriginal races, but excepting the occasional presence of rust in the excavations, little has been ascertained with accuracy, the perishable nature of this metal peculiarly exposing it to the destroying influence of time and dampness.”—Indian Races, p. 44.

Of course this fact of the speedy decay of iron and steel is sufficient reason why weapons and tools that were used by the Jaredites and Nephites have not been found by us. But the testimonies already presented leave no room for saying that the Book of Mormon is false in saying that those ancients did have full knowledge and use of iron and steel in those ancient times.

Now we take up the subject of the existence of the horse on this continent in former ages, and we find that for thirty years after the Book of Mormon was published, or thereabouts, it was universally said that there could not be any truth in the book, for it stated that the ancient

Americans had horses. While conversing with my wife's aunt last month she remarked as follows:

"When the Book of Mormon came out my father said that its account about horses being known and used in America in ancient times was enough itself to show that the book was a lie; because every one knew that there were no horses here until they were brought over by the Spaniards."

But how is it now? Why, it is clear, by the discoveries made by geologists, that horses were abundant in America in past ages. Prof. J. W. Foster says that horses existed in America, but that they "had so long disappeared from this country, at the time of its discovery, that the Indians had no tradition of his existence." See Prehistoric Races. page 90.

Also Professor Winchell says:

"It is a curious fact that so many genera now extinct from the continent, but living in other quarters of the globe, were once abundant on the plains of North America. Various species of the horse have dwelt here for ages. . . . Here, too, the camel found a suitable home."—Sketches of Creation, p. 210.

Professor Charles Darwin wrote that it was marvelous but true that in South America the native horse "should have lived and disappeared."

From 1860 to 1869 Professors Morse and Riley discovered the fossil remains of seventeen species of the horse on the plains of Kansas and Colorado.

I trust that in these lectures I have gone chiefly over ground that was necessary, and although it has taken more time than I anticipated, I hope that nothing presented has really been unnecessary or irrelevant. The testimony is increasing from year to year upon this important subject, and I urge that you continue your searching and investigation until you have a mountain of evidence and a mine of

satisfaction to go to. Gather for yourselves all that you can. Gather that only which will stand the test both of time and of eternity. That is all we want, all that will do us any good.

Remember that life is for the purpose of obtaining knowledge and happiness. The Book of Mormon says that "man is that he may have joy," and one of the greatest joys is that of gaining an increase of knowledge, wisdom, and understanding of God and his universe. We are not here simply to eat, sleep, have pleasure, and to pass time away, but we are here to make ourselves useful and worthy, and to progress in all good ways.

And there is before you, young men and maidens, such opportunities as your parents never had in their youth, and this time and occasion in the world's great history is such as no other age ever had. You have helps and advantages at hand, and if you will but use them they will bring you stores of wisdom and knowledge that were impossible to be gained in time gone by. We older ones had not in our youth the advantages that you have in this day. With few books or other aids, only by persistent effort and self-denial could preparation be made for even a partial success in the conflict.

Especially to the young men would I say that the time is coming when the Lord will want every one of you in his service, if you will by a proper preparation place yourselves in line to do his will. Make yourselves ready by purity of thought, of word, and of life, by integrity, by faithfulness, by study of all good things, and by full endeavor in righteousness and truth, and then will the King of kings say to you, "My son, I have a place for you in my service; I need your help to bring back those who need the light of eternal truth to guide them in the way."

The field is wide, the work is grand, and may the Holy Spirit inspire you with the continual thought that God

wants such helpers in his work as you may become, if you but will. One of the reverent poets has said, "Get thy spindle and thy distaff ready and God shall send thee flax," and I believe it to be true. Therefore prepare yourselves, and the Master will find work for you to do, and places, names, and joys among the saviors of men that are to be found nowhere else.

In closing I wish to say that I have been made glad by the interest you have manifested from the first, and by the quiet and orderly assemblies that have been present during nine successive evenings. When I came I felt unable for the task, and I came with reluctance, but your kindness in every way has cheered and comforted me. Therefore, in appreciation of both divine favor and of human friendship and love, I rejoice with you all, and also pray that we may meet again under the smiles of heaven, and especially that we may be glad together in the eternal and happy home beyond.

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