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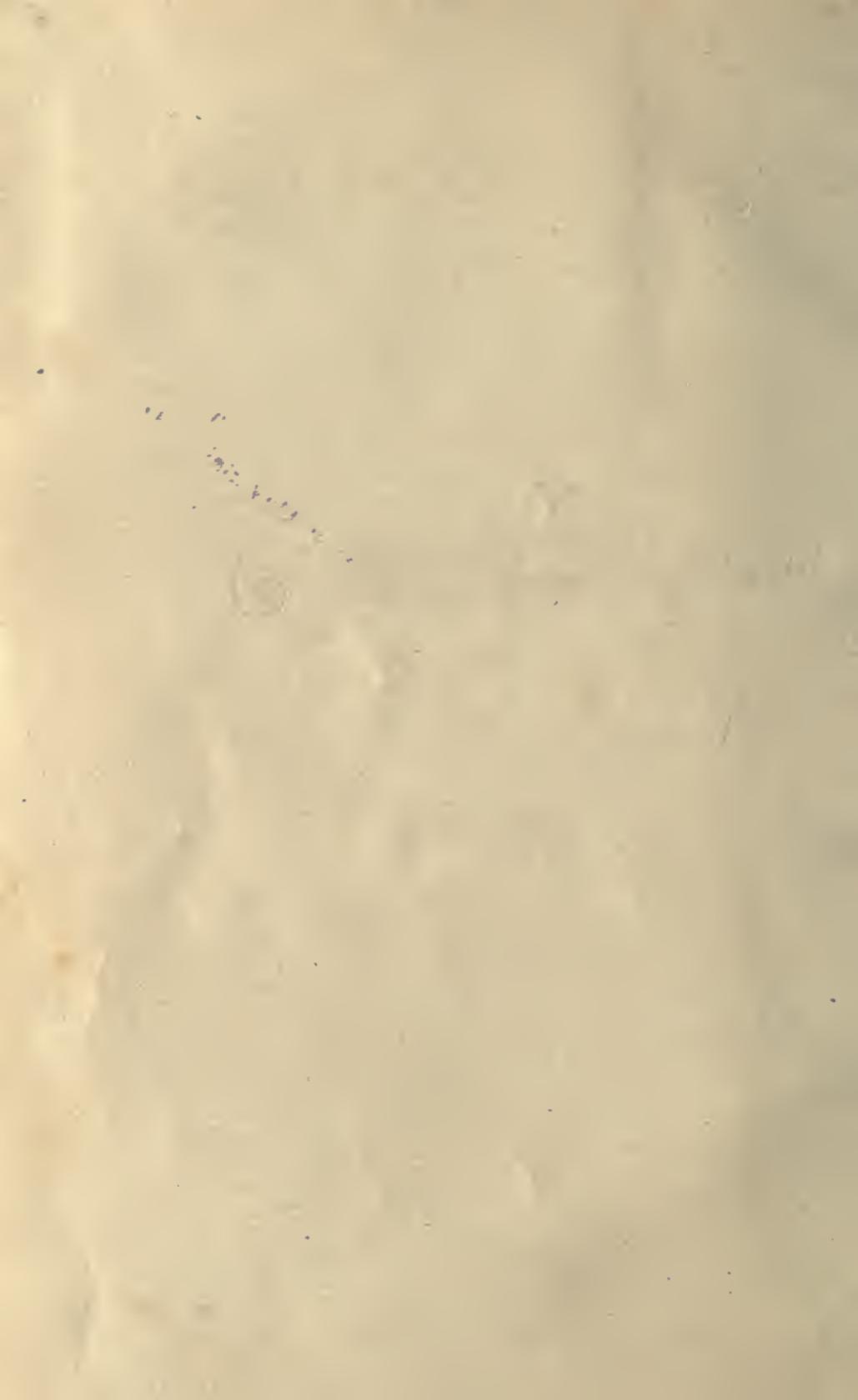
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BOOK OF MORMON TALKS

BY ORION

Reorganized Church of Jesus Christ of Latter Day Saints

Birth Offering Series.—No. 4

THIRD EDITION

LAMONI, IOWA

Published by the Board of Publication of the Reorganized Church
of Jesus Christ of Latter Day Saints

1912

PREFACE.

IN presenting to the church this the fourth volume of the Birth Offering Series, we feel to express our sense of gratitude for the circumstances which have enabled us to resume publication of this greatly to be desired class of literature, and the earnest wish that ere long this series may number many volumes of choice reading for the children and young people of the church.

Of the value of this present volume to this class of readers, we feel sure that no one who gives it a careful perusal can entertain the slightest doubt, and it is the earnest hope of those having the publishing interests of the church at heart, that its reception will be of a nature so cordial as will enable them speedily to bring out other volumes calculated to acquaint the children with the faith of the church in those years in which the mind is open to receive and retain lasting impression.

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Book of Mormon Talks.

NUMBER ONE.

ERNEST.—Papa, Harry, Ethel, Maude, and I would like to have you explain to us about the Book of Mormon. We have, as you know, been attending meeting every night, and we have heard Brother Scott preaching on that subject, but we do not thoroughly understand it; so we have decided to come to you and see if you can explain it to our understanding.

Papa.—I am very glad to have the opportunity, my dear children, to explain the matter to you. What is it that you can not understand, and where shall I begin?

Ernest.—We would like to have you begin by explaining what the book is; what it claims to be, and whether it is a new Bible, and whether it claims to take the place of the Bible or not. Since Brother Scott has been preaching here, our schoolmates who do not belong to the church say that we have the Book of Mormon in the place of the Bible. Of course we know that is not true, but we do not know just how to answer them.

Papa.—Well, I will begin by saying that the Book of Mormon claims to be the history of a people or peoples who once lived on the continent of America, and also contains God's law and will revealed to them. It also relates that Christ came here after his

crucifixion and resurrection, and revealed his gospel to them. There were three colonies or companies of people who came here, all having been led here by God to settle in this land. The first came from the Tower of Babel at the confusion of tongues. You have often read about that in your Bibles. This company multiplied and became a great nation, and built many cities. They lived here about sixteen hundred years, or until about six hundred years before Christ, when through severe fighting they were all, except two men, destroyed. The second company came out from Jerusalem in the beginning of the reign of Zedekiah, king of Judah. This second company was led by a man named Lehi, as they were mostly composed of members of his family. These are the ones who wrote the Book of Mormon. What we know of the first company we learn from plates, or records, which were left when they were destroyed, and were found and translated by these people who came after them. The first company landed in Yucatan, as near as we can tell from the Book of Mormon description; the second, on the west coast of South America, in the country which we now call Chili. The third company came out from Jerusalem in the last year, or latter part of the reign of Zedekiah, king of Judah, and landed on the west coast of Central America. They brought with them one of Zedekiah's sons, named Mulok. They came here just about the time of the destruction of the first company or nation; in fact, they found one of the men that I spoke of that was not killed, and he was with them several months. As to whether the Book of Mormon claims to supersede or take the

place of the Bible, we had better let the book speak for itself. I do not intend to do all the talking and reading during this talk of ours, but I want you all to be interested in this matter, and the best way to keep you interested is to give you something to do. So I shall ask you to do the reading as I shall give you the references. Ernest, you may take the Bible, Harry the Book of Mormon, and I will find something for you girls to read before I get through, and I want you all to watch, and if there is anything at any time you do not understand, you must not hesitate to ask me questions about it. Harry, I will ask you to do the first reading from the Book of Mormon. We will use this large edition, as the print is larger and it is divided up into verses a little more convenient to quote. Read from page 23, verses 125 and 126:

Harry.—“And it came to pass that I beheld the remnant of the seed of my brethren, and also the book of the Lamb of God, which had proceeded forth from the mouth of the Jew, that it came forth from the Gentiles, unto the remnant of the seed of my brethren; and after it had come forth unto them, I beheld other books, which came forth by the power of the Lamb, from the Gentiles unto them, unto the convincing of the Gentiles, and the remnant of the seed of my brethren, and also the Jews, who were scattered upon all the face of the earth, that the records of the prophets and of the twelve apostles of the Lamb, are true. And the angel spake unto me, saying, These last records which thou hast seen among the Gentiles, shall establish the truth of the first, which are of the twelve apostles of the Lamb, and shall make known the plain and precious things

which have been taken away from them; and shall make known to all kindreds, tongues, and people, that the Lamb of God is the Son of the Eternal Father, and the Savior of the world; and that all men must come unto him or they can not be saved; and they must come according to the words which shall be established by the mouth of the Lamb: and the words of the Lamb shall be made known in the records of thy seed, as well as in the records of the twelve apostles of the Lamb; wherefore, they both shall be established in one; for there is one God and one Shepherd over all the earth; and the time cometh that he shall manifest himself unto all nations, both unto the Jews, and also unto the Gentiles."

Papa.—"The book of the Lamb of God," and "The record of the twelve apostles of the Lamb," in verse 125, refers to the Bible, while "These last records" spoken of in verse 126 is the Book of Mormon. So you see the Book of Mormon does not claim to take the place, but it is to establish the truth, of the Bible, and the two shall become one in God's hands in the converting of the Jews and Gentiles. Now, Harry, you may turn to page 93 and read verse 32, then begin at the 40th and read to the 48th:

Harry.—"And because my words shall hiss forth, many of the Gentiles shall say, A bible, a bible, we have got a bible, and there can not be any more bible. . . . Thou fool, that shall say, A bible, we have got a bible, and we need no more bible. Have ye obtained a bible, save it were by the Jews? Know ye not that there are more nations than one? Know ye not that I, the Lord your God, have created all

men, and that I remember those who are upon the isles of the sea; and that I rule in the heavens above, and in the earth beneath; and I bring forth my word unto the children of men, yea, even upon all the nations of the earth? 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. And I do this that I may prove unto many, that I am the same yesterday, to-day, and for ever; and that I speak forth my words according to mine own pleasure."

Papa.—Letting the Book of Mormon speak for itself, then, we find that it does not do away with the Bible, as our opponents so often assert, but simply becomes a second witness for God, and in this we find that God sustains his own word, as you will find, Ernest, by reading 2 Corinthians 13: 1:

Ernest.—"This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established."

Papa.—God himself lays down the rule, hence we would expect him to establish his word through other nations as well as the Jews, or he would be a respecter of persons. You may read, Ernest, what is said on this point in Acts 10: 34, 35:

Ernest.—"Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him."

Papa.—We know that there have been people on this continent, and that they were very highly civilized. We see this in all the ruins of their cities, and other works that remain. They understood astronomy. They had a written language, could make cloth, and some of their arts and sciences were far ahead of what we know to-day. It is proven by history that there is no civilization without revelation from God; or, in other words, so you may understand it, In all the known world civilization has ever been in proportion to the people's acceptance of God's word. If, then, God's word has acted as a civilizer in the world and among the people that we know, can we say that it was absent in the development of the civilization on this continent? No. Everything goes to prove that God must have revealed himself to the people here the same as to the people in Bible times, and nothing would be more natural than that they would record what he revealed, and that he would preserve it and bring it forth as a second witness to the world.

Ethel.—You said, papa, in speaking of the three different companies that came here and settled, that they claimed God led them. I have often heard you use the text in Amos 3:7. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Now if God led them, will we not find it spoken of somewhere in the prophecies or history in the Bible?

Papa.—Yes, my daughter, we certainly ought to find something concerning the matter. Paul says in Acts 14:17 that God "left not himself without witness," and we certainly ought to expect that in a

matter as important as this we would find this statement true. We will begin, then, with the first company, and we will take them in their order. We have learned by reference to the book of Ether in the Book of Mormon that several families, consisting of Jared, his brother, and their friends, came to this country from the Tower of Babel at the time of the confusion of languages. These men and their families were allowed to retain their speech so that they could understand each other. Ernest, you may read from Genesis 11: 8, 9:

Ernest.—"So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth."

Papa.—Here we have the statement that the Lord scattered them abroad on the face of all the earth. America was part of the earth, hence it is not an unreasonable claim made by the Book of Mormon that there was a company came from that tower here. And it is but natural to conclude that God led them, for he found a few righteous in Sodom and saved them. Then if we read the rest of that chapter we will see that we have the history of only a very small portion of those whom God caused to disperse at that time, just those who were descendants of Abraham. We will probably have occasion to refer to this at another time. This passage which Ernest has read is the only one that we find in the Bible relating to this subject directly, so far as this company is con-

cerned, but the scarcity of evidence is overcome by the quality of it, and also the abundance in regard to the second company. But the evidence contained in these two verses is sufficient to sustain the thought presented by you, Ethel, from Amos, that the Lord would do nothing but he would reveal his secret to his servants the prophets. Now we will take the second colony or company, and in order to get a starting-point I will ask Harry to read from the Book of Mormon, page 9, verse 132:

Harry.—“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, and who was preserved by the hand of the Lord, that he might preserve his father Jacob and all his household from perishing with famine.”

Maude.—What were these plates of brass that Harry read about?

Papa.—They were a set of plates that were kept on which were recorded the history of the Jews. But perhaps we had better let Harry read verses 130 and 131, the verses just before the one he has read. That will tell what they were:

Harry.—“And after they had given thanks unto the God of Israel, my father Lehi took the records which were engraven upon the plates of brass, and he did search them from the beginning. And he beheld that they did contain the five books of Moses, which gave an account of the creation of the world, and also of Adam and Eve, who were our first parents; and also a record of the Jews from the begin-

ning, even down to the commencement of the reign of Zedekiah, king of Judah; and also the prophecies of the holy prophets, from the beginning, even down to the commencement of the reign of Zedekiah; and also many prophecies which have been spoken by the mouth of Jeremiah.”

Papa.—This explains fully what the plates were, and that these people had the word of God to start with. This also explains why we find so many quotations from the Old Testament in the Book of Mormon. But the principal thought that I had in asking Harry to read this portion of the Book of Mormon was to show that these people who compose this second company were of the tribe of Joseph. Now we will have to look to the prophecies in regard to the tribe of Joseph, and see if God revealed this secret to his servants the prophets, that a portion of Joseph's tribe or posterity should come to the land of America. You have often seen the beautiful ordinance of blessing of children in the church. This practice is very old. We have it mentioned as far back as the forty-eighth chapter of Genesis. Sometimes, yes, nearly always, the blessing of a child was the outlining of some of the principal events in its history. Now, Ernest, you may read about the blessing of Joseph and his sons as found first in Genesis 48: 8-19:

Ernest.—“And Israel beheld Joseph's sons, and said, Who are these? And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them I pray thee, unto me, and I will bless them. Now the eyes of Israel were dim for age, so that he could not see.

And he brought them near unto him; and he kissed them, and embraced them. And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath showed me also thy seed. And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand, toward Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the first-born. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father: for this is the first-born; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it; he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations."

Papa.—We here see the Lord revealing his secrets to his servant Jacob, so that he outlined some of the

events in the future of these two boys. All of Joseph's blessing was to be bound up in these two boys, hence whatever was to happen to them would affect his tribe or posterity. We will notice the peculiar statement that is made in this blessing of these two boys. In verse 16 he says of both boys, "Let them grow into a multitude in the midst of the earth"; and speaking of Ephraim in verse 19 he says, "His seed shall become a multitude of nations." When Columbus discovered America the whole country was covered or occupied by Indian tribes or nations, all seemingly having a common origin. Nowhere else do we find anything like it, so we are compelled to admit that the prophecy has a seeming fulfillment in this land, and that in some way the posterity of Ephraim and Manasseh found their way to this country, and that in this regard the statements of the Book of Mormon are in harmony with, and hence confirm, the Bible. But we have much plainer statements than this. Ernest, you may continue by reading from Genesis 49: 22-26, a further statement by Jacob in regard to Joseph's tribe:

Ernest.—"Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel;) 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.”

Papa.—This throws much more light on the future of Joseph, and when we compare it to the blessings that were given to other of Jacob’s sons, we can but admit that something out of the common was to come to Joseph’s posterity. Notice first the peculiar wording of verse 22: “Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall.” How literally true this is if we accept the Book of Mormon history of a part or branches of the tribe of Joseph coming to this country or running over the water, as the statement is literally. Then notice verse 26, “The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills.” The blessings of Jacob’s progenitors or fathers that he speaks of here were that they should have the land of Palestine or Holy Land for an inheritance. You will find, Ernest, a description of the land promised to Abraham in Genesis 15: 18–21:

Ernest.—“In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: the Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaim, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.”

Papa.—And in the 17th chapter he calls it the land of Canaan. This was the extent of the promise of land to Jacob's fathers; but he says his blessings have prevailed above the blessings of his fathers, unto the utmost bound of the everlasting hills, and that this additional blessing shall be on the head of Joseph. Some of our opponents have argued that Jacob refers to this extra blessing in Genesis 48:22. You may read it, Ernest:

Ernest.—“Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.”

Papā.—But you can see that this was not what Jacob referred to, for the reason that the land of the Amorite was a part of that which was promised to his fathers, hence could not be that portion that was above the blessings of his fathers. We must look elsewhere, then, for Joseph's land. And we think we have the land very expressly pointed out in the language, “Unto the utmost bound of the everlasting hills.” This would be, literally speaking, the opposite side of the earth, for as soon as you get to the farthest point on the earth from where Jacob stood, if you went on you would be returning towards him. I will illustrate this so you can understand it by this globe here on my desk. I will put my right index finger on the spot where Jacob stood when he gave Joseph his blessing, which would be in Egypt, and then put the finger of my left hand on the opposite side of the globe, which would represent the “utmost bound of the everlasting hills,” and it would be almost on the land of America. This seems plain

enough, does it not, and ought to satisfy almost any one? But we have yet other prophecies concerning Joseph's land and tribe that make it seem marvelous that men did not find out the meaning of it long, long ago. When Moses was about to finish his work, like Jacob he predicted the future of the tribes of Israel; but we are concerned only with the tribe of Joseph now. So I will ask Ernest to read from Deuteronomy 33:13-17. I will quote the first verse so you will understand what follows: "And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death." You may read Joseph's blessing now:

Ernest.—"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 the 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. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."

Papa.—It is very clear that Moses was giving a description of a land separate from the land of Palestine, and he called it Joseph's land. No land answers

the description given here as does the land of America. We will now examine into some of the resources of this land as given in recent years, and compare it with Moses' description of Joseph's land as given hundreds of years ago by the spirit of prophecy. You notice that there are several things for which Joseph's land is noted. First we will notice, "Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, for the precious things brought forth by the sun, and for the precious things put forth by the moon." You see this relates to agriculture, fruit-raising, and such things as the dew, the sun, and the moon have influence upon. "The deep that coucheth beneath" evidently has reference to the water under the earth that is so near the surface that it helps in growing crops, fruits, and so forth, and in some places in the West they depend entirely upon flowing wells to irrigate their land. A flowing well is where men have bored down, sometimes hundreds of feet, tapping great veins or reservoirs of water, and it rises in the well until it flows out of the top. I have seen some that were made of pipes as large as your body, and sometimes the water comes out with such force that it leaps several feet in the air. This water flows over the land and waters it so that they can raise good crops, even if it never rains. It is a very good figure in which the Prophet Moses speaks of this, as it is indeed the deep that coucheth beneath ready to spring forth when tapped by man. I have no statistics for the whole land of America, but I have quite a number relating to the United States, which, as you know, is a very

small portion of America. You take this book, called *Facts for the Times*, Maude, and on page 110 you will find a quotation from the *Domestic Journal* which you may read, as it gives us something of an idea of the resources of this land from an agricultural standpoint:

Maude.—"The position which the United States holds among the nations of the world is clearly shown by the wonderful fact that one fifth of the wealth of the seventeen principal countries of the globe is credited to this Republic, which has just entered upon the second century of its existence. The wealth of the United States equals the combined valuation of Italy, Spain, Portugal, India, South Africa, South America, Turkey, Egypt, Sweden, Norway, Canada, Australia, and Denmark. It exceeds the wealth of Germany and Russia combined. It is equal to the wealth of Great Britain, Canada, and Australia. Agriculture has been the main factor in this marvelous increase of national wealth."

Papa.—Surely we need no more evidence, but I will give you some figures that are so vast that you can hardly comprehend them. In 1870 there were eleven billion, one hundred and twenty-one million, nine hundred and thirty-seven thousand, seven hundred and six dollars invested in agriculture alone in the United States, and the value of the crops for that year was over three billion, twenty million dollars. Now we will take up the mineral feature of Joseph's land. Moses says it will be noted "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." Maude, you may continue to read from that same book, pages 110 and 111. This author quotes from other works. You can give the references:

Maude.—"When America was discovered there were but sixty millions of gold in Europe. California and the territories around her have produced one thousand million dollars in gold in twenty years. Sixty-one million dollars was the largest annual gold yield ever made in Australia. California has several times produced ninety millions of gold in a year."—Old World and New, page 384. "Coal-Beds.—The area of workable coal-beds in all the world outside of the United States is estimated at twenty-six thousand square miles. That of the United States, not including Alaska, is estimated at over two hundred thousand square miles, or eight times as large as the available coal area of all the rest of the globe."—Year-Book, 1869, page 655. "Mountains of Iron.—Three mountains of solid iron (in Missouri) known as Iron Mountain, Pilot Knob, and Shepherd's Mountain, are among the most remarkable natural curiosities on our continent."—Year-Book, page 654. Professor Waterhouse thus describes one of them: "The elevation of Iron Mountain is 228 feet, and the area of its base is five hundred acres. The solid contents of the cone are 230,000,000 tons. It is thought that every foot beneath the surface will yield 3,000,000 tons of ore. At the depth of 150 feet the artesian auger was still penetrating solid ore. These mountains contain enough ore above the surface to afford for two hundred years an annual supply

of 1,000,000 tons. The iron is strong, tough, and fibrous.”

Papa.—This is a pretty good description of America, but it is no better and not nearly as poetical as the one given by Moses thousands of years ago by his prophetic insight. But we are not through yet. Ethel, you may take my scrap-book and read an article that you will find on page 218, the title of which is, “Record-breaking year in mineral production,” and clipped from the *St. Louis Republic*:

Ethel.—“That last year was a record-breaker in mining operations is abundantly proven by a recent summary published in a mining journal. It gives the value of thirty-nine separate minerals, but there are over one hundred minor ones which are reported in gross and not under specific classification. In all save five of these hundred odd mineral substances, an increase in production over 1897 is shown. The value of the output of some of the principal minerals is as follows: Coal, \$210,263,953; iron, \$111,858,254; gold, \$64,300,000; copper, \$64,244,326; petroleum, \$49,277,000; silver, \$37,321,356; coke, \$31,920,000; lead, \$16,410,265; zinc, \$10,267,397. Nearly three fourths of the total is included in this enumeration. The total production for the year was \$810,050,023, as against \$750,312,355 last year, an increase of \$59,737,768. Nearly every mineral of value is produced in the United States. This country produces two thirds of the copper of the world and has practical control of the market for this metal. The Latin-American markets, which formerly depended upon England, are being supplied from our mines. The pig-iron product for the year—11,712,903 tons—was

the largest on record, being an increase over 1897, of 21.2 per cent. About 72 per cent of the iron output was used in the manufacture of steel. This showing indicates that the United States, in minerals as in manufactures and agricultural products, can both supply its own needs and compete successfully with the nations of the world.”

Papa.—Surely we have found Joseph’s land in the continent of America. Taking the statistics Maude and Ethel have read, we can come to no other conclusion than that Moses referred to this land. Let us see what we have now learned. The Book of Mormon says that a branch of Joseph’s tribe came to America. The Bible says that his branches should run over the wall and that some of his tribe should occupy a land that was outside of that which was promised to Jacob’s fathers, known as the Holy Land, and that it should be to the utmost bound of the everlasting hills. America is the farthest land away from where Jacob stood when he made the prediction, hence would be the utmost bound of the everlasting hills. Moses describes Joseph’s land as wonderfully blessed in minerals and agricultural products and resources. America is the only land that fits the description, as it is more wonderfully blessed in that way than any other land, hence the claim of the Book of Mormon is true, and the Lord has again vindicated the truthfulness of the statement made by Amos, that he would do nothing without revealing his secret to his servants the prophets. We have now disposed of two of the colonies that were led by the Lord to this country. Now we will take up the third and last one. Harry,

you may read from pages 120 and 121 of the Book of Mormon, beginning at verse 15, and reading to verse 22:

Harry.—“Behold, I will speak unto you somewhat concerning Mosiah, who was made king over the land of Zarahemla: for behold, he being warned of the Lord that he should flee out of the land of Nephi, and as many as would hearken unto the voice of the Lord, should also depart out of the land with him, into the wilderness. And it came to pass that he did according as the Lord had commanded him. And they departed out of the land into the wilderness, as many as would hearken unto the voice of the Lord; and they were led by many preachings and prophesyings. And they were admonished continually by the word of God: and they were led by the power of his arm, through the wilderness, until they came down into the land which is called the land of Zarahemla. And they discovered a people, who were called the people of Zarahemla. Now, there was great rejoicing among the people of Zarahemla; and also, Zarahemla did rejoice exceedingly, because the Lord had sent the people of Mosiah with the plates of brass which contained the record of the Jews. Behold, it came to pass that Mosiah discovered that the people of Zarahemla came out from Jerusalem, at the time that Zedekiah, king of Judah, was carried away captive into Babylon. And they journeyed in the wilderness, and were brought by the hand of the Lord, across the great waters, into the land where Mosiah discovered them; and they had dwelt there from that time forth.”

Papa.—You may continue to read the following

passages, Harry: verse 27 on page 121; verse 62 on page 169; verse 106 on page 348, and verses 45 and 46, on page 354, as this will give us an idea of who these people were and their history:

Harry.—“And it came to pass that the people of Zarahemla, and of Mosiah, did unite together; and Mosiah was appointed to be their king.” “Now there were not so many of the children of Nephi, or so many of those who were descendants of Nephi, as there were of the people of Zarahemla, who was a descendant of Mulok, and those who came with him into the wilderness; and there were not so many of the people of Nephi and of the people of Zarahemla as there were of the Lamanites: yea, they were not half so numerous.” “Now the land south was called Lehi, and the land north was called Mulok, which was after the sons of Zedekiah; for the Lord did bring Mulok into the land north, and Lehi into the land south.” “Will ye say that the sons of Zedekiah were not slain, all except it were Mulok? Yea, and do you not behold that the seed of Zedekiah are with us, and they were driven out of the land of Jerusalem?”

Papa.—This is, briefly, the history of the third colony or company that came, or were led out of Jerusalem by the hand of the Lord. If you will look here, children, at this large wall-map I have of the land as occupied by the people described in the Book of Mormon, you will see that as nearly as we can locate the landing of the two parties who came last, those who came with Mulok landed in Central America, and those who came with Lehi in Chili, in South America. For in Book of Mormon terms the

land southward meant South America, and the land northward meant North America. Lehi landed in the south and began to migrate northward, and Mulok and his people landed in the north and migrated southward until they met in the land of Zarahemla in the north part of South America. Now we will see what the Bible says about this third colony. Ernest, you may read from Ezekiel 17: 1-10:

Ernest.—“And the word of the Lord came unto me, saying, Son of man, put forth a riddle, and speak a parable unto the house of Israel; 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 traffick; 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. There was also another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation. It was planted in a good soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine. Say thou, Thus saith the Lord God; Shall it prosper? shall he not pull up the roots thereof, and cut off the

fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof. Yea, behold, being planted, shall it prosper? shall it not utterly wither, when the east wind toucheth it? it shall wither in the furrows where it grew.”

Papa.—The language here, of course, is figurative, because the Lord says it is a riddle or a parable. The great eagle with long wings full of feathers signifies that it will fly a long ways, a great distance. It is to take the highest branch of the cedar of Lebanon (in verse 22 it says, “highest branch of the high cedar”) and it is to carry it into a goodly land described as fruitful, a land of merchants and surrounded by great waters. The cedar or tree here must signify a man. He is to be the highest or the high cedar or man, and the eagle is to take one of his tender twigs or sons and carry it away. To show that this is a generally accepted interpretation of this figure, I will ask Maude to read from this book, Dictionary of the Bible, by Watson, page 578; article “Lebanon”:

Maude.—“The cedar of Lebanon has, in all ages, been reckoned as an object of unrivaled grandeur and beauty in the vegetable kingdom. It is, accordingly, one of the natural images which frequently occur in the poetical style of the Hebrew prophets; and is appropriated to denote kings, princes, and potentates of the highest rank. Thus the Prophet Isaiah, whose writings abound with metaphors and allegories of this kind, in denouncing the judgments of God upon the proud and arrogant, declares that the day of the Lord of Hosts shall be upon all the cedars of Lebanon that are high and lifted up, and

upon all the oaks of Bashan. (See Isaiah 2: 12, 13.) The king of Israel used the same figure in his reply to the challenge of the king of Judah. 'The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife; and there passed by a wild beast that was in Lebanon, and trod down the thistle.' "

Papa.—What could be plainer than the narrative of the Book of Mormon, that one of Zedekiah's sons was brought by the Lord and given an inheritance in this country? Zedekiah as king was the high cedar of Lebanon, and one of his sons would be the twig that would be cropped off. Then the seventh verse speaks of another eagle. It, too, should be equipped for long flight, being long winged and full of feathers, and the two vines planted by these two eagles, should grow towards each other and sustain each other, and then should wither away and become as though they had not been. What could be clearer than that the first eagle spoken of here represents the flight of Zedekiah's son, Mulok, to this land, and that the second eagle represents the flight of Lehi and those who came with him? Both of them came a long ways, and they were both planted in a good land, fruitful and rich. They grew together and became one nation, and they both withered away. The prophet then begins at the eleventh verse and predicts the downfall of Zedekiah, his captivity and death, and continues on that theme to the twenty-first verse, then restates what Ernest has already read. But I will ask him to read the balance of the chapter, beginning at verse 22:

Ernest.—"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. And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done it.”

Papa.—When we take into consideration the fact that the captivity of Judah with Zedekiah as their king, and the coming out of these two colonies, the one led by Lehi and the one in which Mulok came, were all to take place almost simultaneously, we can see no other meaning to the prediction than that we have stated, hence we see clearly, I think, that the Prophet Amos was right in the statement we have before cited.

Maude.—It looks like there would have been no secrets to be revealed after awhile, if God made it so plain as you have showed it to us, papa.

Papa.—True, my dear, but men did not understand it. It was something like Daniel says in his twelfth chapter and tenth verse: “None of the wicked shall understand; but the wise shall understand.” God frequently reveals his will and the future to us, but we do not understand until the events have transpired, then we wonder why we could not have understood long before.

Ethel.—Well, papa, so far you have made it very plain, we think, but we want to hear and understand further. Is there any statement in the Bible where it is said that these people should leave a record behind? God surely would have revealed this secret as well as the others, would he not?

Papa.—Yes, my daughter; he has not neglected anything, but, as Paul says, “has not left himself without witness.” In the narrative in the Book of Mormon we find that we are indebted to the second colony, under Lehi, for all we know of the history of all three colonies, and it is singular to note that, while the Bible tells us of the coming of all the colonies, it does not speak of any book or record coming to us except through the second one, or those who were descendants of Joseph of Egypt. You will remember that I showed you from the blessing of Joseph’s two boys that Ephraim was put before Manasseh and that Ephraim should become a multitude of nations; and in Moses’ blessing upon the different tribes, after blessing and describing his land, he says they are the ten thousands of Ephraim and the thousands of Manasseh. Now, Ernest, you may read Hosea 8: 11, 12:

Ernest. — “Because Ephraim hath made many altars to sin, altars shall be unto him to sin. I have written to him the great things of my law, but they were counted as a strange thing.”

Papa.—Frequently in prophesying, the prophecy was delivered in language that seemed to imply that the thing prophesied of had already come to pass, as notice the fifty-third chapter of Isaiah. Christ is the one prophesied of in this chapter, but the lan-

guage, such as, "Who hath believed our report?" "Surely he hath borne our sorrows;" "He was wounded for our transgressions;" "He was oppressed, and he was afflicted," all would seem to indicate that the event had already come to pass, and yet it was over seven hundred years in the future. Looking at this prophecy in regard to the law of God written to Ephraim as yet future, as we know that it must have been, we have a striking fulfillment in the Book of Mormon. It claims to be the law of God written to Joseph's seed, the chief among whom was Ephraim, and it has, certainly, been counted as a strange thing. Ernest, you may now read from Ezekiel 37: 15-20:

Ernest.—"The word of the Lord came again unto me, saying, 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."

Papa.—Sticks in Bible times were records, or what we would call books. The art of making books as we

have them now was not known then, so their records were kept on plates, or what was more common, on long strips of paper or parchment. At each end of this long strip was a round stick attached like the maps in the schoolroom. When they were not using the record for reading or writing upon, it was rolled upon these sticks, or one of them, and put away in pigeonholes like these in my desk. When they read the roll they would unroll from one of the sticks and roll up on the other. The Jewish people use them to-day in their worship. I have seen the priest or rabbi reading them while a man stood upon each side of him, one unrolling, the other rolling up the parchment. By this explanation you can see that God has authorized the writing of *two* records at least, and hence both must be authoritative, and acknowledged by him. One of these, the stick of Judah, is the Bible, without doubt, but where is the other?

Harry.—Could it not be the Old and New Testaments that are spoken of here?

Papa.—That is a question that is often asked, and quite frequently it is asserted by our opponents that it really is the Old and New Testaments, but this could not be, because the Old and New Testaments were given to the same nation or people. These people were known as Judah. Jacob had said in blessing his son, Judah, “The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.”—Genesis 49: 10. So we see that the Bible, both the Old and New Testaments, were given to Judah, hence they could not have been

the two books referred to as the stick of Judah and the stick of Joseph in the hands of Ephraim. We will give other reasons why this could not be the case farther along in our talk when we get to another head of our subject.

Harry.—In looking over the Book of Mormon while we have been talking I have found a place that you have marked, papa, on page 203, which reads: “And Aminadi was a descendant of Nephi, who was the son of Lehi, who came out of the land of Jerusalem, who was a descendant of Manasseh, who was the son of Joseph, who was sold into Egypt by the hands of his brethren.” If Lehi was a descendant of Manasseh, how can we call the Book of Mormon the stick of Joseph in the hands of Ephraim? Would it not be in the hands of Manasseh?

Papa.—Your question is a very natural one, my boy, and some of our ministers will not use this passage in proof of the Book of Mormon because of the statement you have read. I have never hesitated about using it, however, for several reasons. First, Lehi was only one of the men that came out of Jerusalem. We have Laban’s servant, Zoram, and Ishmael and his sons, all of whom may have been descendants of Ephraim, and Lehi’s wife also, which would really make Ephraim predominate, as stated by Moses when he says, “They are the ten thousands of Ephraim, and they are the thousands of Manasseh.” Second. The obedient are sometimes called Ephraim. Maude, you may take the Doctrine and Covenants and read from section 64, verse 7, first sentence.

Maude.—"Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land; for, verily, I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out."

Papa.—This shows that the righteous are sometimes called Ephraim, and in this sense the stick of Joseph, or the Book of Mormon, was certainly in the hands of Ephraim. The third and last reason is because by the spirit of inspiration Joseph Smith said that it was the stick of Joseph and the time would come when it and the Inspired Translation of the New Testament would be bound together in one cover, and that they would be literally one book. This was fulfilled when the book called the "Two Records" was put on sale at the Herald Office. You can see it here in my library and in a great many houses of the Saints.

Ethel.—Brother Scott said in his sermon that the Bible foretold the coming forth of the Book of Mormon. We would like to have you tell us about that, papa. I am sure we have been very much interested so far, but want to know all about it.

Papa.—Well, my dear, Brother Scott was right about it, and while that portion of the evidence we have gone over has been, as you say, very interesting, the rest is fully as much so, if not more. You are familiar with the manner in which the Book of Mormon came forth, I think?

Harry.—Yes, papa, it was written on plates of gold, by the different prophets that lived among the people here, and when the last great battle was fought the Prophet Moroni escaped, finished the record and hid it in the ground, and Joseph Smith was shown where it was by an angel, took it out of the ground, and translated it into English.

Papa.—You are right, Harry, and which of you, just in a few words, can tell me what the Book of Mormon contains?

Ethel.—It contains, or claims to contain, the word of God to the people that lived on this continent.

Papa.—Right you are, my daughter. Now, Maude, can you tell me what the Bible calls the word of God?

Maude.—Christ says in John 17:17: “Sanctify them through thy truth: thy word is truth.” Is that what you mean, papa?

Papa.—Yes, my dear. Here Christ calls the word of God truth, so we have the matter standing like this: The Book of Mormon claims to have come out of the earth, and also claims to contain the word of God, and the word of God, according to Jesus Christ, is synonymous with truth, hence truth literally came out of the earth, if we accept the Book of Mormon statement. God had a hand, or was instrumental in the bringing of this about, by preserving the plates in the ground for hundreds of years, and then showed Joseph Smith where to find them. If God still maintains his character of a revealer of secrets to his servants the prophets, we ought to find something about this as well as the other events that we have seen have been so wonderfully foretold in the Bible. Ernest, you may read

the eighty-fifth Psalm, beginning at the tenth verse, and reading to the close of the chapter:

Ernest.—"Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase. Righteousness shall go before him; and shall set us in the way of his steps."

Papa.—Here we have it just as literally as the English language could state it, just what the Book of Mormon claims took place. In this prophecy of David we have the time very definitely fixed when truth shall spring out of the earth by the verse that follows, which reads: "Yea, the Lord shall give that which is good; and our land shall yield her increase." We will call attention to this further along after we have read another prophecy that relates to the coming forth of this book. In Isaiah twenty-ninth chapter the Lord is speaking of some nation that shall be as Jerusalem, or the city where David dwelt. You may turn to the chapter and read the first to the sixth verses, Ernest:

Ernest.—"Woe to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices. Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel. And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee. And thou shalt be brought down, and shalt speak out of the ground and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit,

out of the ground, and thy speech shall whisper out of the dust. Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away: yea, it shall be at an instant suddenly. Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.”

Papa.—Here the Lord evidently couples two events together. After pronouncing a woe against Ariel, or Jerusalem, he says, *It*, meaning some other city or nation evidently, shall be unto me *as* Ariel. As one shall be destroyed so shall the other, but this one shall be brought low, so low that its “speech shall be out of the ground,” “low out of the dust.” The prophecy says how this nation shall be destroyed by wars, earthquakes, tempests, and so forth, just as the Book of Mormon declares that the people were destroyed here. In the Book of Mormon it is recorded that at the death of Christ there was one of the greatest tempests and earthquakes that was ever known here in this country, and that thousands of the people were destroyed. And the wars were the most terrible ever known. None were left to tell us of these things. They were simply recorded on the plates and came forth from the ground to us, hence their speech has been literally from the “ground,” “from the dust,” “whispered out of the dust,” and so forth. Language could not be more expressive of the conditions as they existed in the bringing forth of the Book of Mormon. Ernest, you may now read the seventh and eighth verses:

Ernest.—“And the multitude of all the nations

that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision. It shall even be as when a hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty; or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.”

Papa.—I believe the prophet in these two verses is describing the spiritual condition of the nations at the time when the speech of these people was to whisper low out of the dust. A better figure, or comparison, could not be used to describe the spiritual condition of the world at the present time than that used by the Prophet Isaiah in these two verses. At the time that the Book of Mormon came forth from the ground, and to a large extent since that time, there have been great religious revivals all over the world, but men have been induced to accept religion, nearly always under an intense degree of excitement, and their emotions have been worked upon until they were in such a state of excitement that they were ready to accept almost anything that came along that claimed to be religion, and for the moment they thought their spiritual hunger and thirst had been appeased, but when they awoke from the excitement and frenzy, they were just as hungry as before, and they went right back into the same state or worse than they were before, and remained that way until the next revivalist came along and warmed them over again only to go back again and again, until it is almost impossible to interest men in the real food

that brings lasting satisfaction. The whole of this twenty-ninth chapter relates, we believe, to the coming forth of the Book of Mormon and conditions surrounding it; so I will ask Ernest to continue and read verses 9 to 12:

Ernest.—"Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I can not; for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned."

Papa.—How perfectly does the prophet describe present conditions in the first two verses Ernest has read. Men are staggering under the various religious creeds of to-day. God removed the prophets and seers from the earth because the people would not receive them and cry out, "A Bible, a Bible, we have got a Bible," honoring God's word as spoken anciently, but denying his right, or that he will speak to-day, until no wonder that the spirit of deep sleep has been poured out upon the world. Then comes the statement that a book is to come forth, its words are to be delivered to one that is learned with a request to read them, and he says he can not; for it is sealed. The book itself is to be delivered to one that is not learned with a request to read, but he answers that he is not learned. These things were

all fulfilled in the coming forth of the Book of Mormon. When the book was delivered to Joseph Smith, the unlearned man (and I want to call your especial attention to the fact that the prophecy says only the *words* of the book are delivered to the learned man, while the *book itself* is delivered to the unlearned man), he was commanded to copy some of the characters as they were upon the plates and send them to the learned with a request to decipher or read them. This was done, and Martin Harris took them to Professors Mitchell and Anthon, of New York City. Professor Mitchell examined them, then sent Martin Harris to Professor Anthon with them, as Professor Anthon was better acquainted with languages than he was. Professor Anthon said if he would bring the plates to him he would assist in the translation. Martin Harris replied that part of the book was sealed and the professor immediately replied, "I can not read a sealed book." We will, however, let Martin Harris tell his own story. Maude, you may read it as given on page 202 of Bro. W. H. Kelley's book called *Presidency and Priesthood*:

Maude.—"I went to the city of New York and presented the characters which had been transcribed, with the translation thereof, to Professor Anthon, a gentleman celebrated for his literary attainments. Professor Anthon stated that the translation was correct; more so than any he had before seen translated from the Egyptian. I then showed him those that were not translated, and he said that they were Egyptian, Chaldaic, Assyriac, and Arabic, and he said that they were the true characters. He gave me a certificate certifying to the people of Palmyra that

they were the true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it into my pocket, and was just leaving the house when Mr. Anthon called me back and asked me how the young man found out there were gold plates in the place where he found them. I answered 'that an angel of God had revealed it unto him.' He then said unto me, 'Let me see the certificate.' I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying there was no such thing now as ministering of angels, and that if I would bring the plates to him he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them. He replied, 'I can not read a sealed book.' "

Papa.—This narrative forms a complete fulfillment of this prophecy of Isaiah's, so far.

Harry.—But, papa, isn't it possible that Joseph Smith and Martin Harris read from Isaiah before, and then did this to fulfill the prophecy or to pretend to fulfill it?

Papa.—I do not think it very probable that they did, but admitting that it was possible, there are other things connected with the matter that are utterly impossible that they could have controlled, hence makes it out of the question that they deceived in this. We will notice that farther on.

Ernest.—Did Professor Anthon ever acknowledge that Martin Harris visited him and showed him the paper with the characters on it?

Papa.—Yes. Some years afterwards he wrote to a man by the name of Howe, who was writing a book

against the church, and confessed, or made a statement, so Mr. Howe says, and published his letter on pages 270 to 272 in his book. You may read it, Maude:

Maude.—“Some years ago, a plain, and apparently simple-hearted farmer, called upon me with a note from Doctor Mitchell of our city, now deceased, requesting me to decipher, if possible, a paper, which the farmer would hand me, and which Doctor M. confessed he had been unable to understand. Upon examining the paper in question, I soon came to the conclusion that it was all a trick, perhaps a *hoax*. When I asked the person, who brought it, how he obtained the writing, he gave me, as far as I can now recollect, the following account: A ‘gold book,’ consisting of a number of plates of gold, fastened together in the shape of a book by wires of the same metal, had been dug up in the northern part of the state of New York, and along with the book an enormous pair of ‘*gold spectacles!*’ These spectacles were so large, that, if a person attempted to look through them, his two eyes would have to be turned towards *one* of the glasses merely, the spectacles in question being altogether too large for the breadth of the human face. Whoever examined the plates through the spectacles, was enabled not only to *read* them, but fully to *understand* their meaning. All this knowledge, however, was confined at that time to a young man, who had the trunk containing the book and spectacles in his sole possession. This young man was placed behind a curtain, in the garret of a farm-house, and, being thus concealed from view, put on the spectacles occasionally, or rather, looked

through one of the glasses, deciphered the characters in the book, and, having committed some of them to paper, handed copies from behind the curtain, to those who stood on the outside. . . . This paper was in fact a singular scrawl. It consisted of all kinds of crooked characters disposed in columns, and had evidently been prepared by some person who had before him at the time a book containing various alphabets. Greek and Hebrew letters, crosses and flourishes, Roman letters inverted or placed sideways, were arranged in perpendicular columns, and the whole ended in a rude delineation of a circle divided into various compartments, decked with various strange marks, and evidently copied after the Mexican Calendar given by Humboldt."

Papa.—Mr. Anthon of course wrote this for publication in a book that was written against the church, and hence tries to ridicule the whole story. But you notice that he says, "As near as I can recollect," but we know that his recollection must have been very faulty or else Martin Harris told him some things that he never told any one else. But his story in the main agrees with that of Martin Harris, and while he does not say, as Martin Harris said that he told him, that the characters were Egyptian, Chaldaic, Assyriac, and Arabic, he does say that the party who wrote the paper had before him, evidently, several alphabets. But he only writes from memory after years, while Martin Harris made his report at once on his return from New York. However, in spite of the evident effort to cast ridicule upon the whole matter, it is certain that the prophecy was fulfilled in this transaction.

Ethel.—What were these stones through which Joseph Smith claims to have translated the Book of Mormon?

Papa.—They were called Urim and Thummim and were used in ancient times by the prophets as a means of receiving revelations from God. That is what gave a prophet anciently the name of “a seer,” one who had the power to look through these stones and see what was in the future. Our opponents have made a great deal of sport of this Urim and Thummim. But in early Bible times it was quite a good deal in use. It is mentioned in several places in the Bible. Ernest, you may read Exodus 28: 30; Leviticus 8: 8; Deuteronomy 33: 8; Ezra 2: 63; also 1 Samuel 28: 6, giving the references as you read:

Ernest.—“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: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually.”—Exodus 28: 30. “And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim.”—Leviticus 8: 8. “And of Levi he said, Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah.”—Deuteronomy 33: 8. “And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets.”—1 Samuel 28: 6. “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 with Thummim.”—Ezra 2: 63.

Papa.—This last quotation is repeated word for word in Nehemiah 7: 65. Ethel, you may read what Brother Blair says on this subject on page 97 of his book called Joseph the Seer:

Ethel.—“The Septuagint Bible renders the signification of Urim and Thummim as ‘*revelation and truth.*’ Whiston in a note on page 94, *Josephus* says, that the ‘shining stones’ were used in *revealing the will of God* after a *perfect and true* manner to his people Israel. Of these stones Josephus, *Antiquities of the Jews*, book 3, chapter 9, paragraph 9, says: ‘Now this breastplate and *sardonyx* left off shining two hundred years before I composed this book.’”

Papa.—We see, then, that the use to which the Urim and Thummim was put was in accord with the ancient use. But I think you understand what these instruments were, now, so we will go back again to where we left off in the twenty-ninth chapter of Isaiah. We had just come to that part where the book had been delivered to one that was not learned, saying, Read this, I pray thee, and he said I am not learned. The learned said he could not read a sealed book. The unlearned said that he was unlearned, so the Lord says he will take the matter in hand. Ernest, read verses 13 to 16:

Ernest.—“Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding

of their prudent men shall be hid. Woe unto them that seek deep to hide the counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?"

Papa.—There is not much to comment on in these verses, as in the light of what preceded them they explain themselves. The evident thought is that God will proceed to do his work in such a way that he will convince men that he is not dependent upon man's wisdom to accomplish his work. He was not to be defeated in the accomplishment of his purpose because the learned and the unlearned could not read the book. He who had framed the work had foresight enough to see that it was brought to a proper consummation, and would cause the wisdom of their wise men to perish and the understanding of their prudent men to be hid, by showing his power in bringing forth his work. Now, Ernest, you may read the balance of the chapter, and I would like to have close attention, as there are some very important things contained in it:

Ernest.—"Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible

one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off; that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought. Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."

Papa.—Because of the rejection and crucifixion of Christ by the Jews, they were driven out of Palestine or the Holy Land and scattered to every nation on earth. The land itself was left barren and desolate and was inhabited only by wandering tribes of Arabs. The former and latter rains ceased to come, hence the land ceased to be fertile. But in connection with the coming forth of this book it shall begin to flourish again. It is very evident that David had reference to the same thing that Isaiah did when he says, "Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase." We know that the Book of Mormon was published first in 1829, and the statement of Isaiah is, "Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?" The question now is, Did this come to pass soon after the

coming forth of the Book of Mormon? If it did, and I shall presently show that it did, then it refutes the supposition that Joseph Smith and Martin Harris got up the whole scheme to deceive, for while they might possibly, as Harry suggested, arrange that matter about showing the characters to Professor Anthon, they could not have arranged to have Palestine brought back to its former fruitfulness. That would be beyond the power of man. That is my reason for making the remark a little while ago that there were some things connected with the matter that precludes the possibility of it being a concocted scheme. Ethel, you may read now some of the evidences of the land of Palestine being restored to its former fruitfulness. You may read first in *From Palmyra to Independence*, by Brother Etzenhouser, some extracts from reports from recent travelers in the Holy Land. The first is found on page 125 and is from the account of a man by the name of Louis Van Buren:

Ethel.—"I arrived in Indiana a few days since, from the Eastern Continent. I stopped at Joppa nearly the whole winter. For my part I was well pleased with the country. It is certainly a land of most wonderful fruitfulness, with a delightful climate, producing everything, if properly cultivated, and from two to three crops in a year. They have grain, fruit, and vegetables all the year round; in fact I never was in such a country before. I have seen much good country in Europe and America, but none to compare with Palestine; its fruitfulness is uncommon, and the climate the most delightful; even in winter I did not see the least sort of frost, and vegetables of every sort were growing in perfection in gar-

dens. It is a fact that the rain and dew are restored; recently, in 1853, the former and the latter rain were restored, to the astonishment of the natives.”—Louis Van Buren, Sen., November 14, 1867.

Papa.—This quotation locates the time of the restoration of the former and latter rains. You may continue to read, Ethel, from page 127, giving the source of the information as you read each extract:

Ethel.—“The result of Doctor Barclay’s observations is to show that the greatest fall of rain at Jerusalem in a single year was eighty-five inches, and the smallest forty-four, the mean being fifty-one and one sixth. These figures will be best appreciated by recollecting that the average rainfall at London during the whole year is only twenty-five inches, and that in the wettest parts of the country, such as Cumberland and Devon, it rarely exceeds fifty inches. As in the time of our Savior (Luke 12:54), the rains come chiefly from the south or southwest; they commence at the end of October or beginning of November, and continue with greater or lesser constancy till the end of February or middle of March, and, occasionally, though rarely, till the end of April. Between April and November, there is, with the rarest exception, an uninterrupted period of fine weather, and skies without a cloud. During the summer the dews are very heavy, and often saturate the traveler’s tent, as if a shower had passed over it. The nights, especially towards sunrise, are very cold, and thick fog or mists are common all over the country. Thunder-storms of great violence, are frequent during the winter months.”—Dictionary of Bible, by William Smith, page 636, article Palestine. “In D. A. Randall’s

Handwriting of God, page nineteen, occurs his introduction to Doctor Barelay of the Disciple Church and missionary to the land of Palestine, and resident of Jerusalem twenty years, but resident of Joppa at the time of Randall's visit. 'The country about Joppa is certainly a most delightful one'. Extensive plains covered with luxuriant vegetation stretched along the shore of the sea and far into the interior. Large orange groves were just yielding their luxuriant harvest of golden-colored fruit. Such oranges I had never before seen, and I had no idea that they ever grew to such a great size. The ground was dotted with flowers of every hue and the air was vocal with the music of birds.'—Page 23. 'Lydia or Ludd.—It numbers about two thousand inhabitants, and is surrounded by beautiful groves, among which may be seen the olive, fig, and pomegranate, etc.'—Page 24. 'Here, where we are now walking, and within the walls, are several large patches of ground upon which barley and wheat are growing. But a few weeks since the plow passed over that ground, and the seed was scattered upon the furrowed soil, and close by it are great mounds of ruins covered with vegetation.'—Page 60. 'This is about the closing up of the latter rains; after a few days they expect no more rain until the latter part of September or October.'—Page 261. 'The tall, rank grass was waving among the stone, and the ground had been plowed to the very foundation walls.'—Page 271.

Papa.—There are two phases of this prophecy in regard to the Holy Land in this chapter. One relates to the restoration of the land to its former fruitfulness, the other to the gathering of the Jews to their

land again. In verses 22 and 23 we find, "Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel." The words, "in the midst of him," signify that the Jews or Jacob's children shall be gathered together to their own land. A similar prophecy is found in Ezekiel thirty-seventh chapter in connection with the uniting of the stick of Judah and the stick of Joseph, showing that the three prophets had the same thing in view; namely, David in his eighty-fifth Psalm, Isaiah in his twenty-ninth chapter, and Ezekiel in his thirty-seventh chapter. You may read from the last quotation, Ernest, verses 21 and 22:

Ernest.—"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: 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."

Papa.—This was to occur, or begin to be brought about immediately following the uniting these two sticks, of Judah and of Joseph. Here is another reason why the thought suggested in Harry's question some time ago, that these two sticks were the Old and New Testaments, could not be correct,

because at the coming of the New Testament the very opposite of this occurred, and the Jews were scattered instead of gathered. It is also a sufficient refutation of the idea that the book spoken of in Isaiah 29 is the New Testament, as is sometimes suggested by our opponents, for the reason that following the coming forth of the book, of Isaiah 29, Lebanon was to become a fruitful field; but the very opposite occurred when the New Testament was written and compiled and given to the world. I believe Christ had the same event in view when he told his disciples in John 10:16 that he had other sheep that he must visit. It is not imagination to say that he therein predicted his own visit to the land of America and his ministry to the Nephites. You may turn and read the passage, Ernest:

Ernest.—"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."

Papa.—How alike is the statement here and in Ezekiel which has just been read, "One king shall be king to them all." But now for the proof. You may read from my scrap-books, Maude, some extracts that I have clipped from different papers relating to the subject of the gathering of the Jews to their own land again. Here is one taken from the *Literary Digest* of 1896:

Maude.—"According to a writer in the *Christian Advocate* who has lived in Jerusalem for forty years, the Jewish population of that city is increasing. 'Twenty-two years ago,' she says, 'there were only between fifteen and twenty thousand Jews in Jerusa-

lem. In those days no houses were to be found outside the magnificent walls, the gates of which are closed at night. Since then many changes have taken place and the Hebrew population—mainly on account of the increase of the Jewish immigration from Russia—now stands at between sixty and seventy thousand.’ ”

Papa.—Now you may take this other and larger scrap-book and read several extracts from that. I can not begin to give you half of what I have collected along this line, but what I shall ask you to read will fully establish our point. You may read from pages 152 and 160:

Maude.—“Palestine and the Jews.—By the bishop of Jerusalem. How startling are the facts of the day! The newspapers bristle with the movements of the Jewish people. What they now are, commercially to the world’s industries, financially to the world’s progress, towards social questions and to those of peace and war, every one knows and feels. How long will their rights in Christ be ignored? If the order to ‘begin’ missionary work at Jerusalem was suspended only by the fact that the Jews were no longer there to begin amongst, how about the state of the Holy Land to-day? When the century opened we might scarcely count their hundreds. In 1841 they were eight thousand. In 1887—I am connecting their rise in numbers with the eras of this bishopric, as their future must greatly concern it—they were sixty thousand, now they are about one hundred and twenty-five thousand, or three times as many as returned from the captivity in Babylon. The land is also ceasing to sit desolate, it can support a larger

population than it now holds. The restoration with efficient regularity of the 'latter rains,' for so many centuries withheld, gives back its historic fertility wherever the hand of the cultivator is upon his plow, and his sickle upon his vineyard and his fig-trees. God's providence must be concerned in bringing back the exiled race, and we note that his eye is again upon the land for good in its necessary preparation for its inhabitants. And then, whilst everywhere there is on the surface the old prejudice against the Gentiles and the old avowal of refusal of Christ, there is a real and significant change from the bitterness of Jewish infidelity. Jesus Christ or Atheism is the only alternative before the Jew. The revival of a religion of types and sacrifices is impossible—I do not say against the spirit of this century, but against a simpler and purer dispensation from God, which has fulfilled them all. A great change of front towards Christianity is taking place all over the world, which in itself is a vast encouragement to missionary effort. There is an avowal of disapproval of the crucifixion of Christ. There is an admission of his claim to be a prophet, to be the Messiah, at least, of the Gentiles, to be the holiest of the sons of men. The assertion of the Yemenite Jew, 'Our fathers never returned from the captivity until now; we are not chargeable with the black deed of the rulers against Jesus,' is but the expression of a widespread desire to reverse the imprecation of eighteen centuries past; it seems like a prayer, 'May his blood be forgiven to us and to our children!'"—*Christian Age*.

Papa.—Now on page 160 you will find an article

entitled, "Jews in Palestine. The way being prepared for the predicted return of the Jews to their own land. An American traveler's observation":

Maude.—"Some notable facts of deep interest to students of prophecy are reported by Doctor Harvey B. Greene, of Amherst, Massachusetts, who returned last week from an extensive tour of several months duration in the Holy Land. Doctor Greene, as our readers may remember, is the eminent botanist who made the collection of familiar flowers of the Bible, from which were made up the floral albums issued by the *Christian Herald*. Doctor Greene has been busy since the beginning of the year in and around Jerusalem, in Galilee, and east of the Jordan, searching for the flowers referred to by Bible writers. His quest took him into all parts of Palestine and brought him into contact with the people who now live there in the villages identified with the lives of our Lord and the Patriarchs. He had unusually good opportunities of learning the present condition and character of the people and comparing them with those he observed in them in his former visits. One of the first matters forced upon his attention was the prominence attained by Jews in Jerusalem, Jaffa (the ancient Joppa), and other towns. In some streets, notably in Jerusalem, nearly every store is in the hands of the Jews. Going out on the first morning after his arrival in Jerusalem to purchase implements, etc., for his work, he was surprised to find the principal stores closed. He could not understand the suspension of business at first, but looking up at the signs he recognized the Jewish names and remembered it was Saturday, the Jewish Sabbath.

Doctor Greene learned that there are fully forty thousand Jews in the city, which is double the number there were fifteen years ago, and they are growing in numbers and influence. The number who went there at the time of the exodus from Russia some ten or twelve years ago, was so large that the Sultan issued a special order, forbidding any Jew of Russian birth to settle there. Those who had settled were not to be disturbed, but no more to be admitted. Some, however, do gain admission still by the familiar method of backsheesh. With Jews of other nationalities there appears to be no difficulty. Doctor Greene was much interested in one colony managed by the Jews. The property had been acquired by fifty families, and five families have been sent forward to occupy the ground and prepare it for cultivation. The five families are supported by the other forty-five, who furnished them with implements and materials. When they report that the colony is ready, the forty-five families will come out and take possession. The tendency, however, is still to settle in the cities, the Jews preferring trade as an occupation, to the tilling of the soil. When we consider how many promises there are of the Jews being once more in the possession of their own land and the statement that they will be there when our Lord comes, these facts observed by Doctor Greene are very significant. The way is evidently being prepared for their return and the advance column is already in possession. To this must be added the suggestion of Holman Hunt, the famous artist, that the Jews should lease Palestine from the Sultan, giving him guarantees of increased revenues, a proposal which Mr. Hunt says

he would favorably consider.”—Editorial in *Christian Herald* and *Signs of Our Times*, June 10, 1896.

Papa.—While I have not presented a tithe of what might be presented, and even of that which I have collected, yet this is, I think, sufficient to show you that this part of Isaiah’s, David’s, and Ezekiel’s prophecies is being fulfilled. Some have said that because in the eleventh verse of the twenty-ninth chapter of Isaiah it says, “The vision of all is become as the words of a book that is sealed,” that it is simply a parable or comparison, but in the eighteenth verse this thought is refuted. The prophet after saying, “Is it not yet a very little while and Lebanon shall be turned into a fruitful field?” says in the eighteenth verse, “And in *that day* shall the deaf hear the *words of the book*,” so there was actually to be a *book*, and it was to come forth just prior to the time when Lebanon was to be blessed with fruitfulness and David’s land should “yield her increase.” And while we are on this subject, I want to introduce some passages from the Book of Mormon which will show that whoever wrote it must have had prophetic insight, whether it was written by the ancient Nephite prophets as claimed, or as some assert by Joseph Smith or Sidney Rigdon or Solomon Spalding. But first I wish you to hear what the condition of the land of Palestine was when the Book of Mormon came forth. I have an old book published in 1832—two years after the Book of Mormon was published—a dictionary of the Bible written by Richard Watson and published in New York City for the Methodist Episcopal Church. Ernest, you may turn to page 517 and read a portion of his article on Jerusalem:

Ernest.—“The Jerusalem of sacred history is, in fact, no more. Not a vestige remains of the capital of David and Solomon; not a monument of Jewish times is standing. The very course of the walls is changed, and the boundaries of the ancient city are become doubtful. The monks pretend to show the sites of the sacred places; but neither Calvary, nor the holy sepulcher, much less the Dolorous Way, the house of Caiaphas, etc., have the slightest pretensions to even a probable identity with the real places to which the tradition refers. Doctor E. D. Clarke has the merit of being the first modern traveler who ventured to speak of the preposterous legends and clumsy forgeries of the priests with the contempt which they merit. ‘To men interested in tracing, within its walls, antiquities referred to by the documents of sacred history, no spectacle,’ remarks the learned traveler, ‘can be more mortifying than the city in its present state. The mistaken piety of the early Christians, in attempting to preserve, has either confused or annihilated the memorials it was anxious to render conspicuous. Viewing the havoc thus made, it may now be regretted that the Holy Land was ever rescued from the dominion of the Saracens, who were far less barbarous than their conquerers. The absurdity, for example, of hewing the rocks of Judea into shrines and chapels, and of disguising the face of nature with painted domes and gilded marble coverings, by way of commemorating the scenes of our Savior’s life and death, is so evident and so lamentable, that even Sandys, with all his credulity, could not avoid a happy application of the reproof conveyed by the Roman satirist against a similar

violation of the Egerian fountain.' Doctor Richardson remarks, 'It is a tantalizing circumstance for the traveler who wishes to recognize in his walks the site of a particular building, or the scenes of memorable events, that the greater part of the objects mentioned in the discription both of the inspired and the Jewish historian, are entirely removed, and razed from their foundation, without leaving a single trace or name behind to point out where they stood. Not an ancient tower, or gate, or wall, or hardly even a stone, remains. The foundations are not only broken up, but every fragment of which it is composed is swept away, and the spectator looks upon the bare rock with hardly a sprinkling of earth to point out her gardens of pleasures or groves of idolatrous devotion. And when we consider the palaces and towers and walls about Jerusalem, and that the stones of which some of them were constructed were thirty feet long, fifteen feet broad, and seven and a half feet thick, we are not more astonished at the strength, and skill, and perseverance, by which they were constructed, than shocked by the relentless and brutal hostility by which they were shattered and overthrown, and utterly removed from our sight. A few gardens still remain on the sloping base of Mount Zion, watered from the pool of Siloam; the gardens of Gethsemane are still in a sort of ruined cultivation; the fences are broken down, and the olive-trees decaying, as if the hands that dressed and fed them were withdrawn; the Mount of Olives still retains a languishing verdure, and nourishes a few of those trees from which it derives its name; but all round about Jerusalem the general aspect is blighted

and barren; the grass is withered; the bare rock looks through the scanty sward; and the grain itself, like the staring progeny of famine, seems in doubt whether to come to maturity or die in the ear. The vine that was brought from Egypt is cut off from the midst of the land; the vineyards are wasted; the hedges are taken away; and the graves of the ancient dead are open and tenantless.' On the accomplishment of prophecy in the condition in which this celebrated city has remained for ages, Keith well remarks: 'It formed the theme of prophecy from the death-bed of Jacob; and as the seat of the government of the children of Judah, the scepter departed not from it till the Messiah appeared, on the expiration of seventeen hundred years of the death of the patriarch, and to the period of its desolation, prophesied by Daniel, had arrived. It was to be trodden down by the Gentiles, till the time of the Gentiles should be fulfilled. The time of the Gentiles is not yet fulfilled, and Jerusalem is still trodden down of the Gentiles. The Jews have often attempted to recover it: no distance of space or of time, can separate it from their affections; they perform their devotions with their faces toward it, as if it was the object of their worship as well as their love; and, although their desire to return be so strong, indelible, and innate, that every Jew, in every generation, counts himself an exile, yet they have never been able to rebuild their temple, nor to recover Jerusalem from the hands of the Gentiles. But greater power than that of a proscribed and exiled race has been added to their own, in attempting to frustrate the counsel that professed to be of God. Julian, the

emperor of the Romans, not only permitted, but invited the Jews to rebuild Jerusalem and their temple; and promised to reestablish them in their paternal city. By that single act, more than by all his writings, he might have destroyed the credibility of the gospel, and restored his beloved, but deserted Paganism. The zeal of the Jews was equal to his own; and the work was begun by laying again the foundations of the temple. It was never accomplished, and the prophecy stands fulfilled. But even if the attempt of Julian had never been made, the truth of the prophecy is unassailable. The Jews have never been reinstated in Judea. Jerusalem has ever been trodden down of the Gentiles. The edict of Adrian was renewed by the successors of Julian; and no Jew could approach unto Jerusalem but by bribery or by stealth. It was a spot unlawful for them to touch. In the Crusades all the power of Europe was employed to rescue Jerusalem from the heathens, but equally in vain. It has been trodden down for nearly eighteen centuries by its successive masters, by Romans, Grecians, Persians, Saracens, Mamelukes, Turks, Christians, and again by the worst of rulers—the Arabs and the Turks, and could anything be more improbable to have happened, or more impossible to have been foreseen by man, than that any people should be banished from their own capital and country, and remain expelled and expatriated for nearly eighteen hundred years? Did the same fate ever befall any nation, though no prophecy existed respecting it? Is there any doctrine in Scripture so hard to be believed as was this single fact at the period of its prediction? and even with the exam-

ple of the Jews before us, is it likely, or is it credible, or who can foretell that the present inhabitants of any country upon earth shall be banished into all nations, retain their distinctive character, meet with an unparalleled fate, continue a people, without a government and without a country, and remain an indefinite period, exceeding seventeen hundred years, till the fulfillment of a prescribed event which *has yet to be accomplished?* Must not the knowledge of such truths be derived from that prescience alone which scans alike the will and the ways of mortals, the actions of future nations, and the history of the latest generations?" "

Papa.—Do you wonder, children, now, that I made the statement that Joseph Smith could not have brought about the changes in Palestine? When this man says that "all the power of Europe" tried it and failed because the prescribed event that should precede its being reinstated had not yet come to pass? He says the period of the prophecy was indefinite. There is nothing stated as to when the time of the Gentiles should be fulfilled. But here is a book that was published in 1830 which says the time has come and the forces which God alone can control are being put in motion to bring about the condition spoken of, and lo, it comes to pass, although those who accepted the book had to wait some twenty years for its accomplishment. That prescience which foretold the one must have been instrumental in foretelling its soon accomplishment. Now, Harry, you may read the statements in the Book of Mormon which refer to this matter. You may read first from the eleventh chapter of Nephi, verses 59 to 64:

Harry.—“For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed; and then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews. And the gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers. And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes: and many generations shall not pass away among them, save they shall be a pure and a delightsome people. And it shall come to pass that the Jews which are scattered also shall begin to believe in Christ: and they shall begin to gather in upon the face of the land; and as many as shall believe in Christ, shall also become a delightsome people. And it shall come to pass that the Lord God shall commence his work, among all nations, kindreds, tongues, and people, to bring about the restoration of his people upon the earth.”

Papa.—Compare this statement with the one Maude has just read from the bishop of Jerusalem and you have a fulfillment as far as the Jews are concerned. They are not only beginning to be gathered in upon the land but they are beginning to acknowledge the claims of Christ to divinity. I myself heard Rabbi Hirsch, of Chicago, call Christ

“that matchless man,” and publicly avow his belief in him as the Son of God. The prediction that many should believe in the Book of Mormon is being fulfilled, also the Book of Mormon is being taken to the Indians, who are the “remnant of our seed” spoken of here. I will now ask you, Harry, to read several verses. Christ was speaking to the Nephite people and his words are recorded by Nephi on pages 411 to 413. You may read verses 80 and 83 of chapter 9, and verses 3 to 5 of chapter 10:

Harry.—“And behold, this is the thing which I will give unto you for a sign, for verily I say unto you, that when these things which I declare unto you, and which I shall declare unto you hereafter of myself, and by the power of the Holy Ghost, which shall be given unto you of the Father, shall be made known unto the Gentiles, that they may know concerning this people who are a remnant of the house of Jacob, and concerning this my people who shall be scattered by them.” “And when these things come to pass, that thy seed shall begin to know these things, it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel.” “Verily, I say unto you, At that day shall the work of the Father commence among all the dispersed of my people; yea, even the tribes which have been lost, which the Father hath led away out of Jerusalem. Yea, the work shall commence among all the dispersed of my people, with the Father, to prepare the way whereby they may come unto me, that they may call on the Father in my name; yea, and then

shall the work commence, with the Father, among all nations, in preparing the way whereby his people may be gathered home to the land of their inheritance. And they shall go out from all nations; and they shall not go out in haste, nor go by flight; for I will go before them, saith the Father, and I will be their rearward. And then shall that which is written come to pass."

Papa.—When we take into consideration that the Book of Mormon was published in 1829, when there was no visible evidence that the Lord had begun to prepare the way for the Jews to return to their land, and it was not made possible for them to return in any great numbers until after the former and latter rains were restored, which did not take place, according to Mr. Van Buren, until 1853, we can only look upon this statement made in the Book of Mormon as one of the most remarkable of fulfilled prophecies. I want to call your attention, too, to the wording of the prophecy, "They shall not go out in haste nor go by flight." Marion Harland says in her book called the Home of the Bible, that in 1834 there were only about a thousand Jews in Palestine. The bishop of Jerusalem says that in 1840 there were eight thousand, and this has gradually and slowly increased until in seventy years there have only about one hundred and twenty-five thousand gone in to possess the land. And Doctor Greene tells us that at one time when the Jews were about to come in in haste, by an edict of the Sultan they were stopped and made to go more slowly. To foresee these things and foretell them would be more than human, hence must be divine. I will ask Harry to read just one more passage along

this line. This is what Nephi himself says on page 422, verse 38:

Harry.—“And now behold, I say unto you, that when the Lord shall see fit, in his wisdom, that these sayings shall come unto the Gentiles, according to his word, then ye may know that the covenant which the Father hath made with the children of Israel, concerning their restoration to the lands of their inheritance, is already beginning to be fulfilled; and ye may know that the words of the Lord, which have been spoken by the holy prophets, shall be fulfilled; and ye need not say that the Lord delays his coming unto the children of Israel; and ye need not imagine in your hearts that the words which have been spoken are vain, for behold, the Lord will remember his covenant which he hath made unto his people of the house of Israel.”

Papa.—If a prophecy recorded in the Bible and afterwards fulfilled to the very letter is conclusive evidence of the divinity of that book, which is generally conceded, then the same rule ought to hold good in regard to the Book of Mormon. But we are not through with this twenty-ninth chapter of Isaiah yet in its relation to the Book of Mormon. So I will ask Ernest to read again verses 19 to 21 that we may have them fresh in our minds:

Ernest.—“The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off: that make a man an offender for a word, and lay a snare for him

that reproveth in the gate, and turn aside the just for a thing of nought.”

Papa.—You notice that these things spoken of in these verses Ernest has just read follow the statement that “in that day shall the deaf hear the words of the book.” All these things spoken of here are to be the result of hearing the words of the book, or the Lord’s work when this book is brought forth. At any rate the book evidently is to be a factor in bringing about the results named. “The meek also shall increase their joy in the Lord, and the poor among men shall rejoice,” signify that like it was in Christ’s time, as shown in Mark 12:37 and Luke 7:22, the “common people” would hear gladly, and the “poor” would have the gospel preached to them and they would rejoice therein. This is true to the fullest extent. The ministers of this “marvelous work and a wonder” do not as a rule have the rich to speak to, and when they are preached to they do not obey the teaching, but few of the high ones obey, the same as they did when Christ preached unto them. The pride of the rich keeps them away because they can not bear the reproach of the world that would be theirs if they joined this church, that is like the sect that Paul was representing, “everywhere spoken against.” (Acts 28:22.) So many of the “poor” have accepted this “latter-day” work, that the rich scornfully say that we only get the “offscourings” of the earth. Poor we may be, so far as this world’s goods are concerned, but we are rich in “faith” and in the favor of God. The next two verses evidently refer to the infidel and unbeliever. “The scorner,” “the terrible one,” “they that watch for iniquity,”

“that make a man an offender for a word,” all shall be cut off and confounded by the testimony of this book, all of which has come literally to pass, wherever this book has been used as a second witness for God. Many have been the infidels that have had to believe, when they found such an exact agreement between the Bible and this “sealed book” of Isaiah. And those who reject this book reject one of the mightiest instruments God has ever placed in the hands of men to prove the Bible true and convert men to Christ. I will now conclude the examination of this wonderful prophecy of Isaiah by asking Ernest to read the last verse and we will see how this, too, confirms the rest:

Ernest. — “They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.”

Papa.—When the Book of Mormon was first published the Christian world was very much disturbed over doctrine, and is yet where that book is not accepted; but accept that book, and differences of opinion on certain doctrines disappear as mists before the rising sun. It is much plainer than the Bible on a great many doctrines. We will take up a few of them. In the first place, take the doctrine of “present revelation from God,” or that God will continue to reveal himself to men, angel ministration, miracles, prophecy, tongues, and so forth. The acceptance of the Book of Mormon is confession of itself that God still reveals his will to man and that he carries on his work by angelic ministration, for it was through that means the book was brought to the knowledge of men. I will ask

Harry to read an extract from Moroni, page 478, verses 24 to 36:

Harry.—“And as sure as Christ liveth, he spake these words unto our fathers, saying, Whatsoever thing ye shall ask the Father in my name, which is good, in faith believing that ye shall receive, behold it shall be done unto you. Wherefore, my beloved brethren, hath miracles ceased, because Christ hath ascended into heaven, and hath set down on the right hand of God, to claim of the Father his rights of mercy which he hath upon the children of men; for he hath answered the ends of the law, and he claimeth all those who have faith in him: and they who have faith in him will cleave unto every good thing; wherefore he advocateth the cause of the children of men; and he dwelleth eternally in the heavens? And because he hath done this, my beloved brethren, hath miracles ceased? Behold, I say unto you, nay; neither have angels ceased to minister unto the children of men. For behold, they are subject unto him, to minister according to the word of his command, shewing themselves unto them of strong faith and a firm mind, in every form of godliness. And the office of their ministry is, to call men unto repentance, and to fulfill and to do the work of the covenants of the Father which he hath made unto the children of men, to prepare the way among the children of men, by declaring the word of Christ unto the chosen vessels of the Lord, that they may bear testimony of him; and by so doing, the Lord God prepareth the way that the residue of men may have faith in Christ, that the Holy Ghost may have place in their hearts, according to the power

thereof; and after this manner bringeth to pass the Father the covenants which he hath made unto the children of men. And Christ hath said, If ye will have faith in me, ye shall have power to do whatsoever thing is expedient in me. And he hath said, Repent all ye ends of the earth, and come unto me and be baptized in my name, and have faith in me, that ye may be saved. And now my beloved brethren, if this be the case that these things are true which I have spoken unto you, and God will show unto you with power and great glory at the last day, that they are true; and if they are true, has the day of miracles ceased? Or have angels ceased to appear unto the children of men? Or has he withheld the power of the Holy Ghost from them? Or will he, so long as time shall last, or the earth shall stand, or there shall be one man upon the face thereof to be saved? Behold I say unto you, Nay, for it is by faith that miracles are wrought; and it is by faith that angels appear and minister unto men; wherefore if these things have ceased, wo be unto the children of men, for it is because of unbelief, and all is vain; for no man can be saved, according to the words of Christ, save they shall have faith on his name; wherefore, if these things have ceased, then has faith ceased also; and awful is the state of man: for they are as though there had been no redemption made."

Papa.—This is a lengthy quotation, but it settles two different kinds of belief that are in the world to-day. One class of so-called Christians say the Holy Ghost does not come to-day; the other class says that he comes and we can enjoy his influence, but he does not act in the same way that he did as

described by Paul in 1 Corinthians twelfth chapter. But in the thirty-fourth and thirty-fifth verses, which Harry has read, we are told that he not only has, but will come as long as there shall be one man upon the face of the earth to be saved, and that he will operate through tongues, prophecies, healing, angelic ministrations, visions, and so forth. There are many more passages, but time would fail us if we quoted them all. It is evident, however, that one after saying that he believed the Book of Mormon, would hardly say that he did not believe in the continuation of miraculous gifts through the Holy Ghost, after such a positive statement as we find here. We now take another doctrine over which there has been much controversy; namely, infant baptism. Harry, you may read from a letter that Mormon wrote to his son Moroni, page 480, verses 4 to 11:

Harry.—“And now my son I speak unto you concerning that which grieveth me exceedingly, for it grieveth me that there should disputations rise among you. For if I have learned the truth, there has been disputations among you concerning the baptism of your little children. And now my son, I desire that ye should labor diligently, that this gross error should be removed from among you; for, for this intent I have written this epistle. For immediately after I had learned these things of you, I inquired of the Lord concerning the matter. And the word of the Lord came to me by the power of the Holy Ghost, saying, Listen to the words of Christ, your Redeemer, your Lord, and your God. Behold, I came into the world not to call the righteous, but sinners to repentance; the whole need no physician,

but they that are sick; wherefore little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them in me, that it hath no power over them; and the law of circumcision is done away in me. And after this manner did the Holy Ghost manifest the word of God unto me; wherefore my beloved son, I know that it is solemn mockery before God, that ye should baptize little children. Behold I say unto you, that this thing shall ye teach, repentance and baptism unto those who are accountable and capable of committing sin; yea, teach parents that they must repent and be baptized, and humble themselves as their little children, and they shall all be saved with their little children: and their little children need no repentance, neither baptism."

Papa.—This is not all that he says about the matter, but this certainly is plain enough so that none need misunderstand, and should be the end of controversy. The doctrine of baptism has also been a bone of contention. Some say that baptism is for the remission of sins, some that it is performed as a sign that our sins have been previously remitted. Some say baptism is to be administered by immersion only, some sprinkle a little water upon the candidates, some pour a little water upon them, and call it baptism. The Book of Mormon settles all of these disputed points in a very few words, also as to whether the Holy Ghost comes at the moment of conversion or after baptism. Harry, you may read verse 29:

Harry.—"And the first-fruits of repentance is baptism; and baptism cometh by faith, unto the fulfilling the commandments; and the fulfilling the command-

ments bringeth remission of sins; and the remission of sins bringeth meekness, and lowliness of heart; and because of meekness and lowliness of heart, cometh the visitation of the Holy Ghost, which Comforter filleth with hope and perfect love, which love endureth by diligence unto prayer, until the end shall come, when all the saints shall dwell with God.”

Papa.—This is also very easy to be understood, and brings out the principles of the gospel in their regular order: Faith, Repentance, Baptism for the remission of sins, and the gift of the Holy Ghost. Now you may read from page 393 a statement made by Christ that not only shows the proper mode of baptism is immersion, but that men should receive the right or power from God to baptize, or in other words be authorized by him to act in his name. Read from verses 11 to 20:

Harry.—“And Nephi arose and went forth, and bowed himself before the Lord, and he did kiss his feet. And the Lord commanded him that he should arise. And he arose and stood before him. And the Lord said unto him, I give unto you power that ye shall baptize this people, when I am again ascended into heaven. And again the Lord called others, and said unto them likewise; and he gave unto them power to baptize. And he said unto them, On this wise shall ye baptize; and there shall be no disputations among you. Verily I say unto you, that whoso repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize them: Behold, ye shall go down and stand in the water, and in my name shall ye baptize them. And now behold, these are the words which ye shall say,

calling them by name, saying: Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. And then shall ye immerse them in the water, and come forth again out of the water. And after this manner shall ye baptize in my name, for behold, verily I say unto you, that the Father, and the Son, and the Holy Ghost are one; and I am in the Father, and the Father in me, and the Father and I are one. And according as I have commanded you, thus shall ye baptize.”

Papa.—As in the other matters we have examined, so in this there is no chance for controversy over the manner in which baptism should be administered. This quotation also settles another dispute about the number of times one should be immersed. There are those who believe in what is called “trine immersion”; that is, they lead the candidate out into the water and immerse him face down three times, first in the name of the Father, then of the Son, then of the Holy Ghost, making three separate acts; but this settles that question by saying that all three names shall be used, then the immersion should take place. It settles the question of authority, too. Some men, recognizing that they had no authority from God to act in his name, have very learnedly tried to show that in Matthew twenty-eighth chapter and nineteenth verse, where Christ tells his disciples, or apostles, to go out and baptize in the name of the Father, Son, and Holy Ghost, that he did not say “in,” but “into,” as Alexander Campbell says on page 202 of his Christian System. “In the name” is equivalent to “by the authority of.” Not daring to assume the

authority to administer in the name of Christ, he tries to change the word, arguing that the original did not read "in" but "into." But this book they can not tamper with, and it teaches that the one who administers baptism must do so by the authority of Jesus Christ. We will now take up the ordinance of laying on of hands for the giving of the Holy Ghost. Harry, you may read from page 257, verses 111 and 112; 406, verse 51, and 474, the whole of chapter 2 of the book of Moroni:

Harry.—"Now it came to pass, that when Alma had said these words, that he clapped his hands upon all them who were with him. And behold, as he clapped his hands upon them, they were filled with the Holy Spirit." "And it came to pass that when Jesus had made an end of these sayings, he touched with his hand the disciples whom he had chosen, one by one, even until he had touched them all, and spake unto them as he touched them; and the multitude heard not the words which he spoke, therefore they did not bear record; but the disciples bear record that he gave them power to give the Holy Ghost."

Papa.—In the next quotation Moroni gives the history of this transaction that Harry has just read:

Harry.—"The words of Christ, which he spake unto his disciples, the twelve whom he had chosen, as he laid his hands upon them. And he called them by name, saying, Ye shall call on the Father in my name, in mighty prayer; and after ye have done this, ye shall have power that on him whom ye shall lay your hands, ye shall give the Holy Ghost; and in my name shall ye give it, for thus do mine apostles.

Now Christ spake these words unto them at the time of his first appearing; and the multitude heard it not, but the disciples heard it, and on as many as they laid their hands, fell the Holy Ghost."

Papa.—You will notice that as Nephi says he *touched* them with his hand, Moroni says he laid his hands upon them, both meaning the same thing. The statement that the apostles at Jerusalem laid on hands after prayer is exactly in accord with the account as given in the eighth chapter of Acts, where Peter and John went down to Samaria to confirm the people whom Philip had baptized. The narrative is, "Who, when they came down, prayed for them." "Then laid they their hands on them, and they received the Holy Ghost." Alma "clapped" his hands on those that were with him. "Touched," "laid," and "clapped" their hands on them all mean the same thing, but are the different ways these men wrote or expressed it. Volumes have been written, and many public discussions had over the question of whether there is a soul in man that at death separates from his body and continues to exist in a conscious state after the body has been laid away in the grave. Some claim that the Bible teaches one way, some the other. All of these, however, who claim that the soul does not exist separate from the body, are under the necessity of retranslating the Bible in order to prove their doctrine. Just as I told you about the words "in" and "into." This book, however, which was, according to Isaiah, to cause those who murmured to learn doctrine, and those who erred in spirit to come to understanding, gives no uncertain sound in regard to this matter, but is as plain upon this

question as the others we have examined, and fortunately we have not the originals, as they are called by the learned men, when speaking of the Bible. If we had, I presume men would say that the Book of Mormon had not been translated correctly when it happened not to meet their ideas of how things ought to be. Harry, read verses 41 to 44, page 275:

Harry.—“Now concerning the state of the soul between death and resurrection. Behold, it has been made known unto me, by an angel, that the spirits of all men, as soon as they are departed from this mortal body; yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life. And then shall it come to pass the spirits of those who are righteous, are received in a state of happiness, which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles, and from all care, and sorrow, etc. And then shall it come to pass, that the spirits of the wicked, yea, who are evil; for behold, they have no part nor portion of the Spirit of the Lord: for behold they choose evil works, rather than good: therefore the spirit of the devil did enter into them, and take possession of their house; and these shall be cast out into outer darkness; there shall be weeping, and wailing and gnashing of teeth; and this because of their iniquity; being led captive by the will of the devil.”

Papa.—Alma gives much more in explanation of the resurrection, but it is not necessary for us to read it all to-night. You will all no doubt become interested in the book and will read further as to its teaching. It is evident, however, that for plainness

nothing can exceed the statements as made in this book upon any doctrine that it takes up. On page 475 instruction is given as to the ordaining of priests and teachers and the words to be, or that were used by the disciples of Christ. It also gives the manner of administering the Lord's supper and the words that should be used in the blessing of the bread and wine.

Ernest.—But, papa, how about the doctrine of polygamy? Do not the people in Utah believe in the Book of Mormon? It seems that it has not settled that point.

Papa.—Yes, my son, the Book of Mormon has spoken just as plainly upon that point as upon anything upon which we have consulted it so far, if not more so, if that were possible. It has spoken so plainly that the Utah people *never* undertake to establish that doctrine by it. They try to make the Bible sanction the doctrine, but *never* this book. I am glad you mentioned it, however, and so we will ask Harry to read a few extracts from the Book of Mormon on this subject. You may read, Harry, from page 102, verses 26 to 29; page 144, verses 1 to 3, and page 461, verse 41:

Harry.—“For behold, thus saith the Lord, This people begin to wax in iniquity; they understand not the scriptures: for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon his son. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord, 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 now it came to pass that Zeniff conferred the kingdom upon Noah, one of his sons: therefore Noah began to reign in his stead; and he did not walk in the ways of his father. For behold, he did not keep the commandments of God, but he did walk after the desires of his own heart. And he had many wives and concubines.” “And it came to pass that Riplakish did not do that which was right in the sight of the Lord, for he did have many wives and concubines, and did lay that upon men’s shoulders which was grievous to be borne; yea, he did tax them with heavy taxes; and with the taxes he did build many spacious buildings.”

Ernest.—But don’t the Utah people profess to believe in the Book of Mormon? If they do I can not see how they *can* practice polygamy and call it right.

Papa.—You stated it right, my son, when you said they professed to believe in the Book of Mormon. They do profess to believe in it, and that is all you can say. They are like the people of whom Paul wrote to Titus. I will let you read it, Ernest, in Titus 1:12-16:

Ernest.—“One of themselves, even a prophet of

their own, said, The Cretians are always liars, evil beasts, slow bellies. This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; not giving heed to Jewish fables, and commandments of men, that turn from the truth. Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They *profess* that they know God; but *in works they deny him*, being abominable, and disobedient, and unto every good work reprobate."

Papa.—I know of no more fitting comparison than this, to those who have violated this very plain Book of Mormon precept. Using the language of Paul in regard to the Cretians we can say, one of themselves, even a prophet of their own (Brigham Young) said, "We have the greatest and smoothest liars in the world, the cunningest and most adroit thieves, and any other shade of character that you can mention." And, while they profess to know the Book of Mormon and believe it, in works they deny it. We have now found that what the Book of Mormon claims for itself is true as we have before quoted, "These last records [Book of Mormon] which thou hast seen shall establish the truth of the first [the Bible]." For the prophecies in regard to Joseph's seed, his land, and his stick or record, also the coming forth of truth from the earth, and the sealed book of Isaiah, have all been literally fulfilled in the coming forth of the Book of Mormon, and as the time has passed that a book could come forth in fulfillment of the prophecy, and the Book of Mormon is the only book that ever claimed to fulfill it, then a belief in the Book of Mor-

mon establishes one's faith in those prophecies, and a denial of the book and its claims makes these prophecies failures in the minds of the ones denying, and to others whom they may teach, you can plainly see how it establishes the truth of the Bible.

Maude.—How do you mean, papa, that the time has passed for the prophecies to be fulfilled and hence they are failures unless we admit the Book of Mormon is what it claims to be?

Papa.—Because the sealed book of Isaiah was to come forth just prior to the Holy Land being restored to its former fruitfulness. As the former and latter rains were restored in 1853, and by the restoration of those rains the fruitfulness came to that land, and it was made possible for the Jews to return to their land again, we can safely say that if the Book of Mormon is not the sealed book of Isaiah, then the prophecy is a failure.

Ethel.—But, papa, there is another statement in that place in the Book of Mormon you have just referred to. I remember Harry read it in the beginning of our talk, and that is that these second records should teach the world that Christ was the Son of God and that all men must look to him for salvation. Do we have anything especially strong on that point?

Papa.—Yes, my dear, there is a great deal on that question in the book, more than we have time to read now, but I will ask Harry to read a few references, You will no doubt remember that I told you that the people who wrote the Book of Mormon came out from the Holy Land about six hundred years before Christ, so a great deal of their writing was done long before Christ was born, but the prophecies that they made

of his coming were much plainer than those we now find in the Bible. These passages which I shall ask Harry to read are prophecies of his coming. Read from pages 84 and 85, verse 23, page 130, verse 71, and page 344, verse 55:

Harry.—“And notwithstanding we believe in Christ, we keep the law of Moses, and look forward with steadfastness unto Christ, until the law shall be fulfilled; for, for this end was the law given; wherefore, the law hath become dead unto us, and we are made alive in Christ, because of our faith; yet we keep the law because of the commandments; and we talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ, and we write according to our prophecies, that our children may know to what source they may look for a remission of their sins.” “And moreover, I say unto you, that there shall be no other name given, nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent.” “And now my sons, remember, remember that it is upon the rock of our Redeemer, who is Christ, the Son of God, that ye must build your foundation, that when the devil shall send forth his mighty winds; yea, his shafts in the whirlwind; yea, when all his hail and his mighty storm shall beat upon you, it shall have no power over you, to drag you down to the gulf of misery and endless wo, because of the rock upon which ye are built, which is a sure foundation, a foundation whereon if men build, they can not fall.”

Papa.—This is a forcible statement in regard to Christ being the Son of God and the only means of

salvation for men, but it is not a tithe of what might be presented. In connection with this, when we remember that Christ came to the people here and delivered his message, as well as to the Jews in Jerusalem, we have the second witness for Christ and the work that he was to do, and it is safe to conclude that no one could believe in the Book of Mormon and not believe in Christ as the Redeemer and Son of God. So we see that to those who believe it, it does all that it claims it will do. It is so plain on all the points of the gospel that it becomes a very precious book to those who accept it as the word of God. You have often heard Joseph Smith called the "money-digger," and it is frequently said by our enemies that his sole object in bringing forth the Book of Mormon and organizing the church was to get gain and to get the hard-earned dollars of his people. But if he was after money he could not have been a believer in the book that we believe, and he claimed, he was an instrument in the hands of God in bringing to light, as a rule to govern God's people. Harry, just to show what the book teaches along this line, I will ask you to read from page 87, verses 58 to 61:

Harry.—“He commandeth that there shall be no priestcrafts; for, behold, priestcrafts are that men preach and set themselves up for a light unto the world, that they may get gain, and praise of the world; but they seek not the welfare of Zion. Behold, the Lord hath forbidden this thing; 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: wherefore, if they should have charity, they

would not suffer the laborer in Zion to perish. But the laborer in Zion, shall labor for Zion; for if they labor for money, they shall perish.”

Papa.—It would, as we see, be out of the question for a conscientious believer in the Book of Mormon to preach for money, as a great many of the ministers do to-day, and we would not find men as ministers of the gospel going where they could get the largest salary, but they would be seeking for the places where they could do the most good for the cause of Zion.

Harry.—Was Joseph Smith the only one who saw the plates from which the Book of Mormon was translated?

Papa.—No; there were eleven witnesses besides Joseph Smith, and their testimony is given in the front part of every copy of the book printed. You can read it, Harry:

Harry.—“The Testimony of Three Witnesses.—Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety, that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And we declare with

words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bare record that these things are true; and it is marvelous in our eyes, nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment-seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen. Oliver Cowdery. David Whitmer. Martin Harris. And also the Testimony of Eight Witnesses.—Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that Joseph Smith, Jr., the translator of this work, has shown unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated, we did handle with our hands: and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness, that the said Smith has shown unto us, for we have seen and hefted, and know of a surety, that the said Smith has got the plates of which we have spoken. And we give our names unto the world to witness unto the world that which we have seen: and we lie not, God

bearing witness of it. Christian Whitmer. Jacob Whitmer. Peter Whitmer, Jr. John Whitmer. Hiram Page. Joseph Smith, Sen. Hyrum Smith. Samuel H. Smith.”

Papa.—These men always bore this same testimony. They frequently declared their testimony to be true when asked in regard to it, and some of them renewed their testimony when they were dying. David Whitmer was frequently interviewed by reporters from Chicago, Kansas City, and other papers, and always declared that he saw the plates and that an angel showed them to him. On his death-bed he asked the doctor who was attending him if he was in his right mind, and when the doctor answered that he was, he then renewed his testimony, declaring, as he always had done, that the testimony as recorded in the Book of Mormon was true, that it might go down through all the ages as his dying statement.

Ernest.—It seems to me that the Lord ought to have let everybody see the plates, as that would have been the best way to have shown that the book was true.

Papa.—So, no doubt, thought the people in Christ’s time. After his resurrection he showed himself to but few, and they were of his own disciples or members of his church. Many, no doubt, thought that if they could only see him in his resurrected condition, and as Thomas, one of his apostles, said, unless they could put their hands into his side and feel the print of the nails, they would not believe. But Jesus did not then satisfy the curiosity of the people, but said while Thomas was blessed in believ-

ing when he had seen, yet more blessed would those be who did not see and yet believed. As God then let his work stand upon its merits, so in this age he wants us to accept the Book of Mormon and all his other works because of a careful investigation and understanding of the merits of the matter presented. God wants an intelligent service, and that can not be had by the exhibition of a set of plates, the performance of a miracle, or in any other way, but by careful examination of evidence that may bear on the case. You can easily comprehend this fact, children, that if I believed because I saw the plates of the Book of Mormon or any other book, that would commit me to a belief of its contents, no matter what the contents might be, and in that way depending entirely on outward evidence I might easily be led into believing something that was not true. But if I carefully examine the internal evidence as well as the external, then I can judge if the book teaches anything wrong. Besides, it would be utterly impossible to have everybody see the plates, and some would have to believe the testimony of others. No one who cares for the truth alone would hesitate to believe because they had never seen the plates. The men who did gain a view of the plates became believers before they ever saw them. In fact, their right or privilege to view them was given them because of their faith, not because it was necessary to make them believe. There is another remarkable statement made in the Book of Mormon. You may call it a prophecy, perhaps. It is in regard to our government's attitude towards the Indians. You know the Indians are the remnant of these people that the Book of Mor-

mon tells about. Harry, you may read verse 15 on page 67:

Harry.—“Wherefore, my beloved brethren, thus saith our God: I will afflict thy seed by the hand of the Gentiles, nevertheless, I will soften the hearts of the Gentiles, that they shall be like unto a father to them.”

Papa.—This is really a prophecy of the future of the people who once inhabited this country. The Indians are the descendants, or the “seed” spoken of here. The statement is that after the Gentiles have afflicted them for a certain period of time, then they shall have their hearts softened towards them and they will become a “father to them.” I have taken the trouble recently to look up the matter of Indian education, which would be a part of a father’s duty toward a child. By consulting two volumes on this question, one being the government reports, I have found that “all that had been accomplished at the beginning of this century was to show that the average Indian was not lacking in ability or skill.” Up to the time of the coming forth of the Book of Mormon the government of the United States had not taken any active interest in the education of the Indian. A few schools had been established by individuals and by different churches, and by repeated solicitations of these individuals and churches, the Government finally in 1819 made an appropriation of \$10,000 for the benefit of this work. In 1833, three years after the Book of Mormon was published, what is called the “Indian Bureau” was established as a part of the Government, and the Indians began to be cared for by gathering them

upon reservations. But "The Government took no active interest in the education of the Indian until 1873. In 1877 it made an appropriation of \$20,000; in 1880, \$75,000; in 1885, \$992,800; in 1890, \$1,364,568; in 1895, \$2,060,695; in 1899, \$2,638,390—for Indian Education."—International Education Series, vol. 2, p. 255, and Education in the United States, vol. 2, pp. 943, 944. You may read from my scrap-book, Maude, a clipping from the *Philadelphia Item*, 1897, in regard to Indian Education:

Maude.—"The annual report of the Executive Committee of the Indian Rights Association, which has just been issued by Secretary Herbert Welch, says: 'Indian education to-day is on a better basis than ever before. There are two hundred and thirty-four schools. In 1896 there were 17,789 pupils, in 1897, 18,670. The enrollment of the contract schools showed in 1896, 4,439 pupils, and 3,124 in 1897, making a decline of 1,315. The contract schools conducted by the religious bodies are gradually being superseded by those of the Government. The money granted by government last year amounted to \$257,928, of which \$2,760 was given to two Presbyterian schools and \$156,760 to Roman Catholic schools. The appropriations for Indian schools in 1896 were \$2,517,265, while in 1897 they were \$2,631,771.35, an increase of \$114,506.35. The treaty provisions for schools are about \$600,000, making a total of \$3,231,771.35.' "

Papa.—I have here a lecture delivered by Joseph Cook in 1877 or 1878. In a prelude to the lecture he gives us some statistics in regard to the Indian which will probably be interesting and instructive. Ethel,

you may read from pages 4 to 8 of this volume of lectures on heredity.

Ethel.—“Do you say that after all, the Indian is dying out? The President of the United States reminds us that the American savage is not on the verge of evanescence. The statistics that I have before me, from official sources, assert that in 1864 the number of schools among the Indians was only 89, and in 1873 it was 2,600. In 1864 the number of scholars among the Indians in the United States was 261. Ten years later it was 9,000. In 1864 the number of acres farmed by the Indians was only 1,800; in 1873 it was 297,000. In 1864 the number of bushels of wheat raised by the Indians in the United States was 44,000; ten years later, 288,000. The value of their animals in 1864 was \$4,000,000; in 1873 it was \$8,900,000. The truth is, that the closest observers understand very well that the poor Indian, who has been on the point of vanishing, has made up his mind not to vanish! If a just policy could prevail, if the advice given by the honored executive of this nation to the Indian chiefs a few months ago at the White House could be followed, we would find the figures astounding us ten years hence more than they do now, by indicating an increase of more than ninety per cent in the number of acres farmed by a people who once were savages or half-breeds. There is a popular misapprehension on the point of the decadence of the Indian race. It is true that they are unwilling to cultivate the land; it is certain that they are haughty at the hoe-handle; but when we walk among their wigwams, and contrast what we see there to-day with their condition ten years ago, a few marvelous

facts must fix our attention. Let us pace to and fro in this encampment far away on the Red Lake agency in Minnesota. The Indians at the agency number 1,100 and the reservation contains 3,000,000 acres of land. What have these Indians done in a year? I am reciting an official report; and I find that these 1,100 Indians, or, putting out the very young and the very aged, say about 1,000 persons that can handle an agricultural implement, have raised 7,000 bushels of corn, an excess of 1,000 bushels over any preceding year; 2,000 bushels of potatoes, and 430 bushels of other vegetables; have cut 250 tons of hay; made 5,000 pounds of maple-sugar—I wish I were there!—gathered 600 bushels of berries; caught 750 pounds of fish, all of them as beautiful as any ever taken in the Adirondacks; and have captured \$14,000 worth of furs, and made 1,000 yards of matting. One thousand people, 7,000 bushels of corn; that is seven bushels apiece; \$14,000 worth of furs; fourteen dollars the result of the trapping of each man. It is evident that they have done better at trapping than at most other things; but have you farmers on these desolate stretches and pine barrens between Cape Cod and Mount Wachusett done better with your agricultural products? Have many in the fastness of the Mohawk Valley, or the Mississippi, done better? No doubt this is a favorable specimen of the action of the Indians on a reservation. But we transfer this audience to the Lake Superior agency in Wisconsin. We find the Indians extremely anxious to have their reservation improved. They express themselves as willing to do without clothing and blankets, if they can have a schoolhouse and teacher. One of them

has built a house himself, and furnished it as white men's houses are furnished. He has a bedstead, cups and saucers, plates, knives, forks, and spoons, and a No. 8 cookstove. What does this indicate? Should not an abundance of encouragement be given to such enthusiasm? There is undoubtedly a change when we compare the present time with ten years ago. Here is an officer whose language we shall do well to weigh verbatim: 'Two things were noticeable: first, the cleanly appearance of all the Indians. I saw no sights from which to turn with disgust, as upon former visits; and I could not but remark this change. Three years ago, when I first visited these bands, I found them dirty, ragged, and filthy, lazy and ignorant, in a degree beyond anything I had ever imagined. Their blankets, clothing, and hair were perfectly alive with vermin; and they had the woodlands covered with birch-bark wigwams. To-day I found them generally dressed in civilized costumes, their hair combed, and their faces and clean, white shirts showing that some one has taught them the use of soap and water.' First chapter of the gospel. 'The absence of the birch-bark wigwam assures me that many have taken advantage of the teachings of Mr. and Mrs. Holt, and built houses in which to live and entertain their friends.' But Mr. and Mrs. Holt wished to institute a manual-labor boarding-school, and what was their only trouble? There was nothing in their pockets, because you put nothing there. They desired to establish a district school on the agency. The little building they possessed they had to close early in June, because of the lack of funds. But all through the Indian reservations we find the

desire for little churches and little schools, especially manual-labor boarding-schools, increasing. A significant Indian scene lately occurred at Washington. 'Build us a big cabin for our children, and teach our young people as you do your own,' said a large group of not wholly barbaric chiefs to President Hayes at the White House. 'Give us wagons with four wheels. Send us priests,' was their phrase; 'and we, little by little, will learn to use the land, now that our hunting-grounds are gone.' In order to impress their sincerity upon the Executive and this nation, they went away, and meditated two days upon the answer they should make to the advice of the President, and finally threw off their savage robes,—the costume which indicates, with the Indian, the victories he has obtained, a kind of heraldry, of which, of course, he is as proud as ever noblemen were of theirs in the Old World,—and then these poor children of the wilderness returned to the White House in civilized costume, and before the gaze of the nation, made speeches through the mouths of their shrewdest men, clamorous for wagons, schoolhouses, and churches."

Papa.—These sums that have been set apart and used by the Government for the education of the Indian are so large that the mind can hardly grasp them. But the statement made in the Book of Mormon is quite remarkable in the light of these facts and statistics. And the only conclusion that we can reasonably come to is that the book is all that it claims to be, the word of God and not of man, and that God has had a special watchcare over it, not only in its preservation and bringing forth, but in

the writing of it; for look at it from whatever standpoint we may, from the prophecies in regard to it in the Bible, of its moral teachings and from its own prophecies, it stands the test of examination, and we can but agree with the three witnesses that it is "marvelous in our eyes," and with Isaiah, it is "a marvelous work and a wonder." There is still, however, another branch of evidences that we have not considered in our conversation to-night, and which we will not have time to talk about now, but will try to take up some other time. But as it is getting late, we will close this chat by asking Harry to read from the Book of Mormon, pages 483 and 484, verses 2, 3, and 4, a test of the truthfulness of the book and all other things that is within the reach of all:

Harry.—"And I seal up these records, after I have spoken a few words by way of exhortation unto you. Behold, I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam, even down until the time that ye shall receive these things, and ponder it in your hearts. And when ye shall receive these things, I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost; and by the power of the Holy Ghost, ye may know the truth of all things."

Papa.—This statement has a ring of genuineness about it that will almost compel a belief in the book,

for what impostor would dare to submit his case to God in prayer? May God bless you, my dear children, in your search for his eternal truth. I am much pleased with your manifestation of interest, and will promise you that you will always find me ready to help you in every way I can.

Ernest.—Before you say good-night, papa, I want to ask you one more question if you will take the time to answer. Is there any evidence that the ancient Jews, or other people, wrote upon plates of metal as the plates of brass spoken of in the Book of Mormon, and did they practice hiding them in the earth when they wanted to preserve them?

Papa.—Yes, my son, we have the evidence here in this Bible Dictionary written by Richard Watson, from which you read a while ago. We have evidence from other sources also, but will only ask you to read from this book. In his article on "Writing," pages 971 and 972, you will find something about the different kind of materials they used.

Ernest.—"The materials and instruments of writing were: 1. The leaves of trees. 2. The bark of trees, from which in process of time, a sort of paper was manufactured. 3. A table of wood. In the east, these tables were not covered with wax as they were in the west; or very rarely so. 4. Linen was first used for the object in question in Rome. Linen books are mentioned by Livy. Cotton cloth, also, which was used for the bandages of Egyptian mummies, and inscribed with hieroglyphics, was one of the materials for writing upon. 5. The paper made from the reed papyrus, which as Pliny has shown, was used before the Trojan War. 6. The skins of

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various animals; but they were poorly prepared for the purpose, until some improved methods of manufacture were invented at Pergamus, during the reign of Enmenes, about before Christ 300. Hence the skins of animals, prepared for writing, are called in Latin *Pergamena*, in English parchment to this day, from the city Pergamus. 7. Tables of lead. 8. Tables of brass. Of all the materials, brass was considered the most durable, and was employed for those inscriptions designed to last the longest. . . . As to the instruments used in writing, when it was necessary to write upon hard materials, as tables of stone or brass, the style was made of iron, and sometimes tipped with diamond."

Papa.—Now you may turn to page 173, article "Book," and see what this author says of the manner of constructing their books in those days.

Ernest.—"Those books, which were inscribed on tablets of wood, lead, *brass*, or ivory, were connected together *by rings at the back*, through which a rod was passed to carry them by."

Papa.—This agrees with the description given of the plates of the Book of Mormon and how they were bound together by three rings at the back. Now you may read from same article, page 171, of how they used to bury their records.

Ernest.—"The materials generally used by the ancients for their books were liable to be easily destroyed by the damp, when hidden in the earth; and in times of war, devastation, and rapacity, it was necessary to bury in the earth whatever they wished to preserve from the attacks of fraud and violence. With this view, Jeremiah ordered the writings, which

he delivered to Baruch, to be put in an earthen vessel. (See Jeremiah 32.) In the same manner the ancient Egyptians made use of earthen urns, or pots, of a proper shape for containing whatever they wanted to inter in the earth, and which without such care would have been soon destroyed. We need not wonder then that the Prophet Jeremiah should think it necessary to inclose those writings in an earthen pot, which were to be buried in Judea, in some place where they might be found without much difficulty on the return of the Jews from captivity.

Papa.—This is the evidence and you can see that it all fits the Book of Mormon story very nicely and is surely very strong evidence in its favor. Are you now ready to say good-night, to meet some future time?

All.—Yes; good-night, papa, and thank you. We shall look forward to our next talk with a great deal of eagerness.

NUMBER TWO.

ETHEL.—We have come for another talk, papa. We have been very much interested in the talk we had the other evening, and we have been reading the Book of Mormon and want more information. When we were talking about the Bible evidences, you said there were other evidences but you did not have time, then, to give them to us. That is what has brought us here to-night. We want to know what the evidences are, and if you have time, papa, we would like to have another long talk about it.

Papa.—I assure you, my dears, that if I were ever so busy I would take time to talk to you about this matter, as nothing can give me greater pleasure than to see you so deeply interested in this subject. Do you remember the book I brought home a few weeks ago telling about the discoveries in Bible lands, and how these discoveries proved the history given in the Bible?

Ernest.—Yes, papa, we were very much interested in it at the time and read it quite carefully. It told about the cities which were built in Bible times and how men had dug in the places where the Bible had said that these cities were built, and had found the ruins, and in some places they had found old records which told about things just as the Bible does.

Papa.—You say, Ethel, that you have been reading the Book of Mormon. Did you read anything in it about cities being built?

Ethel.—Yes, we read about a great many cities being built, and temples and other large buildings, and Maude spoke about it, and we wondered if any one had ever tried to find any of these cities that it speaks of.

Papa.—You know, children, that compared with the number who believe in the Bible, the believers in the Book of Mormon are very few, and those who do believe in it are not rich enough to pay the expenses of searching for these old ruins and cities that the Book of Mormon speaks of, and the rich men would not look for evidence to prove true the book in which they did not believe. Some travelers have, however, accidentally come across some ruins in different parts of the country and told about them, and the result was that quite a number of men, who knew nothing about the Book of Mormon, began to be interested in them and went down to Central and South America and explored those places the travelers had told about, and in examining these ruins they came across a great many others. The Government, too, began to take an interest and sent several parties to explore the ruins already discovered and to look for others. The United States established a department which they called the Bureau of Ethnology. This department was composed of men who were paid by the Government to spend all their time studying the old ruins, mounds, and so forth, that are found all over this country. These large books which you see here in my library are the reports of this Bureau of Ethnology. You children have been quite interested in looking at the illustrations of the many different things found. This is the evidence that I spoke

about in our other talk and which I told you I would talk about at some other time. As I said before, we are all poor so far as this world's goods are concerned, so we could not explore these ruins ourselves and search for this evidence, so we believe that God has moved upon other men and the Government to do this for us, and the evidence that they have found is quite wonderful, as we will discover before we get through with this talk. It is much better, too, that all of these discoveries should be made by those who are not believers in the Book of Mormon, as we are able to prove our position by witnesses who are not interested. Maude, you may tell us what we learned from our other conversation about this book in regard to the number of colonies that came to this country, and when they came.

Maude.—There were three colonies. One came at the time of the building of the Tower of Babel and the confusion of languages. The second colony came about six hundred years before Christ, or the beginning of the reign of Zedekiah, king of Judah, and the last one came at the close of the reign of Zedekiah, and one of his sons came with them.

Papa.—I see you have learned your lesson well. As in the former talk we showed that the prophecies of the Bible plainly foretold the coming of each of these colonies, so now we will try to show from the ruins of cities and other things which have been found that there were three different colonies came here and that the story as given in the Book of Mormon is correct. As before, I will let you children do the reading. Harry may take the Book of Mormon and I will call on the rest of you to read from several

different books as I shall need them. We began in our other talk with the first colony, so we will take that first this time. Harry, you may read from the book of Ether, chapter 1, verses 5 to 18. Begin with the name Jared in the latter part of verse 5, as the other part of the verse gives only their genealogy:

Harry.—"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 swear in his wrath that they should be scattered upon all the face of the earth; and according to the word of the Lord the people were scattered. And the brother of Jared being a large and mighty man, and being a man highly favored of the Lord; for Jared his brother said unto him, Cry unto the Lord, that he will not confound us that we may not understand our words. And it came to pass that the brother of Jared did cry unto the Lord, and the Lord had compassion upon Jared; therefore he did not confound the language of Jared; 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. And it came to pass that Jared spake again unto his brother, saying, Go and inquire of the Lord whether he will drive us out of the land, and if he will drive us out of the land, cry unto him whither we shall go. And who knoweth but the Lord will carry us forth

into a land that is choice above all the earth. And if it so be, let us be faithful unto the Lord, that we may receive it for our inheritance. And it came to pass that the brother of Jared did cry unto the Lord according to that which had been spoken by the mouth of Jared. 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."

Papa.—In verse 25 it tells how they built barges and crossed many waters; then when they had traveled a long time they came to what they called the "great sea which divideth the lands." They camped here four years and then were commanded to build barges after the manner that they had hitherto built. They built eight barges, which were sufficient to carry them and all they had with them across the great sea, and they landed finally, as nearly as can be determined by the description of the land as given

in the Book of Mormon, on the shores of Yucatan. The Book of Mormon does not say how many families there were. It tells of Jared and his brother's families, and then says that their friends consisted of "about twenty and two souls." (Ether 3 : 14-16.) Traditions found among the natives of Mexico and Yucatan bear a very close resemblance to this narrative as given in the Book of Mormon. Ernest, you may read from this book called *North Americans of Antiquity*, written by a man named John T. Short and published by Harper Brothers, of New York. He refers to this tradition in three different places, on pages 138, 204, and 238. You may read from each of these pages what you will find marked:

Ernest. — "He cites their creation and flood myths, their account of the building of the Tower of Babel and the confusion of tongues, their dispersion upon the face of the earth, and the passage of seven families to the new world . . . by means of *balsas*, with which they crossed rivers and arms of the sea which they encountered in their journey."—Page 138.

Papa.—This agrees with the story of the Book of Mormon. It mentions the number of families as seven, which would agree very well with the Book of Mormon statement. There would be five families aside from Jared and his brother which would be, counting the twenty-two souls, four each for three families and five for two. This would be a fair average, especially as they seemed to be young from the account that they had become numerous by increase before they came to the promised land. The next extract that I shall ask Ernest to read proves three points in the Book of Mormon story: 1. That

these Jaredites were the first inhabitants of this land; 2. That they became a mighty nation; 3. That they came out from the Tower of Babel. You may begin on page 203, Ernest:

Ernest.—"The most ancient civilization on this continent, judging from the combined testimony of tradition, records, and architectural remains, was that which grew up under the favorable climate and geographical surroundings which the Central American region southwest of the Isthmus of Tehuantepec afforded. The great Maya family with its numerous branches, each in time developing its own dialect if not its own peculiar language, at an early date fixed itself in the fertile valley of the river Usumasinta, and produced a civilization which was old and ripe when the Toltecs came in contact with it. Here in this picturesque valley region in Tabasco and Chiapas we may look for the cradle of American civilization. Under the shadow of the magnificent and mysterious ruins of Palenque [Pah-len'-kay] a people grew to power who spread into Guatemala and Honduras, northward toward Anahuac and southward into Yucatan, and for a period of probably twenty-five centuries exercised a sway which, at one time, excited the envy and fear of its neighbors. We are fully aware of the uncertainty which attaches itself to tradition in general, and of the caution with which it should be accepted in treating of the foundations of history; but still, with reference to the origin and growth of old world nations, nothing better offers itself in many instances than suspicious legends. The histories of the Egyptians, the Trojans, the Greeks, and of even ancient Rome rests on

no surer footing. It is certain that while the legendary history of any nation may be confused, exaggerated, and besides full of breaks, still there are some main and fundamental facts out of which it has grown, and this we think is especially true of the new world traditions. Clavigero says: 'The Chiapanese have been the first peoplers of the new world, if we give credit to their traditions. They say that Votan, the grandson of that respectable old man who built the great ark to save himself and family from the deluge, and one of those who undertook the building of that lofty edifice which was to reach up to heaven, went by express command of the Lord to people that land. They say also that the first people came from the quarter of the north, and that when they arrived at Soconusco, they separated, some going to inhabit the country of Nicaragua and others remaining in Chiapas.' The tradition of Votan, the founder of the Maya culture, though somewhat warped, probably by having passed through priestly hands, is nevertheless one of the most valuable pieces of information which we have concerning the ancient Americans. Without it our knowledge of the origin of the Mayas would be a hopeless blank, and the ruins of Palenque [Pah-len'-kay] would be more a mystery than ever. According to this tradition, Votan came from the East, from Valum Chivim, by the way of Valum Votan, from across the sea, by divine command, to apportion the land of the new continent to seven families which he brought with him."—Pages 203, 204.

Papa.—There is very little discrepancy between this tradition and the Book of Mormon account. Mr.

Short says they *probably* flourished as a mighty nation for a period of "twenty-five centuries." But this is simply a probability. He has no dates to figure from, but the Book of Mormon says it was from the confusion of tongues at Babel until the last year of the reign of Zedekiah, king of Judah. According to Usher, the building of the Tower of Babel and confusion of tongues occurred twenty-two hundred and forty-seven years before Christ, and Zedekiah was taken captive in the year 580 B. C. This would make the time of this people's existence sixteen hundred and sixty-seven years. There is another system of reckoning the years that makes it one hundred and twenty-four years longer, or seventeen hundred and ninety-one years. This is ample time for all that is claimed to have occurred. But allowing, as Mr. Short says, for changes made by time and by being handed down from one generation to another, it is remarkable how closely the two accounts agree. We have one more quotation from this remarkable tradition that establishes another statement made in the Book of Mormon and that is that these people, Jared, his brother, their families and their friends and their families, were allowed to retain the same language. You may read now, Ernest, from page 238:

Ernest.—"Presently their languages were confused; and not able to understand each other, they went to different parts of the earth. The Toltec., consisting of seven friends with their wives, who understood the same language, came to these parts, having first passed great land and seas, having lived in caves, and having endured great hardships in

order to reach this land, which they found good and fertile for their habitation.”

Papa.—This certainly looks as though it would be sufficient to prove the Book of Mormon true, as it would be very improbable that any one could by accident get the story so nearly like these traditions, and we must remember that very little was known of the Toltecs when the Book of Mormon was first published. Mr. Short’s book was not published until 1879, while the Book of Mormon was published in 1830.

Maude.—But, papa, didn’t we learn in our other talk that *all* of these people who came out from the Tower of Babel were killed? If so, then how could these people have that tradition that we read about in Mr. Short’s book?

Papa.—The question is a natural one, my dear, and I am glad to note that you are noticing all these points, and anything you do not understand I want you to question me about. I will ask Harry to read from the book of Omni, chapter 1, verses 28 to 32:

Harry.—“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.”

Papa.—We have already read what the book of Ether says about this matter. But I have asked Harry to read this to show you that the origin of this people who first came here was well known to those who succeeded them, and it would be only natural that after hundreds of years had passed away that, having no written history, they would hand it down as their own history. There are some things in the tradition that seem to indicate that this was the case, as in one place the tradition says they were preceded by two other persons. Thus far, then, we see that the Book of Mormon story is sustained by these traditions of the natives. Now we will take up the second colony and see if we can as successfully establish their coming here. The story of their coming would be too long to read, so I will ask Ethel to tell us about it and see how well she remembers the story:

Ethel.—The second colony was composed of Lehi and his family, consisting of four sons named Laman, Lemuel, Sam, and Nephi, and their sisters, how many it does not say, and two boys born to them after they left Jerusalem and named Jacob and Joseph; Ishmael and his family; and Zoram, the servant of Laban. They went down to the borders of the Red Sea and traveled along its shores until they had traveled quite a distance in a “south south-east” direction, and after traveling eight years in the wilderness they built a ship and crossed the Pacific Ocean and landed on the west coast of South America, about the thirtieth degree of south latitude.

Soon after landing Lehi died, and Nephi, the youngest of the four older brothers, was made the leader. Soon after this the two older brothers rebelled and persecuted the younger brothers so much that Nephi took his two younger brothers and sisters, also Sam, and Zoram and family, and went northward where he could live in peace. By this separation two peoples were formed, one called Nephites, the other Lamanites. The Nephites were civilized; the Lamanites, because they rejected God's word, became a dark-skinned and uncivilized people, and got their living by hunting and fishing, also by plundering and stealing from the Nephites. The Nephites, however, prospered until they, too, began to reject the word of God, then they were overcome and destroyed by the Lamanites in a series of battles.

Papa.—You have very nicely told the story, but the points that I want to especially impress on your minds are that they were principally led by four brothers, Laman, Lemuel, Sam, and Nephi, and that the younger one, Nephi, was chosen to lead them. But in order to make the matter plain, I will let Harry read a few verses from the Book of Mormon. Read from 2 Nephi, chapter 4, verses 23 to 26:

Harry.—“And it came to pass that I, Nephi, did cause my people to be industrious, and to labor with their hands. And it came to pass that they would that I should be their king. But I, Nephi, was desirous that they should have no king; nevertheless, I did for them according to that which was in my power. And behold, the words of the Lord had been fulfilled unto my brethren, which he spake concerning them, that I should be their ruler and teacher;

wherefore, I had been their ruler and their teacher, according to the commandments of the Lord, until the time they sought to take away my life.”

Papa.—Now you may turn to Jacob, chapter 1, verses 8 to 10, which tells of the end of Nephi’s reign and what followed:

Harry.—“Now Nephi began to be old, and he saw that he must soon die; wherefore, he anointed a man to be a king and ruler over his people now, according to the reigns of the kings. The people having loved Nephi exceedingly, he having been a great protector for them, having wielded the sword of Laban in their defense, and having labored in all his days for their welfare; wherefore, the people were desirous to retain in remembrance his name. And whoso should reign in his stead, were called by the people, second Nephi, third Nephi, etc., according to the reigns of the kings; and thus they were called by the people, let them be of whatever name they would.”

Papa.—We will now see what the traditions of the early settlement of this region say about it. Maude, you may read from this book called *Ancient America*, by J. D. Baldwin, page 264. Read what he says of a theory advanced by a writer called Montesinos:

Maude.—“He discards the wonder stories told of Manco-Capac and Mama Oello, and gives the Peruvian nation a beginning which is, at least, not incredible. It was originated, he says, by a people led by four brothers, who settled in the Valley of Cuzco [Koos’-ko], 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.”

Papa.—This is not quite so conclusive as the other tradition, but it can have but one application, and that is that it confirms the Book of Mormon statement in regard to the four brothers, Laman, Lemuel, Sam, and Nephi, for what the tradition says is exactly what these four brothers did do. We do not find anything else about this second colony coming other than what is common to all of the colonies, so we will pass on to the third colony. Maude, can you tell us of any particular person that is mentioned as coming with this third party, and where we may find the information?

Maude.—Yes, papa, his name was Mulok and he was one of the sons of Zedekiah, king of Judah. We read about him in Helaman, chapter 2, verse 106, also in chapter 3, verses 45 and 46. They landed on the west coast of Central America just about the time that the Jaredites were destroyed; in fact, they came in time to see Coriantumr, and he lived with them nine months or moons. They settled Central America and went south across the isthmus and settled the northern part of South America, where they were finally joined by the Nephites, and they became one nation or people.

Papa.—That is correct, my dear. Now the only thing we can find that confirms this story of the Book of Mormon aside from that which is common to the others is that Mr. Short in his book, chapter 9, page 436, says that they have found in this country, in which it is claimed Mulok landed and settled, the

word *Muluc*, and that it is the name of one of their days, and that it means "reunion." This is very strong evidence, however, when we take into consideration the fact that these two peoples, the Nephites and the people of Mulok, were united together and became known as Nephites, and what would be more natural than that they should name one of their days Mulok, or reunion, to commemorate that event which was of so much importance to them and which caused them so much rejoicing. They also named one of their periods or divisions of years Muluc. You will notice that the name is not spelled just as it is in the Book of Mormon, but the sound is the same. We will now take those evidences which relate to all of these different colonies. This evidence is not found in tradition, but in examining the ruins of the different cities. Maude, you may read from Baldwin's *Ancient America*, pages 155 and 156:

Maude.—"It is a point of no little interest that these old constructions belong to different periods in the past, and represent somewhat different phases of civilization. Uxmal, which is supposed to have been partly inhabited when the Spaniards arrived in the country, is plainly much more modern than Copan or Palenque. This is easily traced in the ruins. Its edifices were finished in a different style, and show fewer inscriptions. Round pillars, somewhat in the Doric style, are found at Uxmal, but none like the square, richly carved pillars, bearing inscriptions, discovered in some of the other ruins. Copan and Palenque, and even Kabah, in Yucatan, may have been very old cities, if not already old ruins, when Uxmal was built. Accepting the reports of explorers

as correct, there is evidence in the ruins that Quirigua [Kee-ree-goo'-ah] is older than Copan, and that Copan is older than Palenque. The old monuments in Yucatan represent several distinct epochs in the ancient history of that peninsula. Some of them are kindred to those hidden in the great forest, and remind us more of Palenque than of Uxmal. Among those described, the most modern, or most of these, are in Yucatan; they belong to the time when the kingdom of the Mayas flourished. Many of the others belong to ages previous to the rise of this kingdom; and in ages still earlier, ages older than the great forest, there were other cities, doubtless, whose remains have perished utterly, or were long ago removed for use in the later constructions. The evidence of repeated reconstructions in some of the cities before they were deserted has been pointed out by explorers. I have quoted what Charnay says of it in his description of Mitla. At Palenque, as at Mitla, the oldest work is the most artistic and admirable. Over this feature of the monuments, and the manifest signs of their difference in age, the attention of investigators has lingered in speculation. They find in them a significance which is stated as follows by Brasseur de Bourbourg: 'Among the edifices forgotten by time in the forests of Mexico and Central America, we find architectural characteristics so different from each other, that it is as impossible to attribute them all to the same people as to believe they were all built at the same epoch.' In his view, 'the substructions at Mayapan, some of those at Tulha, and a great part of those at Palenque,' are among the older remains. These are not the oldest cities whose remains are still

visible, but they may have been built, in part, upon the foundations of cities much more ancient.”

Papa.—We have already learned that the Jaredites were here over sixteen hundred years before the Nephites and Zarahemlaites came. The Nephites first settled in South America, and the Zarahemlaites in Central America. By reference to the book of Omni we learn that about four hundred (and maybe more) years passed away before these two latter peoples came together and united in one. The Zarahemlaites found the country in which they settled covered with ruins of cities. It would be natural that they would begin to rebuild these cities, using the old sites for the new cities, and using the stones that had already been used by the first builders. They were not so far advanced in civilization and in the art of building as the former inhabitants were, as is shown by verse 24 of the book of Omni, which Harry may read:

Harry.—“Nevertheless, they had had many wars and serious contentions, and had fallen by the sword from time to time; and their language had become corrupted; and they had brought no records with them: and they denied the being of their Creator; and Mosiah, nor the people of Mosiah, could understand them.”

Papa.—The absence of records and a knowledge of God alone is sufficient to show that they were not as far advanced in civilization as those who had preceded them. This accounts for the conclusion made by Mr. Baldwin that “at Palenque, as at Mitla, the oldest work is most artistic and admirable.” After being occupied by this second people for nearly four

hundred years they were joined by the Nephites, and no doubt as these cities had to a greater or less extent gone into decay because these people who built them the second time had gone backward instead of improving in their civilization they were rebuilt the third time, hence the statement made by Mr. Baldwin that, "Accepting the reports of explorers as correct, there is evidence in the ruins that Quirigua [Kee-ree-goo'-ah] is older than Copan, and that Copan is older than Palenque. Quirigua was evidently built by the Jaredites, Copan by the Zarahemlites, and Palenque by the Nephites and Zarahemlites after they had become one nation. Another very important thought is that in this region where the Book of Mormon places three distinct colonies is the only place where the ruins show the same distinction. Most of the places it is only shown that there were two distinct civilizations. Maude, you may read from page 246 of Mr. Baldwin's book:

Maude.—"The development of civilization in Peru was very different from that in Mexico and Central America. In both regions the people were sun-worshippers, but their religious organizations, as well as their methods of building temples, were unlike. Neither of these peoples seems to have borrowed from the other."

Papa.—He thinks, he says farther on, that they might have had the same origin, but if they did it was so long ago that they had grown to be entirely unlike each other. I think this is sufficient to show that not only in tradition but in the ruins, the Book of Mormon story is fully sustained, that there were three different colonies came to this country, and two are

made very prominent. We have learned that the Jaredites settled in or near Yucatan in Central America and Mexico. You may read, Harry, from the history of the Jaredites, Book of Ether, chapter 4, verses 18 and 47:

Harry.—“And it came to pass that Coriantum did walk in the steps of his father, and did build many mighty cities, and did administer that which was good unto his people, in all his days.” “And it came to pass that Morianton built up many cities, and the people became exceeding rich under his reign, both in buildings, and in gold, and in silver, and in raising grain, and in flocks, and herds, and such things which had been restored unto them.”

Papa.—In the Book of Mormon, as we learned in our former conversation, the “land southward” was South America and the “land northward” was North America. In the light of this, listen while Harry reads verses 59 to 70, same chapter:

Harry.—“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 plow 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.”

Papa.—You see that the statement here is that they spread over all the land northward and became exceedingly numerous. They built many *mighty cities*, beginning at the narrow neck of land. This is what we know as the Isthmus of Panama. We should expect to find many ruins in this part of the country, then, and evidences of settlements even farther north. Baldwin mentions this on page 125. You may read it, Maude:

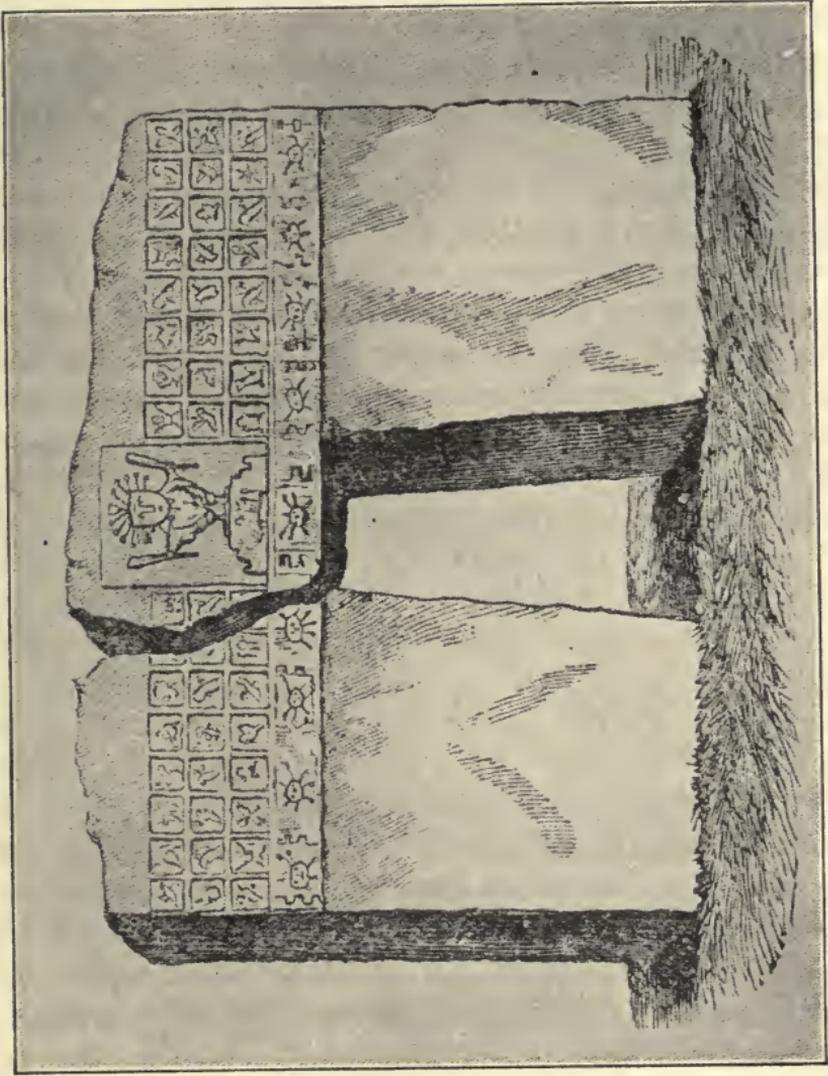
Maude.—“The remains of ancient cities are abundant in the settled portion of Yucatan, which lies north of the great forest. Charnay found ‘the country covered with them from north to south.’ Stephens states, in the Preface to his work on Yucatan, that he visited ‘forty-four ruined cities or places’ in which such remains are still found, most of which were unknown to white men, even to those inhabiting the country; and he adds that ‘time and the elements are hastening them to utter destruction.’ ”

Papa.—Ernest, you may read from Short's book, page 347:

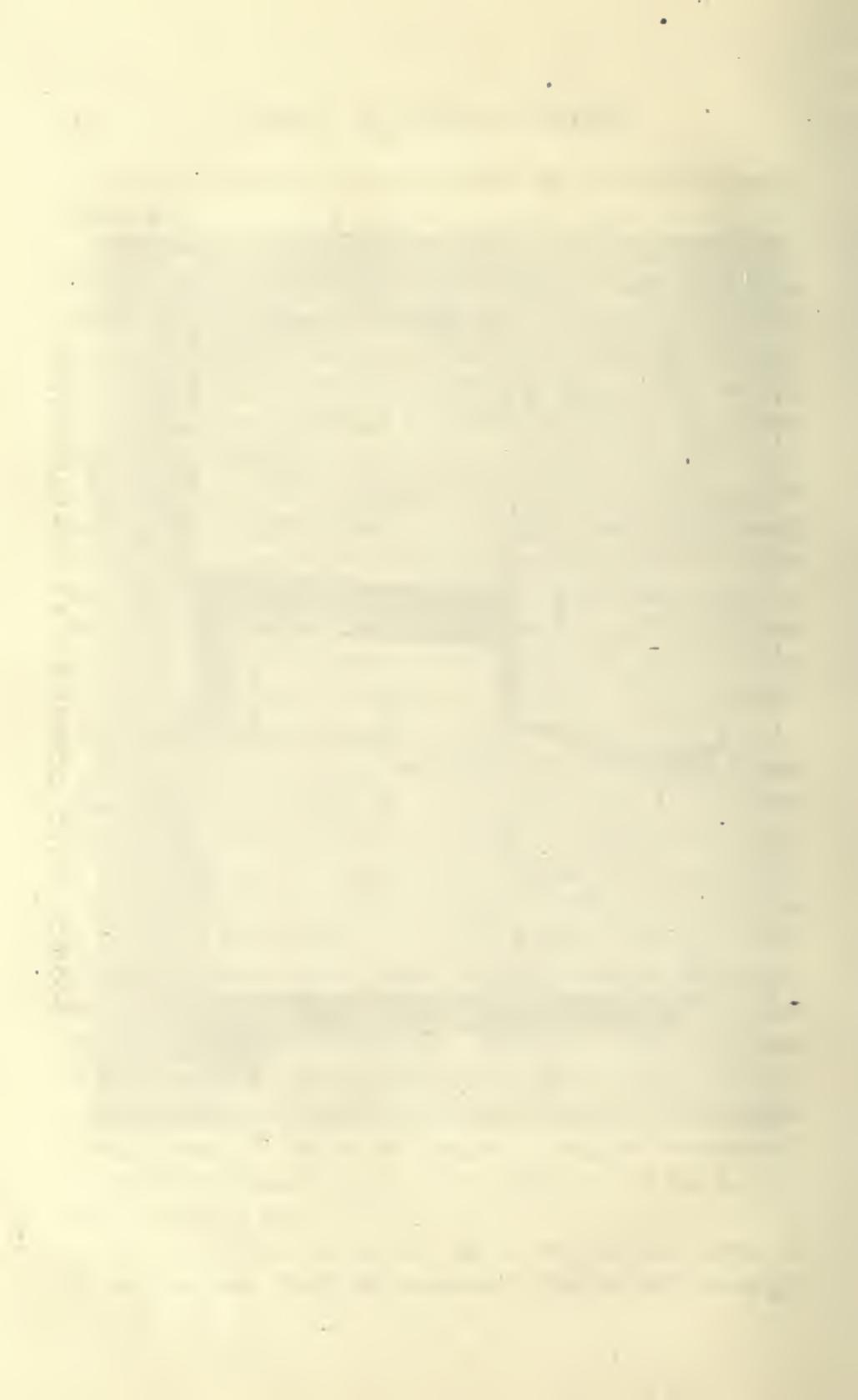
Ernest.—"Probably the most remarkable group of ruins in that richest of American architectural fields—Yucatan—is situated at Uxmal, in latitude twenty degrees, twenty-seven minutes, thirty seconds, thirty-five miles south of Merida. The reader is of course acquainted with the detail of the survey of this remarkable city of antiquity through the work of Stephens and Catherwood. These indefatigable explorers examined about forty ruined cities, nearly all of which were previously unknown to others than the natives, and many of them were unknown at Merida, the capital of the country. While these travelers are preëminently the explorers of Yucatan, there are others whose services have been of great value in the same field."

Papa.—In a foot-note at the bottom of this same page Mr. Short says he took this information from Stephens' *Incidents of Travel in Yucatan*, New York (first edition, 1843, and others subsequently.) According to Mr. Short and Mr. Baldwin, these men were the first to explore these ruins and first to discover many of them. The Book of Mormon, however, had said thirteen years before that the cities had been built there. Even as far north as Arkansas there are evidences of these mighty cities. Ethel, you may read from page 183 of this large scrap-book of mine, a portion of an article that I clipped from the *Sunday Post-Dispatch*, of St. Louis, a few months ago:

Ethel.—"The discovery of a prehistoric city in Arkansas has been announced. It extends through



MONOLITHIC DOORWAY AT TIAHUANACO.



Desha, Drew, and Ashley Counties. Major Lamar Fontaine, of Lyons, Mississippi, said of it: 'I passed through the remains of this city east and west for a distance of thirty-five miles, and as far as my eye could reach, the ruins still continued. Turning north for a distance of twenty-five miles, the ruins did not end. Computing the area thus traversed, and estimating that each dwelling contained five inhabitants, I found that eleven million people must have had their homes in this great city.' A few weeks ago the *Sunday Post-Dispatch* made the public familiar with the astonishing fact that several buried cities of great extent have been discovered in New Mexico and Western Texas. Archæologists are convinced that in some remote era a highly civilized race must have existed for centuries in the vast region between the plains of Texas and the mountains of Peru. This unknown nation that sowed the earth with gigantic ruins must have passed away long before the Aztecs and Toltecs occupied Mexico. There are great walled cities, now covered with forests of mahogany, in Honduras, and vast piles of dressed stone, much of it yet standing in walls, in the mountains of Peru, concerning which the people who were conquered by the Spaniards in the early part of the sixteenth century knew nothing."

Papa.—We will conclude this part of the subject by asking Ethel to read from page 163, same book, an extract from the *Denver Republican*, June 9, 1900:

Ethel.—"Emmett S. Compton, who is connected with Harvard University, has become convinced that Joseph Smith did not make up all of the Mormon bible. The book on which the Mormon faith is

based, purports to tell of the peoples who inhabited Central and South America centuries before the arrival of Columbus. . . . An expedition from the Mormon church is now in Mexico and Central America looking over the ruins of great cities and places of worship seeking for proofs of the authenticity of their bible. Mr. Compton, who is an authority on archæology, was invited to go with the party, but returned because he feared the hot weather, having already had a touch of the fever which prevails in Yucatan during the rainy season. 'I can't say that the Mormon faith appears any less preposterous to me than it did,' Mr. Compton said at the Brown Palace hotel last night. 'But I am pretty well convinced that some of the narratives on which it is based relating to those old cities of Yucatan were not wholly imaginative. I don't feel at liberty to discuss the matter at length, for you see I only went along because of my knowledge in certain lines of archæology, in tracing out ruins. I have helped to dig out cities in Assyria, and have worked in Persia and Egypt, and so, of course, I can trace the lines of old cities and of fortifications that would be all but undiscernible to a man that had not that experiance. But while I shall leave the detailed reports with reference to the Book of Mormon and all that sort of thing to the representative of that church with whom I am working, I can say this, that we found cities and settlements that fitted into the accounts of cities and fortresses in the Mormon bible in a way that could not have been accidental. We found bas-reliefs describing battles, and journeys, and religious observances, exactly as described in

the words of Joseph Smith. How do I explain it? The only explanation that seems possible to me, for of course all the talk about the Angel Moroni showing Smith how to read the golden plates is nonsense, is that some traveler must have studied those ruins carefully, must have seen them, in a much better state of preservation than when we saw them, and then Smith in some way got hold of his writings, or talked with him, and made his discoveries the basis of the pseudo-bible. I hope to go down there again, with a party less trammelled. This time we went to prove one particular thing, not to make a study of the ruins from a scientific standpoint. We went to places where I am sure no white man had been for centuries, cutting our way through the most tangled jungle you ever could think of, and crossing swamps and rivers where it was a fight to make every foot of the way. But the ruins are more interesting and I believe more important than those of Egypt and Assyria on which so much time has been spent.' "

Papa.—Mr. Compton bears good testimony to the Book of Mormon, but when he undertakes to explain away the miraculous part of the coming forth of the book, he makes himself ridiculous. He says the only way he can account for the agreement between the story told by the Book of Mormon and that told by the ruins, is that some traveler had studied the ruins and that Joseph Smith got hold of his writings or talked with him and made up the book from that. It did not occur to him, evidently, that it would have been impossible that this could have occurred and no one have known it but Joseph Smith or those who

assisted him. Then a little farther on he overthrows his own position by saying that he was sure the places they visited no white man had visited for centuries. How could some traveler have visited them and told Joseph Smith about them if that was the case? The Mormon church that he speaks of is the church in Utah, and I do not blame him for saying that their doctrine was preposterous, especially in the light of the Book of Mormon teaching on the question of polygamy; but he ought not to judge this latter-day work by Utah Mormonism. We have certainly found enough to establish the fact that there was a civilization in this country just as, and the center of their population was where, the Book of Mormon records it. We will now take up the different things and events in the Book of Mormon history that are corroborated by traditions and discoveries among the ruins. These things relate entirely to things transpiring after they came here; their language, writing, and so forth. Harry, you may read from the Book of Mormon, Nephi, chapter 1, verse 1:

Harry.—"I, Nephi, having been born of goodly parents, therefore I was taught somewhat in all the learning of my father; and having seen many afflictions in the course of my days—nevertheless, having been highly favored of the Lord in all my days; yea, having had a great knowledge of the goodness and the mysteries of God, therefore I make a record of my proceeding in my days; yea, I make a record in the language of my father, which consists of the learning of the Jews, and the language of the Egyptians."

Papa.—You may read, also, verses 89 and 90, of chapter 4 of the Book of Mormon, page 444:

Harry.—“And now behold, we have written this record according to our knowledge in the characters, which are called among us the reformed Egyptian, being handed down and altered by us, according to our manner of speech. And if our plates had been sufficiently large, we should have written in Hebrew; but the Hebrew hath been altered by us also; and if we could have written in Hebrew, behold, ye would have had no imperfection in our record.”

Papa.—In these quotations we are told that they were learned in the Egyptian language, hence we would expect to find some evidence of that fact in the ruins. Ernest, you may read from Mr. Short’s work, pages 415 and 416:

Ernest.—“It is scarcely necessary for us to remark that the seeming analogies between the Maya (Central American) sculpture and that of Egypt have been noted. Juarros [Hoo-ar’-ros], in speaking of Palenque art, says: ‘The hieroglyphics, symbols, and emblems which have been discovered in the temples, bear so strong a resemblance to those of the Egyptians, as to encourage the supposition that a colony of that nation may have founded the city of Palenque or Culhuacan [Kool-oo-ah-cahn’].’ Gordan found, as he thought, the most striking analogies between the Central American remains, as well as those of Mexico, and those of the Egyptians.”

Papa.—We learned that Palenque was probably built by the Nephites and they were the ones who were learned in the language of the Egyptians. That there is a resemblance almost all authors agree, and

yet they are puzzled that they can not read them. You may read from page 418, Ernest:

Ernest.—"Notwithstanding the oft-repeated assertion that a resemblance between Egyptian and Maya hieroglyphics exists, no one of the Egyptologists so successful in their chosen field have been able to decipher the Maya writing. It is not improbable that the Palenque and Copan civilization received its first impulse from some of the peoples of the southern or eastern shores of the Mediterranean, but from which it would be impossible to say even if we were certain that such was the case. Whatever of a foreign character it may have had at first has been mostly lost in the independent development of new and original characteristics, the natural outgrowth of new wants and new conditions, arising through the lapse of many centuries."

Papa.—Mr. Short here unconsciously confirms the statement made by the Book of Mormon as just read by Harry, that the language had been altered "according to their manner of speech." Mr. Short does not deny that at first these people may have used the Egyptian, but thinks that it is very probable that they did, but if they did then it had been gradually altered to suit "new wants and new conditions." Another man, a Mr. Delafield, thinks he has found a great many things in which it is shown that they understood the Egyptian. On page 65 of his work, which is a very rare one, he reviews these reasons:

Maude.—"Let us now take a brief review of the analogical evidence of an identity of the family of Mexico and Peru with that of Hindostan or Egypt, to simplify which we name the several coincidences,

which have been specified, in their proper order.

I. Philological. The various analogies in language.

II. Anatomical. The peculiar craniological formation common to those countries, as asserted by Doctor Warren.

III. Mythological. The existence of two peculiar modes of worship, addressed to two deities: one sanguinary, the other peaceful. . . .

IV. Hieroglyphic. . . . The use of three peculiar systems of hieroglyphic writing of the Egyptians. . . .

V. Astronomical. 1. Identity in the division of the year, month, and week; and the calculations thereof. 2. Identity in the use of intercalary days. 3. Identity in zodiacal signs.

VI. Architectural. 1. Identity in sepulchral tumuli [mounds for burial]. 2. Identity in pyramidal temples. 3. In the uses of these temples. 4. In the mechanical power which enabled them to move masses that no other races have ever accomplished. 5. Their use of hieroglyphic sculpture on all their sacred buildings. 6. Similarity in zodiacal and planispheric carvings. 7. Identity in sepulchral ornaments. . . .

VII. . . . Identity in practice of embalming and preservation of the royal corpses."

Papa.—There are some pretty hard words in this quotation and you will have to study the dictionary a little, I think, before you can fully understand them, but you can do that at your leisure some other time. The principal point you can easily understand, however, and that is that under seven divisions Mr. Delafield has found twenty-six different things in which the ancient inhabitants of this country were like the Egyptians. I want to call your attention, however, to the third reason that Mr. Delafield gives;

viz., "The existence of two peculiar modes of worship, addressed to two deities, one sanguinary, the other peaceful." Sanguinary means bloody, blood-thirsty, and cruel. This evidently refers to the Lamanites, as Jarom in his book, verse 14, says they loved blood. You may read it, Harry:

Harry.—"And they were exceeding more numerous than were they of the Nephites: and they loved murder, and would drink the blood of beasts."

Papa.—The Nephites were opposite to this and loved peace and hated war. So the discoveries made by these scientific men exactly accord with the Book of Mormon on this point. Another point that Mr. Delafield mentions is in his sixth division, No. 4: "In the mechanical power that enabled them to move masses that no other races have ever accomplished." Mr. Baldwin speaks of this on pages 232 to 234. You may read it, Maude:

Maude.—"In this place, also, there are stones so large and so overgrown that our wonder is incited, it being incomprehensible how the power of man could have placed them where we see them. They are variously wrought, and some of them, having the form of men, must have been idols. Near the walls are many caves and excavations under the earth, but in another place, farther west, are other and greater monuments, such as large gateways with hinges, platforms, and porches, each made of a single stone. It surprised me to see these enormous gateways made of great masses of stone, some of which were thirty feet long, fifteen high, and six thick.' Many of the stone monuments at Tiahuanaco [Tee-ah-oo-ahn-ah'-ko] have been removed, some for building, some

for other purposes. In one case, 'large masses of sculptured stone, ten yards in length and six in width' were used to make grinding-stones for a chocolate mill.] The principal monuments now seen on this field of ruins are a vast mound covering several acres, where there seems to have been a great edifice, fragments of columns, erect slabs of stone which formed parts of buildings, and several of the monolithic gateways, the largest of which was made of a single stone ten feet high and thirteen broad. . . . The doorway is six feet four inches high, and three feet two inches wide. [See opposite page.] Above it, along the whole length of the stone, which is now broken, is a cornice covered with sculptured figures. 'The whole neighborhood,' says Mr. Squier, 'is strewn with immense blocks of stone elaborately wrought, equaling, if not surpassing in size, any known to exist in Egypt or India.'"

Papa.—It certainly looks wonderful, and that God must have inspired these men to search out these things which prove so conclusively the story of the Book of Mormon. The only thing that puzzles the scientific men is that they can not read the inscriptions, but they can not deny that they resemble the Egyptian. We who believe the Book of Mormon do not have such difficulties, as it says that the Egyptian characters in which the record was kept were "reformed." The people were here a thousand years and hence had ample opportunity to change them. We can look at the old books which were published even one hundred years ago and we can hardly read them, so much have the forms of the letters and spellings of the words changed. The

extract that Harry has read from the Book of Mormon also mentions that they were educated in the Hebrew language, and Morimon says that if they could have written in Hebrew there would have been no imperfection in their record; but they did not have room on the plates to write in Hebrew, hence they had to use the Egyptian. The Egyptian was evidently something like what we call "shorthand" and the Hebrew like our "longhand." Their writing-material was scarce and for that reason they used the Egyptian mostly. But the Hebrew had been altered by them also, he says. Now we will take up this part of the subject and see if it is sustained by the discoveries made among the ruins. Ethel, you may read us statements made by Mr. Bancroft and others as quoted by Elder Heman C. Smith in his *Truth Defended*, pages 129 to 133:

Ethel.—"The theory that the Americans are of Jewish descent has been discussed more minutely and at greater length than any other. Its advocates, or at least those of them who have made original researches, are comparatively few; but the extent of their investigations and the multitude of parallelisms they adduce in support of their hypothesis, exceed by far anything we have yet encountered."—*Native Races of the Pacific States*, vol. 5, pp. 77, 78.

Papa.—Mr. Bancroft says here that the multitude of parallelisms that they adduce exceeds anything that he has encountered, and that is saying a good deal, as he has been a great student of this question and for that reason he would be a competent judge. He seems to incline to the belief that the originators of this ancient American civilization were Jews.

You may read the opinion of Mr. G. R. Lederer, a converted Jew and editor of a paper called *The Israelite Indeed*:

Ethel.—“We suppose that many, if not most of our readers have seen, in religious as well as secular papers, the accounts of some relics which were found a few months ago in a mound near Newark, Ohio. These relics consist of stones, in strange shapes, bearing Hebrew inscriptions, which makes the case particularly interesting to me, as a Hebrew. I have read, therefore, with great interest, all that has been published concerning them, and studied the opinions of different men of science and learning, who have expressed themselves in public; but I desire to see the objects themselves, to put my finger on these relics, which bear inscriptions of the holy language, a language which once was written with the finger of God upon tables of stone; a language spoken and written by the prophets of Israel, who predicted the main features, not only of the history of Israel, but also of the world at large. It is one of the peculiar and national characteristics of the Jews, to feel a sacred awe for that language, and even for ‘the square characters’ in which it is written, so that every written or printed Hebrew page is called ‘Shemos,’ by which the people mean to say, a paper on which holy names are printed or written. A pious Jew would never use any Hebrew book or paper for any secular purpose whatever, and carefully picks up every bit and burns it. Being now, by the grace of God, an ‘Israelite indeed,’ believing in him concerning whom Moses and the prophets did write, that sacred language has increased in its charming influ-

once upon my mind; this may explain my anxiety to see those relics with the Hebrew inscriptions, without, however, entertaining the least hope of ever having that wish realized. This time, however, I was gladly disappointed; for, in calling a few days ago on my friend, Mr. Theodore Dwight, (the Recording Secretary of the 'American Ethnological Society,' and my associate in the editorship of this Magazine,) my eyes met with the very objects of my desire. That I examined these antiquities carefully, none of our readers will, I think, entertain any doubt. I recognized all the letters except one, (the ayin,) though the forms of many of them are different from those now in use. This, however, is not the case with the stone found first, (viz., in July, 1860,) which has the form of an ancient jar, bearing Hebrew inscriptions on its four sides, which are imperfectly such characters as those generally in use now. I can not form any opinion concerning the use or meaning of this, which was found first, as the inscriptions do not lead to any suggestions whatever. They are as follows: 1. 'Debar Jehovah,' (meaning the word of Jehovah.) 2. 'Kokesh Kodeshim,' (The Holy of Holies.) 3. 'Thorath Jehovah,' (The law of Jehovah,) and 4. 'Melek Aretz,' (King of the Earth.)"—*The Israelite Indeed*, May, 1861, pp. 264, 265.

Papa.—Mr. Lederer agrees with the statement made by Mormon. He says that he recognized all the letters except one, though the forms of many of them were different from those in common use now, and Mormon says the Hebrew had been changed by them also. It proves the Book of Mormon record, however, that they were learned in this language.

Now, Ethel, you may read the next quotation:

Ethel.—“I believe, with many others, that the North American Indians are a mixed people—that they have Jewish blood in their veins, though I would not assert, as some have undertaken to prove, “that they are Jews,” or that they are “the ten lost tribes of Israel.” From the character and conformation of their heads, I am compelled to look upon them as an amalgam race; but still savages; and 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 amongst 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 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 worshipping, 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.’ . . . First, ‘The Jews had their sanctum sanctorum, and so it may be said the Indians have, in their council or medicine houses, which are always held as sacred places.’ Second, ‘As the Jews had, they

have their High Priests and their Prophets.' Third, 'Amongst the Indians, as amongst the ancient Hebrews, the women are not allowed to worship with the men, and in all cases, also, they eat separately.' Fourth, 'The Indians, everywhere, believe that they are the favorite people of the Great Spirit, and they certainly are, like that ancient people, persecuted, as every man's hand seems raised against them.' Fifth, 'In their marriages, the Indians, as did the ancient Jews, uniformly buy their wives by giving presents; and in many tribes, very closely resemble them in other forms and ceremonies of their marriages.' Sixth, 'In their preparations for war, and in peace-making, they are strikingly similar.' Seventh, 'In their treatment of the sick, burial of the dead, and mourning, they are also similar.' Eighth, 'In their bathing and ablutions, at all seasons of the year, as a part of their religious observances, having separate places for men and women to perform these immersions, they resemble again.' Ninth, 'And the custom, among the women, of absenting themselves during the lunar influences, is exactly consonant to the Mosaic Law.' Tenth, 'After this season of separation, purification in running water, and anointing, precisely in accordance with the Jewish command, is required before she can enter the family lodge.' Eleventh, 'Many of them have a feast closely resembling the annual feast of the Jewish Passover, and amongst others, an occasion much like the Israelitish Feast of the Tabernacles, which lasted eight days, (when history tells us they carried willow boughs, and fasted several days and nights,) making sacrifices of the first-fruits and best of everything, closely

resembling the sin offering and peace offering of the Hebrews. (See vol. 1, pp. 159-170, of Religious Ceremonies of the Mandans.)' Twelfth, 'Amongst the list of their customs, however, we meet a number which had their origin, it would seem, in the Jewish ceremonial code, and which are so very peculiar in their forms, that it would seem quite improbable, and almost impossible, that two different peoples should ever have hit upon them alike, without some knowledge of each other. These, I consider, go farther than anything else as evidence, and carry in my mind conclusive proof that these people are tinctured with Jewish blood.'" — Catlin's North American Indians, vol. 2, pp. 231-234.

Papa.—This would seem sufficient to settle the matter, but we want to introduce one more testimony. You may read it, Maude, from Brother Blair's book, Joseph the Seer, pages 157 and 158:

Maude.—"We are all more or less acquainted with the so-called 'Indian Mounds' found in various parts of our country. There are hundreds of them in Ohio alone—several near Newark, Licking County. Pipes, copper beads strung upon a vegetable fibre, human skeletons, skulls, bones of animals and birds, some charred by fire, as if they had been sacrificed upon a burning pile, have been obtained from them. Within the past few years some relics have been discovered, which are thought to throw light on the subject: The first is a little coarse sandstone, not quite an inch and a half high by about two inches long. It was found in the 'Wilson Mound,' and bears the face of a human being. On the forehead are five distinct Hebrew characters, which are interpreted to mean:

'May the Lord have mercy on him (or me) an untimely birth,' evidently an expression of humiliation. The second relic from the same mound is stone closely resembling limestone. It is rather triangular than square in its form, and yet it differs widely from both. It represents an animal, and contains four human faces and three inscriptions in Hebrew, signifying devotion, reverence, and natural depravity. The third stone was found in 1860, about three miles from Newark. It has a shape like a wedge, and is about six inches long, tapering at the end. At one end is a handle, and at the top are four Hebrew inscriptions. The last relic is an object of much interest. It was found in 1860, and has engraved upon it a figure of Moses, and the Ten Commandments. One side is depressed, and the reverse protrudes. Over the figure is a Hebrew word signifying 'Moses.' The other inscriptions are almost literally the words found in some parts of the Bible, and the Ten Commandments are given in part and entirely—the longest being abbreviated. The alphabet used, it is thought, is the original Hebrew one, as there are letters known in the Hebrew alphabet [not] now in use, but bearing a resemblance to them. All things on this stone point to the time before Ezra, to the lost tribes of Israel, and the theory is, that some of these tribes found their way into this continent, and settled where the state of Ohio now exists."—From the *Prophetic Watchman*, September 14, 1866.

Papa.—Ezra lived about five hundred and thirty-six years before Christ, and the Nephites came here about six hundred years before Christ, so this state-

ment that all things on this stone point to the time before Ezra agrees with the Book of Mormon account precisely. We might present an almost unlimited number of testimonies upon these two points. But this is certainly sufficient to prove that they were of Jewish descent and that they understood the Egyptian language and arts. And it proves also that they had portions of the Bible with them, just as the Book of Mormon claims they did. You remember, no doubt, that we learned in our former talk that they had the five books of Moses and the prophets, including a portion of Jeremiah. We will now pass on to other matter connected with their history. Harry, you may read from the Book of Mormon. I will let you read from the history of the Jaredites first, as they were the first to arrive here, then from the history of the Nephites. Read from Ether 4:14 and 1 Nephi 5:130:

Harry.—“And the Lord began again to take the curse from off the land, and the house of Emer did prosper exceedingly under the reign of Emer; and in the space of sixty and two years, they had become exceeding strong, insomuch that they became exceeding rich, having all manner of fruit, and of grain, and of silks, and of fine linen, and of gold, and of silver, and of precious things, and also all manner of cattle, of oxen, and cows, and of sheep, and of swine, and of goats, and also many other kind of animals which were useful for the food of man; and they also had horses, and asses, and there were elephants, and cureloms, and cumoms: all of which were useful unto man, and more especially the elephants, and cureloms, and cumoms.” “And it came

to pass that we did find upon the land of promise, as we journeyed in the wilderness, that there were beasts in the forests of every kind, both the cow, and the ox, and the ass, and the horse, and the goat, and the wild goat, and all manner of wild animals, which were for the use of men.”

Papa.—These quotations which Harry has read form one of the weapons that the enemies of the Book of Mormon have used against it. The oldest book I have in which this objection is made against the Book of Mormon is one written by John Hyde and published in 1857. On page 224 he quotes this last verse read by Harry and then says: “This is a palpable falsehood, and eminently displays the impostor’s hoof.” He then covers two pages with quotations and statements in which it is declared that the animals spoken of here were not known in America until after Columbus discovered it. This opinion was entertained very early and is still persisted in by some who are ignorant of recent discoveries. To-day, however, in the light of recent discoveries these passages form one of the strongest proofs that neither Joseph Smith nor any other man living in this age of the world wrote the Book of Mormon. Had any man written it by his own wisdom he would not have put in it that which at that time was contrary to the opinions held by everybody. The common opinion is expressed by Mr. Hyde on page 226 where he says: “The elephant is not a native of America and never was its inhabitant.” But the Book of Mormon said, as early as 1830, that it was. Now who is right? Maude, you may read from Brother Blair’s book again, pages 166 and 167:

Maude.—"Professor Winchell in his sketches of Creation, page 210, says: 'It is a curious fact that so many *generi*, 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, and the question reasonably arises whether the wild horses of the Pampas may not have been indigenous. Here, too, the camel found a suitable home.' . . . A correspondent of the Eugene City (Oregon) *Guard* gives the following account of a visit made June, 1877, by himself and another person to the so-called fossil beds of Lake County, that State: . . . 'We found fossil bones of the elephant, camel, horse, and elk, or reindeer, the horse being much more abundant than either of the others, but all being so clearly marked as to leave no doubt of their identity. There were other bones, apparently of large animals, but your correspondent was unable to name the animal they once belonged to. Among the fossils found, the smaller quadrupeds had a representation; bones answering to the fox and wolf were found; also others answering to the sheep or goat in size and appearance.' "

Papa.—Ethel, you may read from the Report of the Archæological Committee appointed by the church a few years ago to collect evidences on these questions. You will find some quotations on this subject on pages 82 and 83:

Ethel.—"In the United States we detect also some evidences of the coexistence of man and extinct species of quadrupeds. Doctor Koch, the reconstructor of the Tertiary Zeuglodon, insisted long ago

that he had found in Missouri such an association of mastodon and Indian remains as to prove that the two had lived contemporaneously. I have myself observed the bones of the mastodon and elephant imbedded in peat at depths so shallow that I could readily believe the animals to have occupied the country during its possession by the Indian; and gave publication to this conviction in 1862. More recently, Professor Holmes, of Charlestown, has informed the Academy of Natural Sciences of Philadelphia that he finds upon the banks of the Ashley River a remarkable conglomeration of fossil remains, in deposits of post-tertiary age. Remains of the hog, the horse, and other animals of recent date, together with human bones, stone arrow-heads, hatchets and fragments of pottery, are there lying mingled with the bones of the mastodon and extinct gigantic lizards."—*Sketches of Creation*, by Winchell, p. 356.

Papa.—Professor Winchell thinks he had advanced these thoughts very early when he says he "gave publication to this conviction in 1862." But the Book of Mormon had anticipated scientific research thirty-two years! You may read the next quotation, Ethel:

Ethel.—"Professor O. C. Marsh, in an address before the American Association for the Advancement of Science, Nashville, Tennessee, August 30, 1877, page 30: 'When a student in Germany, some twelve years ago, I heard a world-renowned professor of zoölogy gravely inform his pupils that the horse was a gift of the old world to the new, and was entirely unknown in America until introduced by the Spaniards. After the lecture I asked him whether no

earlier remains of horses had been found on this continent, and was told in reply that the reports to that effect were too unsatisfactory to be presented as facts in science. This remark led me on my return to examine the subject myself, and I have since unearthed with my own hand not less than thirty distinct species of the horse tribe in the tertiary deposits of the West alone.' The pig.—'Although the demonstration is not yet complete as in the lineage of the horse, this is not owing to want of material, but rather to the fact that the actual changes which transform the early tertiary pig into the modern Peccary were comparatively slight.'—Ibid., p. 37.

Papa.—This shows that as late as 1865 a "renowned professor of zoölogy" thought and taught that "the horse was a gift from the old world to the new." But there is more farther on:

Ethel.—"Evidences of the extinct horse are found as extensively as, in California, by Professor Whitney; in Nebraska by Professor Marsh; in Idaho by Clarence King; also in Texas, Missouri, South Carolina, Peru, Utah, Washington, Dakota. The enamel of teeth is more abundant than anything else; the reason is obvious. Mastodon and elephant remains are found near Santa Fe, New Mexico. Besides the well-known American mastodon, 'M Americanus' of the post-tertiary period, there appears to have been at least three others which inhabited this continent."—(Doctor Leidy, p. 242.) Contributions to Extinct Vertebrate Fauna of the Western Territories. (The work is published by the United States under

the supervision of Professor F. V. Hayden, United States Geologist.)

Papa.—The statement in the Book of Mormon was not so “palpably false” as Mr. Hyde in 1857 thought, it seems. And that which men have tried to use as a weapon against God’s work has proven to be an evidence that the statement made by Isaiah that we learned about in our other talk; viz., “The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid,” is true. God in his revealments to men often anticipates science and scientific discoveries. I do not know as it is necessary to present any more on this point, but I will ask Ernest to read what Mr. Short says on this subject in his book, pages 530 and 531:

Ernest.—“The question as to whether man and the mastodon were contemporaneous in America, has long been a matter of dispute as the reader is aware after the perusal of our second chapter and other sources. The ‘elephant pipe’ has been the means of calling fresh attention to the subject. Doctor R. J. Farquharson, of the Davenport Academy of Sciences, . . . states that six or seven years ago Mr. Peter Mare, a farmer, (whose estate was situated on both sides of the line dividing Muscatine and Louisa Counties, Iowa,) found the elephant pipe while plowing corn on his land in Louisa County. The finder, who had no idea of its archæological value, kept it with a number of ‘Indian Stones,’ as he termed them, until last year (1878) when it became the property of the Davenport Academy. Doctor Farquharson says: ‘The ancient mounds were very abundant in that vicinity (Louisa County), and rich in relics

which are deposited on the surface of the soil (not in excavations), as we found in exploring a number. In such a case it is not strange that a mound having been gradually removed by long cultivation, the relics so deposited should be reached and turned up by the plow.' . . . 'The pipe, which is of a fragile sandstone, is of the ordinary Mound-builders' type, and has every appearance of age and usage. Of its genuineness I have no doubt. Together with the "Elephant mound" of Wisconsin, the elephant head of Palenque (depicted in Lord Kingsborough's great work), our pipe completes the series of what the French would call "documents" proving the fact of the contemporaneous existence on this continent of man and the mastodon.' The above facts, as stated by Doctor Farquharson, were substantially embodied in a paper read by Mr. Pratt before the Davenport Academy, April 25, 1879."

Papa.—We certainly can not be blamed for considering this as conclusive evidence in favor of the Book of Mormon account, and rejecting the dogmatic statement of Mr. Hyde that "the elephant is not a native of America and never was its inhabitant." We have not only found that the elephant was here, but that other large animals of the elephant or mastodon species were here, and that they were here at the same time that man was. These larger animals that are called "cureloms and cumoms" in the Book of Mormon were evidently of the mastodon or elephant type for which there were no names in English, hence their names were transferred to the book just as the Jaredites called them. There is one more point which we wish to establish before we leave this

subject. You will notice that the last part of the quotation which Harry has read from Ether says, "And there were elephants, and cureloms, and cumoms; all of which were useful unto man, and more especially the elephants, and cureloms and cumoms." This certainly signifies that they used these large animals for beasts of burden, and strange to say, we have something to sustain this statement also. Ethel, you may read from page 75 of the Archæological Committee's report the opinion of Mr. Frederick Larkin, M. D.:

Ethel.—"My theory that the prehistoric races used, to some extent, the great American elephant, or mastodon, I believe is new, and no doubt will be considered visionary by many readers, and more especially by prominent archæologists. Finding the form of an elephant engraved upon a copper relic some six inches long and four wide, in a mound on the Red House Creek, in the year 1854, and represented in harness with a sort of breast-collar with tugs reaching past the hips, first led me to adopt the theory. That the great beast was contemporary with the Mound-builders is conceded by all, and also that his bones and those of his master are crumbling together in the ground."—Ancient Man in America, by Frederick Larkin, M. D., p. 10.

Papa.—Mr. Larkin thinks that the idea was new that the ancient inhabitants of this country used these larger animals, but the idea was twenty-four years old with the Book of Mormon believers when he found the copper relic that first gave him the idea. These learned men, like Mr. Compton from whom we have before quoted, think "all the talk about the

Angel Moroni showing Smith how to read the golden plates is nonsense," and yet one by one they come to the same conclusions that the Book of Mormon presented in 1830. It is nonsense when God reveals it, but when they study it out of the ruins and relics, then it becomes the height of wisdom. We will now pass on to the consideration of another topic. They began very early to build large buildings called temples and places of worship. The first one you will read about, Harry, in 2 Nephi 4: 21, 22:

Harry.—"And I, Nephi, did build a temple; and I did construct it after the manner of the temple of Solomon, save it were not built of so many precious things: for they were not to be found upon the land; wherefore, it could not be built like unto Solomon's temple. But the manner of the construction was like unto the temple of Solomon; and the workmanship thereof was exceeding fine."

Papa.—This temple was built in the valley of Cuzco (Koos'-ko). It was built at the first place settled by the Nephites after they had become separated from Laman and Lemuel, and after they had become separate nations known as Nephites and Lamanites. The archæologists agree that the oldest civilization or settlement was begun around Lake Titicaca (Tee-tee-kah'-kah). Maude, you may read from Baldwin, page 236, what he says about this:

Maude.—"The uniform and constant report of Peruvian tradition places the beginning of this old civilization in the valley of Cuzco [Koos'-ko], near Lake Titicaca [Tee-tee-kah'-kah]. There appeared the first civilizers and the first civilized communities.

This beautiful valley is the most elevated table-land on the continent, Lake Titicaca being twelve thousand eight hundred and forty-six feet above the sea-level. Were it not within the tropics, it would be a region of eternal snow, for it is more than four thousand feet higher than the beginning of perpetual snow on Mont Blanc."

Papa.—Now, Ethel, you may read a description of this land as given by a writer as quoted by the Committee on Archæology, page 22:

Ethel.—"By reason of its lofty ranges of mountains, Peru, although situated in the tropics, has the advantage of enjoying a great variety of climate. In many parts the salubrity of the climate is such that it is even superior to some of the healthier cities of Europe, and offers, according to latitude and peculiar circumstances of the localities, desirable advantages to European colonists.—Amazon Provinces of Peru, by H. Guillame, F. R. G. S., p. 3. Moyobamba, which stands twenty-seven hundred feet above the sea, has a mean annual temperature of seventy-seven degrees. The climate here is delightful. Nature is so prodigal that everybody can get a living except physicians. — Ibid., p. 4. Mr. Hillbeck, consul-general for Germany in Peru, says Peru is one of the healthiest countries in the world, and is highly suitable for European immigration.—Ibid., p. 6. The existence of the king of rivers, with its numerous tributaries, would be a great advantage to any country; more especially then must it be the case in Peru, where the district through which it flows is rich in every kind of mineral and vegetable product. —Ibid., p. 15. The orange-trees of Moyobamba have

no rival in the world; the trees bloom all the year round. The grape-vine bears three crops a year, and pineapples grow to the weight of twenty pounds. The plata or alligator pear is one of the most delicious of fruits, and grows at Moyobamba. Guavas [goo-a'-vas], figs, olives, also abound; maize, rice, beans, peas, potatoes, onions, mountain cabbage, yuca (yellow potato, an excellent kind, unique in Peru) grow freely there. The soil is in many places twenty feet deep, and sugar-cane grows to the height of over thirty feet.—Ibid., p. 21.” Markham, in his work on Peru, says: “From Cerro de Pasco [Thar'-ro de Pahs'-ko] there is a considerable descent southward to the city of Juaja, the climate of which is said to be almost perfect for patients with pulmonary complaints. It is a charming little sierra [see-ar'-ah] town, and near it on the eastern watershed is Tarma [Tahr-mah], another sierra town, beautifully situated in an amphitheater of the mountains, clothed to their summits with waving fields of barley. The climate is delightful, so that no doctors can gain a living, and the one resident surgeon depends on his salary from a tax on spirits and on the tolls of the bridge Oroya [O-ro-ee'-ah].—Ibid., p. 5.”

Papa.—It was in this delightful place where Nephi halted with his portion of the people and began a settlement. No wonder that they called it the promised land and the land blessed above all others. We can no longer wonder that Moses, when viewing Joseph's land by the spirit of inspiration, described it as we learned in our former talk. And here with gratitude in their hearts to Almighty God they built, to him who had led them thus far upon their journey,

a temple, and dedicated to his service the first monument to him on this continent. Mr. Baldwin describes the ruins in and around Lake Titicaca on pages 227 to 231. You may read again, Maude:

Maude.—"At Lake Titicaca some of the more important remains are on the islands. On Titicaca Island are the ruins of a great edifice described as 'a palace or temple.' Remains of other structures exist, but their ruins are old, much older than the time of the Incas. . . . They were all built of hewn stone, and had doors and windows, with posts, sills, and thresholds of stone, the doorways being narrower above than below. On the island of Coati [Ko'-ah-tee] there are remarkable ruins. The largest building here is also described as 'a palace or temple,' although it may have been something else. It was not high, but very large in extent. It stood around three sides of a parallelogram, with some peculiarities of construction connected with the ends or wings. Making allowance for the absence of the pyramidal foundations, it has more resemblance to some of the great constructions in Central America than to anything peculiar to the later periods of Peruvian architecture. . . . The antiquities on the island and shores of this lake need to be more completely explored and described, and probably interesting discoveries could be made at some point by means of well-directed excavations."

Papa.—There is nothing said in the Book of Mormon about this temple having been built on an island, neither by a lake; but under another topic, which we shall take up presently, we will learn that great changes took place in the face of the land and that

water came up where there had previously been dry land, hence we would not be surprised to see temples that had been built upon the elevations of the land now surrounded by water. The principal point is that where the Book of Mormon says they built a temple, there we find the ruins of one. There are quite a number of other temples mentioned in the Book of Mormon, but we find only one, I think, minutely described. There was one situated in the land of Zarahemla, to which Mosiah was sent to invite the people to hear his father, King Benjamin, give them instruction, as described in the first of the Book of Mosiah. The Nephites had been driven northward by the Lamanites until they had joined the people who had come out of Jerusalem with Zedekiah's son. About three or four centuries had passed away since the building of the temple we have just read about. The land of Nephi had been in the possession of the Lamanites, and in fact everything south of the land of Zarahemla, as you see here on this large wall map. That goodly land had become dear to them not only because of its wonderful fruitfulness but because of its associations, so a number of men under the leadership of a man named Zeniff went south thinking to obtain the land again. We will let Zeniff tell this in his own language, and Harry may read it from Mosiah 6: 6-11:

Harry.—“And I went in unto the king, and he covenanted with me, that I might possess the land of Lehi-Nephi, and the land of Shilom. And he also commanded that his people should depart out of the land, and I and my people went into the land, that we might possess it. And we began to build

buildings, and to repair the walls of the city, yea, even the walls of the city of Lehi-Nephi, and the city of Shilom. And we began to till the ground, yea, even with all manner of seeds, with seeds of corn, and of wheat, and of barley, and with neas, and with sheum, and with seeds of all manner of fruits; and we did begin to multiply and prosper in the land. Now, it was the cunning and the craftiness of King Laman, to bring my people into bondage, that he yielded up the land, that we might possess it. Therefore, it came to pass that after we had dwelt in the land for the space of twelve years, that King Laman began to grow uneasy, lest by any means my people should wax strong in the land, and that they could not overpower them and bring them into bondage.”

Papa.—The lands of Lehi-Nephi and Shilom, you see by referring to the map, were situated in that very fertile land we read about a while ago. This fear of King Laman that they would get too strong for him caused him to raise an army and go up and undertake to bring them into subjection, but they defeated him in battle. And Zeniff set men to guard the land and to keep the Lamanites out. Verse 24 says they remained in peaceful possession of the land for twenty-two years, when King Laman died and his son began to reign in his stead. The son then undertook to conquer them, and in a great battle where Zeniff had to arm all the old and the young men that were able to bear arms, they defeated the son even as they had the father. These battles were won because they trusted in God. But Zeniff died, and before his death he conferred his

kingdom upon one of his sons. This son was the King Noah that we read about in our other conversation, who practiced polygamy and did not walk in the ways of his father and did not keep the commandments of God. Harry may read now from his history as found in Mosiah 7:1-16:

Harry.—“And now it came to pass that Zeniff conferred the kingdom upon Noah, one of his sons: therefore Noah began to reign in his stead; and he did not walk in the ways of his father. For behold, he did not keep the commandments of God, but he did walk after the desires of his own heart. And he had many wives and concubines. And did cause his people to commit sin, and do that which was abominable in the sight of the Lord. Yea, and they did commit whoredoms, and all manner of wickedness. And he laid a tax of one fifth part of all they possessed; a fifth part of their gold and of their silver, and a fifth part of their ziff, and of their copper, and of their brass and their iron; and a fifth part of their fatlings; and also, a fifth part of all their grain. And all this did he take to support himself, and his wives, and his concubines, and also his priests, and their wives, and their concubines: thus he had changed the affairs of the kingdom. For he put down all the priests that had been consecrated by his father, and consecrated new ones in their stead, such as were lifted up in the pride of their hearts. Yea, and thus they were supported in their laziness, and in their idolatry, and in their whoredoms, by the taxes which King Noah had put upon his people; thus did the people labor exceedingly, to support iniquity. Yea, and they also became idolatrous,

because they were deceived by the vain and flattering words of the king and priests: for they did speak flattering things unto them. And it came to pass that King Noah built many elegant and spacious buildings; and he ornamented them with fine work of wood, and of all manner of precious things, of gold, and of silver, and of iron, and of brass, and of ziff, and of copper; and he also built him a spacious palace, and a throne in the midst thereof, all of which was of fine wood, and was ornamented with gold, and silver, and with precious things. And he also caused that his workmen should work all manner of fine work within the walls of the temple, of fine wood, and of copper, and of brass; and the seats which were set apart for the high priests, which were above all the other seats, he did ornament with pure gold: and he caused a breastwork to be built before them, that they might rest their bodies and their arms upon, while they should speak lying and vain words to his people. And it came to pass that he built a tower near the temple; yea, a very high tower, even so high that he could stand upon the top thereof and overlook the land of Shilom, and also the land of Shemlon, which was possessed by the Lamanites; and he could even look over all the land round about. And it came to pass that he caused many buildings to be built in the land of Shilom: and he caused a great tower to be built on the hill north of the land Shilom, which had been a resort for the children of Nephi, at the time they fled out of the land; and thus he did do with the riches which he obtained by the taxation of his people. And it came to pass that he placed his heart upon his riches, and he spent his time in riotous

living with his wives and his concubines; and so did also his priests spend their time with harlots. And it came to pass that he planted vineyards round about in the land: and he built wine-presses, and made wine in abundance; and therefore he became a wine-bibber, and also his people.”

Papa.—I have had Harry read this lengthy description of King Noah’s reign, not only to call attention to the “palaces,” and “temples,” and other “large buildings” he built, but to show the contrast between his reign and his father’s. His father was weak in numbers but strong in his trust in God, while Noah was strong in numbers but lacking in those things that make men successful in this life, and that is righteousness. He prospered for a time and became exceedingly rich, but his success was not lasting, for history tells us that he was soon overthrown and his magnificent palaces and temples were given into the hands of his enemies. But do we find anything in the ruins in this vicinity that would justify us in believing that there had ever been such buildings and riches as are here described? In the narrative just read by Harry, two buildings are particularly mentioned, among many. He built a “spacious palace” and also a “temple.” You may read, Maude, from Mr. Baldwin’s book, pages 237 to 240:

Maude.—“The ruins known as ‘the Palaces of Gran-Chimu’ [Grah-n-tchee-moo] are situated in the northwestern part of Peru, near Truxillo [Troox-eel’-leo]. Here, in the time of the first Incas, was an independent state, which was subjugated by the Inca set down in the list of Montesinos [Mon-ta-

see-nos'] as the grandfather of Huayna Capac [Oo-ah-eé-nah Kah-päk], about a century before the Spaniards arrived. For what is known of these ruins we are chiefly indebted to Mariano Rivero [Mah-ree-ah'-no Ree-va'-ro], director of the national museum at Lima. They cover a space of three quarters of a league, without including the walled squares found on every side. The chief objects of interest are the remains of two great edifices called palaces. 'These palaces are immense areas surrounded by high walls of brick, the walls being now ten or twelve yards high and six feet thick at the base.' There was in each case another wall exterior to this. Within the palace walls were squares and dwellings, with narrow passages between them, and the walls are decorated. In the largest palace are the remains of a great reservoir for water, which was brought to it by subterranean aqueducts from the River Moche [Mo'-tcha], two miles distant. Outside of the inclosures of these palaces are the remains of a vast number of buildings, which indicate that the city contained a great population. The Spaniards took vast quantities of gold from the *huacas* [oo-ah-kahs'] or tombs at this place. The amount taken from a single tomb in the years 1566 and 1592 was officially estimated at nearly a million dollars. Remarkable ruins exist at Cuelap [Koo'-a-läp], in Northern Peru. 'They consist of a wall of wrought stones thirty-six hundred feet long, five hundred and sixty feet broad, one hundred and fifty feet high, constituting a solid mass with a level summit.' Probably the interior was made of earth. On this mass was another, six hundred feet long,

five hundred feet broad, and one hundred and fifty feet high. In this, and also in the lower structure, there are many rooms made of wrought stone, in which are a great number of niches or cells one or two yards deep, which were used as tombs. Other old structures exist in that neighborhood. Farther south, at Huanuco el Viego [Oo-ahn-oo'-ko al Vee-a-go], or Old Huanuco [Oo-ahn-oo'-ko], are two peculiar edifices and a terrace, and near them the faded traces of a large town. The two edifices were built of a composition of pebbles and clay, faced with hewn stone. One of them is called the 'Lookout,' but it is impossible to discover the purpose for which it was built. The interior of the other is crossed by six walls, in each of which is a gateway, the outer one being finely finished, and showing a sculptured animal on each of the upper corners. It has a large court, and rooms made of cut stones. Connected with this structure was a well-built aqueduct."

Papa.—This is certainly very strong evidence that this was the seat of that government established by Zeniff and which came to grief under the wicked reign of his son Noah. We have already seen how Zeniff instructed his people in agriculture. Now, Harry, I wish you to read verses 24 to 26 of Mosiah, chapter 6:

Harry.—"And it came to pass that we did inherit the land of our fathers, for many years; yea, for the space of twenty and two years. And I did cause that the men should till the ground, and raise all manner of grain, and all manner of fruit, of every kind. And I did cause that the women should spin, and toil, and

work; and work all manner of fine linen; yea, and cloth of every kind, that we might clothe our nakedness; and thus we did prosper in the land; thus we did have continual peace in the land, for the space of twenty and two years.”

Papa.—In this Zeniff only repeated what Nephi had done before him in the same region, and it had no doubt been the policy of every righteous king who had ruled this land for the four hundred years since its occupancy. Everywhere throughout the Book of Mormon it tells of the large amounts of gold and silver the people had, and most of it was in the region that we are talking about now. After Christ came they became converted to the gospel and became one people and remained so for nearly two hundred years. You may read again, Maude, from Mr. Baldwin, pages 247 to 251:

Maude.—“In some respects the Peruvian civilization was developed to such a degree as challenged admiration. 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 [vee-koo-nee-ah] being the finest. Some of their cloth had interwoven designs and ornaments very skillfully executed. Many of their fabrics had rare excellence in the eyes of the Spaniards. Garcilasso [Gahr-thee-lahs'-so] says, 'The coverings of the beds were blankets and friezes of the wool of the vicuña which is so fine and so much prized that, among other precious things from that land, they have been brought for the bed of Don Philip II.' Of their dyes, this account is given in the work of Rivero [Ree-va'-ro] and Von Tschudi: '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) under ground. Only the cotton became slightly discolored, while the woollen fabrics preserved their primitive luster. It is a circumstance worth remarking that chemical analyses made of pieces of cloth of all the different dyes prove that the Peruvians extracted all their colors from the vegetable and none from the mineral kingdom. In fact, the natives of the Peruvian Mountains now use plants unknown to Europeans, producing from them bright and lasting colors.' 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 belonged the ruins at Lake Titicaca [Tee-tee-kah'-kah]. 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, page 201, 1791, it is stated that, anciently, the Peruvian sovereigns 'worked magnificent mines, at Ancoriames [Ahn-ko-ree-ah-mas], 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 molds 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. It was with articles of this gold-work that the Inca Atahualpa [Ah-tah-oo-ahl-lee'-pah] filled a room in his vain endeavor to purchase

release from captivity.) One of the old chroniclers mentions 'statuary, jars, vases, and every species of vessels, all of fine gold.' (Describing one of the palaces, he said: 'They had an artificial garden, the soil of which was made of small pieces of fine gold, and was artificially sowed with different kinds of maize which were of gold, their stems, leaves, and ears. Besides this, they had more than twenty sheep (llamas), with their lambs, attended by shepherds, all made of gold.' This may be the same artificial garden which was mentioned by Francisco Lopez de Gomara [Frah-n-thees-ko Lo-path da Go-mah'-rah], who places it on 'an island near Puna [Poo-nah].' Similar gardens of gold are mentioned by others.) It is believed that a large quantity of Peruvian gold-work was thrown into Lake Titicaca to keep it from the Spanish robbers. (In a description of one lot of golden articles sent to Spain in 1534 by Pizarro, there is mention of 'four llamas, ten statues of women of full size, and a cistern of gold so curious that it incited the wonder of all.')

Nothing is more constantly mentioned by the old Spanish chroniclers than the vast abundance of gold in Peru. It was more common than any other metal. Temples and palaces were covered with it, and it was very beautifully wrought into ornaments, temple furniture, articles for household use, and imitations of almost every object in nature. 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.' "

Papa.—One objection that has been made against the Book of Mormon is that it speaks of their having the use of iron, but this shows that they did have it, and that the ancient inhabitants of the country were very expert in agriculture, making of cloth, working metals, building, and so forth; for while these people described by Mr. Baldwin were not what we would call the Nephites, yet, while they were quite expert, the remains and old ruins show that the ancient people were much more so. There is another great work of this people that is mentioned briefly in the book of Nephi, chapter 3, verse 7. This was after the conquering of the robbers that were called the Gadianton robbers, and the whole country was enjoying a period of peace. Harry, you may read the verse:

Harry.—“And it came to pass that there were many cities built anew, and there were many old cities repaired, and there were many highways cast up, and many roads made, which led from city to city, and from land to land, and from place to place.”

Papa.—The roads spoken of are probably not the same described by Mr. Baldwin that I will ask Maude to read about presently, as these roads were evidently built farther north and it did not take them so long to build them as it did those which Mr. Baldwin tells about, but it shows that they knew the value of good roads and built them. Maude, you may read from Mr. Baldwin, pages 243 to 246:

Maude.—“Nothing in ancient Peru was more remarkable than the public roads. No ancient people has left traces of works more astonishing than these, so vast was their extent, and so great the skill

and labor required to construct them. One of these roads ran along the mountains through the whole length of the empire, from Quito [Kee'-to] to Chili. Another, starting from this at Cuzco [Koos'-ko], went down to the coast and extended northward to the equator. These roads were built on beds or 'deep understructures' of masonry. The width of the roadways varied from twenty to twenty-five feet, and they were made level and smooth by paving, and in some places by a sort of macadamizing with pulverized stone mixed with lime and bituminous cement. This cement was used in all the masonry. On each side of the roadway was 'a very strong wall more than a fathom in thickness.' These roads went over marshes, rivers, and great chasms of the sierras [see-ar'-rahs], and through rocky precipices and mountain sides. The great road passing along the mountains was a marvelous work. In many places its way was cut through rock for leagues. Great ravines were filled up with solid masonry. Rivers were crossed by means of a curious kind of suspension bridges, and no obstruction was encountered which the builders did not overcome. The builders of our Pacific Railroad, with their superior engineering skill and mechanical appliances, might reasonably shrink from the cost and the difficulties of such a work as this. (Extending from one degree north of Quito to Cuzco, and from Cuzco to Chili, it was quite as long as the two Pacific Railroads, and its wild route among the mountains was far more difficult. Sarmiento [Sahr-mee-an'-to], describing it, said, 'It seems to me that if the emperor (Charles V) should see fit to order the construction of another road like

that which leads from Quito to Cuzco, or that which from Cuzco goes toward Chili, I certainly think he would not be able to make it, with all his power.' Humboldt examined some of the remains of this road, and described as follows a portion of it seen in a pass of the Andes, between Mansi and Loxa: 'Our eyes rested continually on superb remains of a paved road of the Incas. The roadway, paved with well-cut, dark porphyritic stone, was twenty feet wide, and rested on deep foundations. This road was marvelous. None of the Roman roads I have seen in Italy, in the South of France, or in Spain, appeared to me more imposing than this work of the ancient Peruvians.' He saw remains of several other shorter roads which were built in the same way, some of them between Loxa and the River Amazon. Along these roads at equal distances were edifices, a kind of caravanseras, built of hewn stone, for the accommodation of travelers. These great works were described by every Spanish writer on Peru, and in some accounts of them we find suggestions in regard to their history. They are called 'roads of the Incas,' but they were probably much older than the time of these rulers. (The mountain road running toward Quito was much older than the Inca Huayna Capac [Oo-ah-ee'-nah Kah-päk], to whom it has sometimes been attributed. It is stated that when he started by this route to invade the Quitús [Kee'-toos], the road was so bad that he 'found great difficulties in the passage.' It was then an old road, much out of repair, and he immediately ordered the necessary reconstructions. Gomara [Go-mah'-rah] says, 'Huayna Capac restored, enlarged, and completed these

roads, but he did not build them, as some pretend.' These great artificial highways were broken up and made useless at the time of the Conquest, and the subsequent barbarous rule of the Spaniards allowed them to go to decay. Now only broken remains of them exist to show their former character."

Papa.—This description of the works of these people is certainly wonderful, and it seems as though it would be almost impossible they could have done all this, but I will ask Harry to read from chapter 1 of the book of Nephi, pages 424 and 425, verses 1 to 8, also verses 18 and 19:

Harry.—"And it came to pass that the thirty and fourth year passed away, and also the thirty and fifth, and behold the disciples of Jesus had formed a church of Christ in all the lands round about. And as many as did come unto them, and did truly repent of their sins, were baptized in the name of Jesus; and they did also receive the Holy Ghost. And it came to pass in the thirty and sixth year, the people were all converted unto the Lord, upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another; and they had all things common among them, therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift. And it came to pass that the thirty and seventh year passed away also, and there still continued to be peace in the land. And there were great and marvelous works wrought by the disciples of Jesus, inso-much that they did heal the sick, and raise the dead, and cause the lame to walk, and the blind to receive

their sight, and the deaf to hear; and all manner of miracles did they work among the children of men; and in nothing did they work miracles save it were in the name of Jesus. And thus did the thirty and eighth year pass away, and also the thirty and ninth, and the forty and first, and the forty and second; yea, even until forty and nine years had passed away, and also the fifty and first, and the fifty and second; yea, even until fifty and nine years had passed away; and the Lord did prosper them exceedingly, in the land: yea, insomuch that they did fill cities again where there had been cities burned; yea, even that great city Zarahemla did they cause to be built again. But there were many cities which had been sunk, and waters came up in the stead thereof; therefore these cities could not be renewed. And now behold it came to pass that the people of Nephi did wax strong, and did multiply exceeding fast, and became an exceeding fair and delightsome people.”

“And it came to pass that two hundred years had passed away, and the second generation had all passed away save it were a few. And now I, Mormon, would that ye should know that the people had multiplied, insomuch that they were spread upon all the face of the land, and that they had become exceeding rich, because of their prosperity in Christ.”

Papa.—It was probably during this period of peace and prosperity that these great roads were built and some of these wonderful buildings erected, especially those which we read about containing those very large stones. The peace spoken of here came to them after Christ came to this land and gave

them the gospel and established his church among them. This peaceful period was about one hundred and sixty-four years in duration and was sufficiently long for them, working in unison as they did, to build all these wonderful buildings, and it is quite probable that their chief effort would be made in that land which was called by them the land of "our fathers." It is wonderful, however, how completely the Book of Mormon story is corroborated in these discoveries. Where it says temples, watch-towers, and cities were built, there we find the remains of temples, palaces, "lookouts," and ruined cities. Where it says the people became "exceedingly rich," there was found abundance of riches in the shape of gold and silver in every form. Just as described in Mosiah seventh chapter, we find the walls of their temples inlaid with gold and silver, and the temple furniture made of these precious metals.

Ernest.—But, papa, you say that the first temple was built near Lake Titicaca evidently, and around this country we find wonderful riches in gold and silver and iron, and so forth, and yet Nephi says he could not build the temple like Solomon's because of the lack of these things, and says they were not to be found in the land. How do you explain that?

Papa.—Up to that time it was without doubt true. They had been here but a short time and they had not discovered and worked the mines that they afterwards did, and hence Nephi was right in his statement. We will have to go back a little in our history of these people now, and take up another phase or part of the story. You noticed in the last

extract Harry read, that it spoke of ruined cities and cities which had been sunk and water came up in their stead. The history says that at the time Christ was crucified at Jerusalem a great convulsion shook the earth on this continent and the whole face of the land was changed. But we will let Harry read about it in the language of the Book of Mormon, book of Nephi, chapter 4, verses 4 to 9:

Harry.—“And it came to pass in the thirty and fourth year, in the first month, in the fourth day of the month, there arose a great storm, such an one as never had been known in all the land; and there was also a great and terrible tempest; and there was terrible thunder, insomuch that it did shake the whole earth as if it was about to divide asunder; and there were exceeding sharp lightnings, such as never had been known in all the land. And the city of Zarahemla did take fire; and the city of Moroni did sink into the depths of the sea, and the inhabitants thereof were drowned; and the earth was carried up upon the city of Moronihah, that in the place of the city 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.”

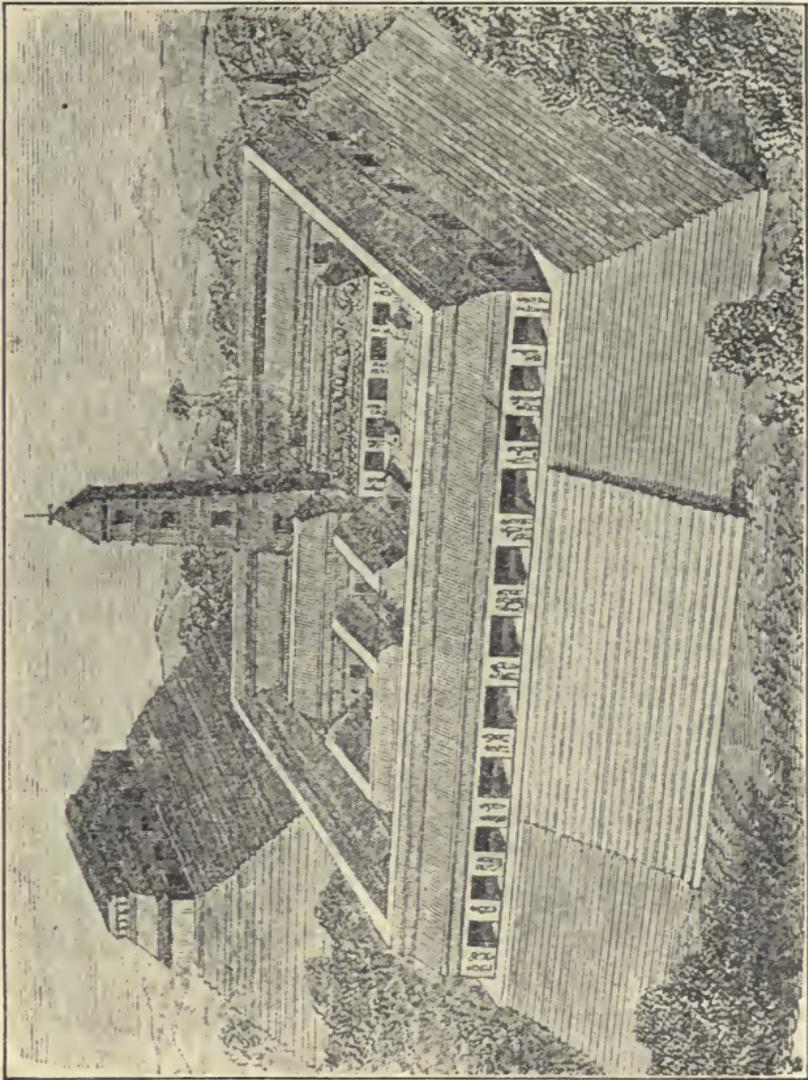
Papa.—They had begun to count their time from the birth of Christ. There had a Lamanite prophet named Samuel prophesied that when Christ should be born in Jerusalem there would be a sign given to the people here. That sign was that there would be no night, or that the night before he should be born would be light. This had come to pass and they began at that time to count their years. For that reason the story read here by Harry says it was in the thirty-fourth year that this great storm, earthquake, and so forth, occurred. There is much more connected with the story, but I have had Harry read sufficient to show what occurred. The darkness lasted three days, and immediately after its dispersion Christ appeared to them, gave his gospel to them, and as we have already seen, but two years passed away until all had been converted. Now we will turn again to the discoveries of the scientific men and the traditions and see if there is any evidence outside of the Book of Mormon of this wonderful catastrophe. Many theories have been advanced to account for this old civilization. Among others a man named Ignatius Donnelly has advanced what he calls the theory of the “Lost Atlantis.” He claims that at one time there was a land known as Atlantis which extended from South or Central America nearly across the Atlantic Ocean, and that there was only a narrow strait that separated it from Europe. Some people got across this narrow strait or sea and crossed on this Atlantis to America. That after they had inhabited this country of Atlantis

and spread from there into America, this land of Atlantis was sunk in the sea and that only the tops of its mountains remained above the water, and they form what we know as the West Indies Islands. His theory is based on a tradition that is found among the people here of a great catastrophe that happened in the ages past. Mr. Baldwin and Mr. Short and others mention this tradition, and we will have them read now and see how nicely they agree with what the Book of Mormon says. Maude, you may begin by reading from Baldwin, page 176:

Maude.—“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.”

Papa.—Accepting the story of the Book of Mormon as true, this tradition has preserved the facts remarkably well. You know that I have been through the Rocky Mountains a number of times, and I have seen evidence everywhere of this catastrophe, and nothing could better describe the condition of the rocks there than the language used in the Book of Mormon in verse 7, which Harry has read: “And behold, the rocks were rent in twain; they were broken up upon the face of the whole earth, inasmuch that they were found in broken fragments, and in seams, and in cracks, upon the face of the land.” In places in the mountains it looks like some great power had tipped the rocks over so they almost stand on edge. In other places great rocks seem to have been hurled by some giant’s hand down the side of the mountain, and in other places it looks as though the rocks had been crushed by some mighty power and the fragments hurled down the mountain until it looks like a great slide composed of small fragments of rock. This rock is used by the railroads for ballast and by the cities in macadamizing the streets. A writer dating his communication at Denver, May 25, and published in the *Chicago Record* of May 26, 1900, mentions the evidences of this



RESTORATION OF THE PALACE. PALENQUE

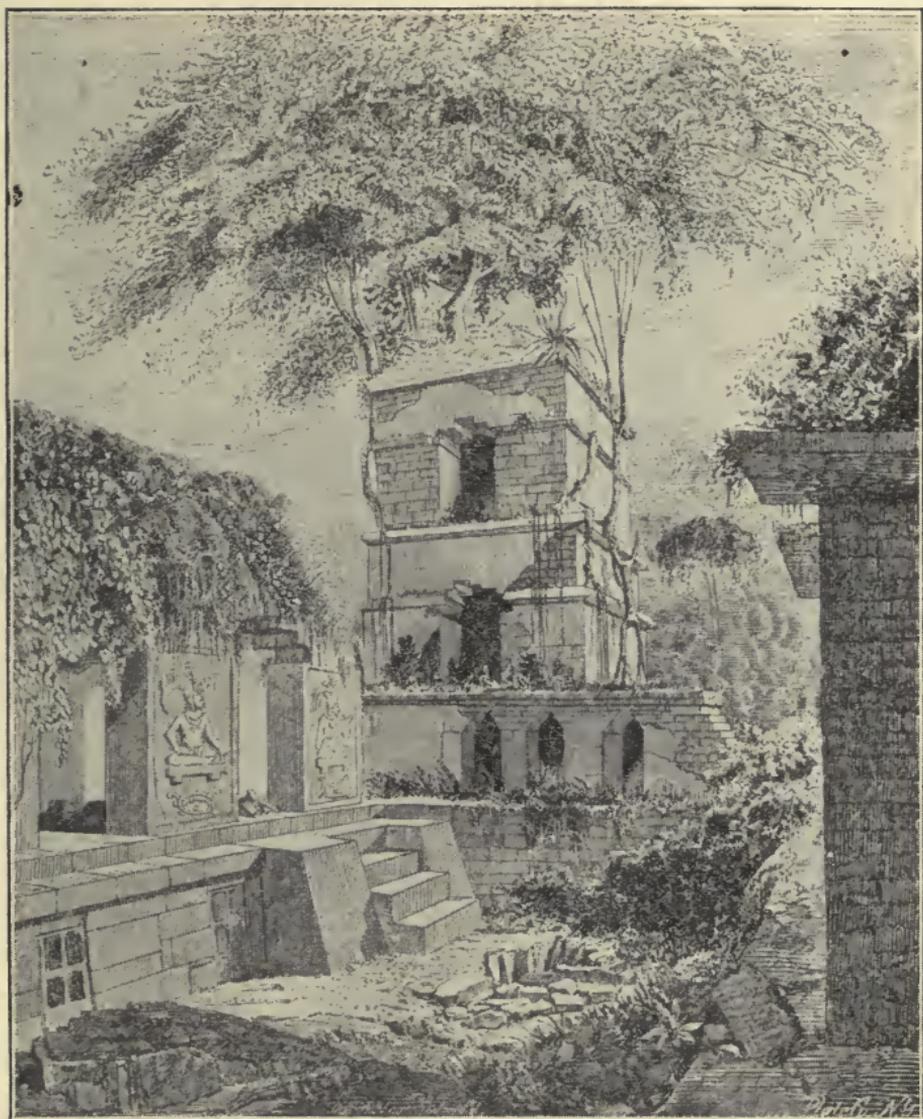
great earthquake. Ethel, you may read the account from my scrapbook, page 167:

Ethel.—“In my opinion the Cliff-dwellers voluntarily left their residences and changed their nature and their mode of living for the same reason that Pompeii and Herculaneum were abandoned, and for the same reason that Sodom, Gomorrah, and other cities of the Dead Sea were deserted by their terror-stricken inhabitants. Some powerful cataclysm of nature operated with irresistible force on superstitious natures. The most casual inspection will convince one that since those dwellings in the cliffs were constructed a terrible earthquake has shaken that region. In some places the caves have been split open, while rocks as large as houses and bearing marks of human workmanship lie far below, where they could not have been hurled by the hands of men. In some places, great rocks, falling from above, have lodged on the terraces and tipped back into the openings, for ever closing all egress and ingress. Along the whole front of the cliffs lie rocks, great and small, by the thousands of tons. Volcanic cones and lava streams not far away are mute evidences of the forces that caused this cataclysm. The greatest earthquake of modern times must have been a mere tremble in comparison with the mighty force that tumbled these great rocks about in such profusion and that created such destruction in the homes of the Cliff-dwellers. It must have been thought that the gods had cursed their place of abode, and the terror-stricken Cliff-dwellers fled to the plain. To this day the Pueblos [Poo-a'-blos] shun the place of the accursed. None of them can

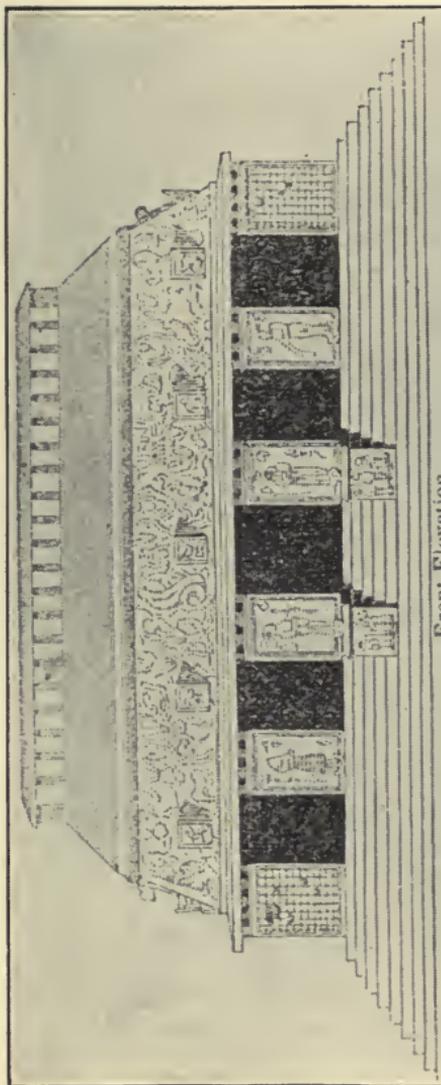
be persuaded to enter one of those dwellings. This feeling of terror can be explained only as an inheritance from the Cliff-dwellers, and to my mind is additional proof that the Pueblos of the present day are the survivors of this stricken tribe that once took up its abode in the cliffs."

Papa.—This is the opinion of Thomas J. Diven, whom this correspondent of the *Chicago Record* designates as an "eminent archæologist." We will read again from him presently. Let us see first what the Book of Mormon says about these Cliff-dwellers. All through the history of these people there is mention of bands of robbers which were formed, and it is said they dwelt in the mountains and a great deal of difficulty was experienced in trying to dislodge them from their strongholds. Harry, you may read again from the book of Helaman, chapter 4, verses 30 and 31:

Harry.—"And it came to pass that in the eightieth year of the reign of the Judges over the people of Nephi, there were a certain number of the dissenters from the people of Nephi, who had some years before gone over unto the Lamanites, and took upon themselves the name of Lamanites; and also, a certain number who were real descendants of the Lamanites, being stirred up to anger by them, or by those dissenters, therefore they commenced a war with their brethren. And they did commit murder and plunder; and then they would retreat back into the mountains, and into the wilderness and secret places, hiding themselves that they could not be discovered, receiving daily an addition to their numbers, inasmuch as there were dissenters that went forth unto

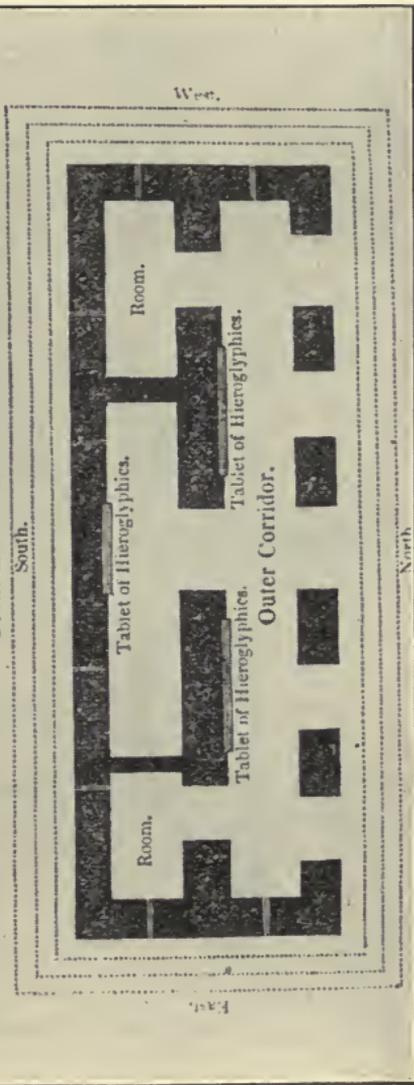


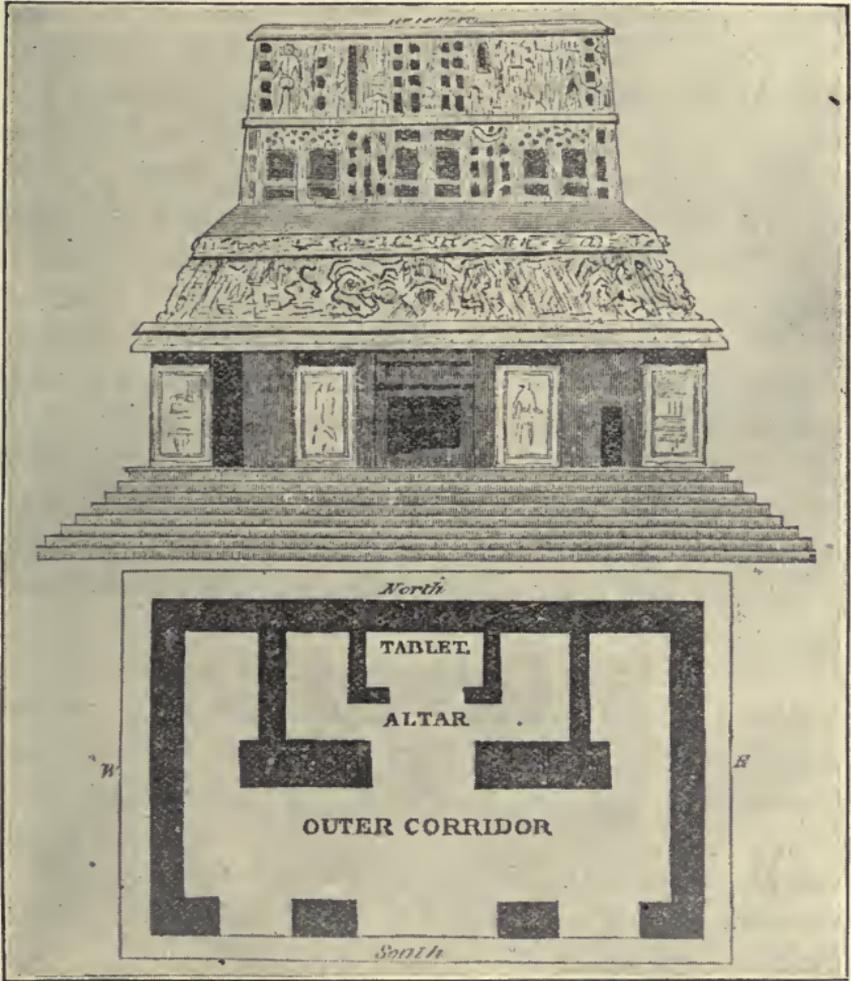
COURT AND TOWER OF THE PALACE, PALENQUE



Front Elevation.

South.





FRONT VIEW AND GROUND PLAN OF BUILDING
AT PALENQUE

them; and thus in time, yea, even in the space of not many years, they became an exceeding great band of robbers; and they did search out all the secret plans of Gadianton; and thus they became robbers of Gadianton.’’

Papa.—In several other places it speaks of these robbers who lived in the mountains and would come out and steal and murder. On pages 376 and 378 it tells of these robbers being driven back to their mountain homes and secret places. In the remains of these Cliff-dwellers we evidently have the homes of these robbers. They were so strongly fortified in their places of retreat that they could not be defeated until, as related in the second chapter of the Book of Nephi, they were enticed from their strongholds and finally by getting between them and the mountains, the Nephites destroyed them. Some have thought that these Cliff-dwellers were *very* ancient inhabitants of this country, but recently the scientific men, some of them at least, have concluded that they were the ancestors of the Pueblo Indians. Ethel, you may read again from my scrap-book and from that same clipping the opinions of at least two archæologists on this question:

Ethel.—“At present, scientists do not know whether Cliff-dwellers belong to the bronze age or to the stone age. Doctor Bennett is inclined to think that research will prove that the Cliff-dwellers were the ancestors of the Pueblo Indians and that they were connected with the Mound-builders. Thomas J. Diven, an eminent archæologist who has returned from an inspection of the San Clara cliff-dwellings, near Santa Fe, New Mexico, declares that the people who inhabited

the strange dwellings were the ancestors of the Pueblo Indians, and that they can not be regarded as a lost race. 'History knows of no extinct people,' says Professor Diven. 'Absorption by a conqueror is not extinction. The Cliff-dwellers were the ancestors of the Pueblos, and were driven from their strange dwellings by some great demonstration of nature that was as terrible as the eruption of Vesuvius when Pompeii was wiped out of existence. Everything proves this theory of abandonment. The Pueblo *metates* or grinding-stones, their fireplaces, their idols and their pottery—all are similar in design and manufacture to those left in the cliff-dwellings. The beams that now support the roofs of the adobe huts of the Pueblos are precisely similar to the charred beams thrown up by the excavation made in the San Clara ruins by the Smithsonian Institution officials. Their adobe dwellings are built in terraces, receding with every story and similar in design to the terraced rock cliffs that the Cliff-dwellers left behind.'

Papa.—The professor's conclusion substantially agrees with the account given in the Book of Mormon. It says that the Cliff-dwellers were of the same people with the rest of the inhabitants of the country. It does not say that they were driven out by this great convulsion of nature, and Mr. Diven only surmised that they were because of the evidence of that convulsion, found among their remains. But having disposed of these Cliff-dwellers, let us return to this great catastrophe. A great deal of sport has been made by the opponents of the Book of Mormon because it says that the darkness was so dense that

it could be felt. And they have said that it was so thick that it could be cut with a knife, and such remarks as that. But strange to say, we find something in tradition that sustains this statement also. Brasseur de Bourbourg has translated what is called the "Sacred Book" (*Popul Vuh*) which, according to Mr. Short, page 212, was first published by Doctor Scherzer in Vienna in 1857, then translated by Brasseur de Bourbourg in 1860. In that we find the tradition as quoted by Mr. Baldwin which Maude has read and which Mr. Short also gives on pages 498 and 499. Ernest, you may read what Mr. Short gives in a foot-note on page 499:

Ernest.—"The following are the legends, according to Brasseur de Bourbourg: 'According to the tradition of the Sacred Book (*Popul Vuh*), water and fire contributed to the universal ruin, at the time of the last cataclysm which preceded the fourth creation. "Then," says the author, "the waters were agitated by the will of the Heart of Heaven, and a great inundation came upon the heads of these creatures. . . . They were engulfed, and a resinous thickness descended from heaven. . . . The face of the earth was obscured and a heavy, darkening rain commenced, rain by day and rain by night. . . . There was heard a great noise above their heads as if produced by fire. Then were men seen running, pushing each other, filled with despair; they wished to climb upon their houses, and the houses tumbling down fell to the ground; they wished to climb upon the trees, and the trees shook them off; they wished to enter into the grottoes, and the grottoes closed themselves before them.' ' ' "

Papa.—The statement that a “resinous thickness descended from heaven” expresses the thought exactly, as given in the Book of Mormon, the “darkness could be felt.” All of the parts of this legend do not agree exactly with the Book of Mormon, but a tradition seldom agrees with all the facts, yet as Mr. Short says on page 204, “It is certain that while the legendary history of any nation may be confused, exaggerated, and besides full of breaks, still there are some main and fundamental facts out of which it has grown, and this we think is especially true of the New World traditions.” The flood in Noah’s time may have been to a certain extent confused with the great convulsion of nature that took place when Christ was crucified, as would very naturally be the case, but certain it is that these legends and traditions very closely resemble the account given in the Book of Mormon. After the land southward, or South America, had been settled and the Lamanites were constantly pressing them from the south, the Nephites kept going farther and farther north until they occupied nearly all of the territory now known as the United States. Of this migration northward Helaman speaks very fully in his second chapter and verses 3 to 8. Read it, Harry:

Harry.—“And it came to pass in the forty and sixth, yea, there were much contentions and many dissensions; in the which there were an exceeding great many who departed out of the land of Zarahemla, and went forth unto the land northward, to inherit the land; and they did travel to an exceeding great distance, insomuch that they came to large

bodies of water, and many rivers; yea, and even they did spread forth into all parts of the land, into whatever parts it had not been rendered desolate, and without timber, because of the many inhabitants who had before inherited the land. And now no part of the land was desolate, save it were for timber, etc.; but because of the greatness of the destruction of the people who had before inhabited the land, it was called desolate. And there being but little timber upon the face of the land, nevertheless the people who went forth became exceeding expert in the working of cement; therefore they did build houses of cement, in the which they did dwell. And it came to pass that they did multiply and spread, and did go forth from the land southward to the land northward, and did spread insomuch that they began to cover the face of the whole earth, from the sea south, to the sea north, from the sea west, to the sea east. And the people who were in the land northward, did dwell in tents, and in houses of cement, and they did suffer whatsoever tree should spring up upon the face of the land, that it should grow up, that in time they might have timber to build their houses, yea, their cities and their temples, and their synagogues, and their sanctuaries, and all manner of their buildings. And it came to pass as timber was exceeding scarce in the land northward, they did send forth much by the way of shipping; and thus they did enable the people in the land northward, that they might build many cities, both of wood and of cement.”

Papa.—This was before the long period of peace that we spoke of awhile ago, and while they were yet divided into Nephites and Lamanites. There have

been, as I said before, many opinions in regard to the manner in which this country was peopled. At the time the Book of Mormon came forth the most popular opinion was that the "Ten Lost Tribes of Israel" had come here. Another opinion was that some people had come across Behring Strait and came down the western coast of North America. Some even hold to that theory yet. Mr. Ridpath, as you will see by this race-chart on mankind, on page 555 of his fourth volume, peoples this continent from two directions. He is familiar with the facts as we have already learned them, that there have been two distinct peoples here. The South American people he brings across from the west and lands them almost exactly where they are landed by our own Committee on Archæology. Those who settled in North and Central America he brings down the western coast of North America. The Book of Mormon, as we see, does not follow any of these theories, and this forms one of the strong proofs that no man is responsible for the book, for, if written by the wisdom of man, some of these popular theories would have been adopted by him. One by one, however, these theories are being proven false by the recent discoveries made among the ruins. Similar constructions to those found in South America have been found. One, especially, found at Palenque, I wish to call your attention to. Maude may read the description as given by Baldwin on pages 105 and 106. And while she is reading I want you to notice how much this description is like the description of the temple built by King Noah that we have before read about from the Book of Mormon:

Maude.—“The largest known building at Palenque is called the ‘Palace.’ It stands near the river, on a terraced pyramidal foundation 40 feet high and 310 feet long, by 260 feet broad at the base. The edifice itself is 228 feet long, 180 wide, and 25 feet high. It faces the east, and has 14 doorways on each side, with 11 at the ends. It was built entirely of hewn stone, laid with admirable precision in mortar which seems to have been of the best quality. A corridor nine feet wide, and roofed by a pointed arch, went around the building on the outside; and this was separated from another of equal width. The ‘Palace’ has four interior courts, the largest being seventy by eighty feet in extent. These are surrounded by corridors, and the architectural work facing them is richly decorated. Within the building were many rooms. From the north side of one of the smaller courts rises a high tower, or pagoda-like structure, thirty feet square at the base, which goes up far above the highest elevation of the building, and seems to have been still higher when the whole structure was in perfect condition.”

Papa.—This is a very good description of King Noah’s temple, even to the high tower that looked over “the land of Shilom and the land of Shemlon and even over all the land round about.” This same “palace” is described by Short, and on page 342 he gives a picture of this “palace” as they think it appeared when it was in perfect condition. The frontispiece of Mr. Short’s book gives it as it looked at the time this picture was taken and shows the base of the tower. On pages 107 and 108 Mr. Baldwin gives illustrations of two other temples at Palenque.

And as we have already seen, Mr. Baldwin notes a similarity between these constructions and those in Peru, except those in Peru are not built on pyramidal foundations. See Baldwin, page 231. We have also concluded that the Nephites built Palenque, hence the similarity of style with those found farther south. Now, Maude, you may read pages 70 to 73 of Mr. Baldwin's book where he shows that the Mound-builders were evidently the same people who built these ruins in Central America:

Maude.—"Who were the Mound-builders?—They were unquestionably American aborigines, and not immigrants from another continent. That appears to me the most reasonable suggestion which assumes that the Mound-builders came originally from Mexico and Central America. It explains many facts connected with their remains. In the Great Valley their most populous settlements were at the south. Coming from Mexico and Central America, they would begin their settlements on the Gulf coast, and afterwards advance gradually up the river to the Ohio Valley. It seems evident that they came by this route; and their remains show that their only connection with the coast was at the south. Their settlements did not reach the coast at any other point. Their constructions were similar in design and arrangement to those found in Mexico and Central America. Like the Mexicans and Central Americans, they had many of the smaller structures known as *teocallis*, and also large, high mounds, with level summits, reached by great flights of steps. Pyramidal platforms or foundations for important edifices appear in both regions, and are very much

alike. In Central America important edifices were built of hewn stone, and can still be examined in their ruins. The Mound-builders, like some of the ancient people of Mexico and Yucatan, used wood, sun-dried brick, or some other material that could not resist decay. There is evidence that they used timber for building purposes. In one of the mounds opened in the Ohio Valley two chambers were found with remains of the timber of which the walls were made, and with arched ceilings precisely like those in Central America, even to the overlapping stones. Chambers have been found in some of the Central American and Mexican mounds, but there hewn stones were used for the walls. In both regions the elevated and terraced foundations remain, and can be compared. I have already called attention to the close resemblance between them, but the fact is so important in any endeavor to explain the Mound-builders that I must bring it to view here. Consider, then, that elevated and terraced foundations for important buildings are peculiar to the ancient Mexicans and Central 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 [Chee-chain-Eet-tha], 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 Mississ-

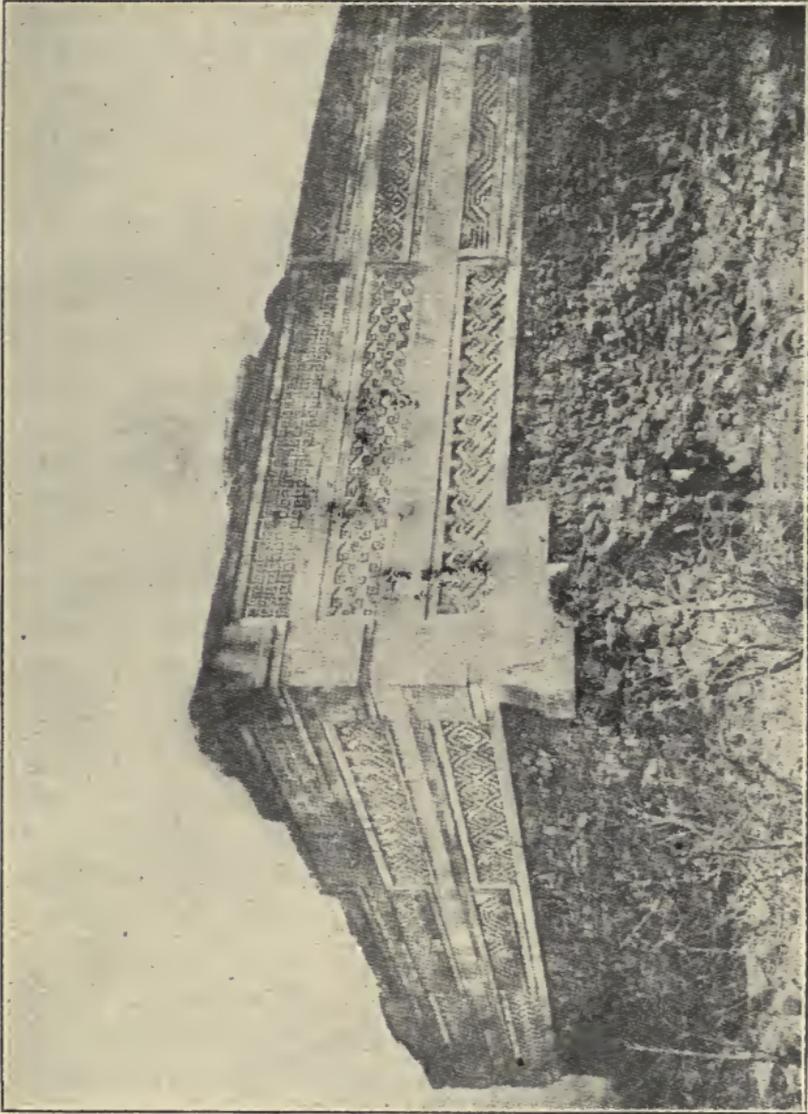
ippi Valley from Mexico and Central America, the ancient inhabitants of that region and the Mound-builders being the same people in race, and also in civilization, when it was brought here. A very large proportion of the old structures in Ohio and farther south called 'mounds,' namely, those which are low in proportion to their horizontal extent, are terraced foundations for buildings, and if they were situated in Yucatan, Guatemala [Goo-ah-ta-mah-lah], 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, 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 [Mah-ee-ah-pahn] 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, we should doubtless see great edifices, similar in style to those in Yucatan, standing on the upper terraces of all the low and extended 'mounds,' and smaller structures

on the high mounds, such as those above named. There would seem to be an extension of ancient Mexico and Central America through Texas into the Mississippi and Ohio Valleys; and so, if there were no massive stone-work in the old ruins of those countries, it might seem that the Mound-builders' works were anciently extended into them by way of Texas. The fact that the settlements and works of the Mound-builders extended through Texas and across the Rio Grande indicates very plainly their connection with the people of Mexico, and goes far to explain their origin. We have other evidence of intercourse between the two peoples; for the obsidian dug from the mounds, and perhaps the porphyry also, can be explained only by supposing commercial relations between them. We can not suppose the Mound-builders to have come from any other part of North America, for nowhere else north of the Isthmus was there any other people capable of producing such works as they left in the places where they dwelt. Beyond the relics of the Mound-builders 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. In fact, the connection of settlements by way of Texas appears to have been unbroken from Ohio to Mexico."

Papa.—Some have thought that the Mound-builders were the Jaredites, but whether they were Jared-

ites or Nephites, Mr. Baldwin's reasoning would suit either case equally well. But the story told by the Book of Mormon just read by Harry seems to find corroboration in these discoveries as stated by Mr. Baldwin. It says they shipped building material north from Central America, and Mr. Baldwin says that the "obsidian" and "porphyry" found in the mounds must have come from there, and in general agrees with the story as told by the Book of Mormon. Their skill in working cement is especially mentioned by nearly all archæologists, and the composition of their cement has not been equaled by any modern builder. One great source of difficulty, and that which has been used by the opponents of the Book of Mormon, is the wonderful marches that were made by the Jaredites and Nephites in some of their last battles, and they have said that it would be improbable at least that such distances could have been traveled by any one. The bones of these people, however, show them to have been the greatest pedestrians in the world, ancient or modern. Ernest, you may read what Mr. Short says about this on page 185:

Ernest.—"That flattening of the leg-bone or tibia, peculiar to prehistoric man in Europe, and perhaps the result of rugged exertion in climbing mountains and traversing the country with that rapidity which the chase required where the horse is wanting, is more noticeable in the remains of some of the Mound-builders than in any other people. This peculiarity of the tibia called *platycnemism*, is probably a provision of nature, securing a firmer and better defined process upon which the muscles of the leg could fas-



MOSAICS AT MITLA

ten themselves, and its prominence among the people of the mounds indicates the possession of great pedestrian powers.”

Papa.—You may also read the foot-note at the bottom of the same page, where Mr. Short gives his authority for this conclusion:

Ernest.—“‘This flattening of the leg-bone was of a degree unheard of—I might almost say undreamt of—in any other part of this country or of the world. In many of the more extreme cases of those flattened tibiae with saber-like curvature which I had exhumed at the Rouge, the traverse diameter was only 0.48 of the antero-posterior, less than half, while in that most marked and isolated case recorded by Broca, from the cave at Cro-Magnon, France, it was 0.60. In the chimpanzee and gorilla the compression is 0.67. Shortly afterward, even this extreme degree of compression was cast in the shade by my bringing to light from a mound on the Detroit River, rich in relics, among a number of the flattened tibiae, two specimens of this bone in which the latitudinal indices were respectively 0.42 and 0.40.’—Henry Gillman in Proceedings American Association for Advancement of Science, vol. 24, pp. 316, 317.”

Papa.—Mr. Short also refers to four more authorities on this subject, so on every point we find evidence to prove the Book of Mormon true. One by one the old theories are given up and more and more they are coming to the conclusions advanced by the Book of Mormon since 1830. In 1830 this wonderful book said that the Jaredites were wafted across the Atlantic Ocean and were driven by winds which they attributed to God, as all ancient people did anything

of the kind. Now comes Mr. Short and in opposition to the theory advanced by Mr. Donnelly of a bridge of land called Atlantis, advocates exactly the same theory, or rather says that such a thing is quite probable. Read it, Ernest, pages 505 and 506:

Ernest.—“The colonization of America by transatlantic peoples, it seems to us, did not depend upon the existence of a land bridge at a remote period, but could have been accomplished without the aid of the compass, either intentionally or accidentally, through the agency of the equatorial current and the trade-winds, two mighty forces perpetually tending toward the shores of the new world. The return current of the Gulf Stream which describes a semicircle in the east Atlantic washes in its sweep the Azores, the Maderia, the Canary, and Cape Verde Islands, approaching in its southern course the shores of Portugal, Morocco, and the Sahara Desert, and finally uniting with the stronger equatorial current which rushes up the coast of Africa, crosses the Atlantic under the equator, and skirts the coast of South America until it reaches the Caribbean Sea and the Gulf of Mexico. The northeast trade-winds blowing perpetually from the coast of Europe in a belt from eighteen to twenty degrees in width (or from twelve hundred and forty-five to twelve hundred and seventy-five miles) reach the coasts of the American continent over an area which extends from the mouth of the Amazon to the northern boundary of Florida. Through the agency of these mild but almost unvarying forces Columbus was steadily borne on to the accomplishment of the greatest event of

modern history. The companions of the admiral were dismayed by the persistency with which they were wafted beyond the bounds of the known world, and ascribed the unceasing east wind, which they supposed offered them no hope of return to their homes, to a device of the devil. In one of the houses on the island of Guadaloupe Columbus on his second voyage saw the sternpost of a vessel, supposed to have been the fragment of some ship that had drifted across the Atlantic and been cast, together with the crew, upon unknown shores. How often and how long this same process had operated it is impossible to conjecture. The accidental discovery of Brazil by Cabral furnishes an additional reason for believing that anciently vessels may have reached the new world. Pedro Alvarez de Cabral [Pa-dro-ahl-vah rath da Kah-brahl] was dispatched by the Portuguese on the 9th of March 1500, with a fleet of thirteen vessels on a voyage around the Cape of Good Hope, to Calicut. After passing the Cape Verde Islands he bore away to the west, in order to avoid the calms prevailing on the Guinea coast. On the 25th of April, to his surprise he discovered what proved to be the South American Continent, at a point which he named Porto Securo [Por-to Sa-koo-ro]. When we consider that the distance from the coast of Africa to Cape Frio [Free-o], Brazil, is but fifteen hundred and thirty miles, and realize that twelve centuries before Christ the Phœnicians and probably other maritime peoples of the Mediterranean visited Britain at the north and coasted Africa to the south, the probabilities are strong that, through the natural agency of the Atlantic currents and the

trade-winds, some ancient mariners reached the American coast."

Papa.—The language of the Book of Mormon is that "the wind did never cease to blow towards the promised land, while they were on the waters," describing the trade-winds in almost the same language that Mr. Short employs. So the story of Jared and his brother is not as unreasonable as some have supposed. They "commended themselves to God," is the statement made in the Book of Mormon, and God used the natural currents and forces to work his will with them. In our last talk we read from the Book of Mormon how Christ was preached to the people on this continent nearly six hundred years before he came into this world, and that a church of Christ was organized and all of its ordinances performed long before he came. That he would come and that he would be crucified was a common topic of their preaching and prophecying. Nothing would be more natural than that the cross would be a religious emblem with them, and would be found in all their works, especially in their temples and other places of worship. Mr. Short on pages 363 and 364 gives an account of a cross found in a subterranean passage. You may read it, Ernest:

Ernest.—"Under a temple on the southwest side of the one we have just referred to, is a subterranean gallery, constructed in the form of a cross. The opening is at the base of the mound upon which the temple stands. The arms of the cross pointing towards the east, north, and west, are each twelve feet long, five and a half feet wide, and six and a half feet high. The southern arm is, however, about

twenty feet long, and not more than four feet high throughout most of its length. Near the center of the cross (which lies directly under the center of the temple above) a flight of four steps descends in the southern arm of the cross to a lower level, so that the southern arm of the passage is somewhat lower than the others. The entire subterranean chamber was roofed with large flat stones reaching from side to side."

Papa.—Mr. Baldwin also describes a temple in which a cross is found. I showed you the picture of the temple with its ground plan on page 108 of his work. Maude, you may read what he says about it on page 109:

Maude.—" 'Casa No. 2' of Mr. Stephens is usually called 'La Cruz' [Lah Krooth] because the most prominent object within the building is a great bas-relief on which are sculptured a cross and several human figures. This building stands on the high pyramid, and is approached by a flight of steps. Dupaix says, 'It is impossible to describe adequately the interior decoration of this sumptuous temple. The cross is supposed to have been the central object of interest. It was wonderfully sculptured and decorated; human figures stand near it, and some grave ceremony seems to be represented. The infant held toward the cross by one of the figures suggests a christening ceremony. 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; and they adopted

the belief that the gospel was preached there by St. Thomas.'"

Papa.—The presence of the cross in these ruins has puzzled the scientific men considerably and they have been at a loss to account for the apparent age of the ruins and yet to see them associated with this emblem that some suppose is but eighteen hundred years old. The Book of Mormon, however, makes all this plain. The Book of Mormon also says that Christ came to the people here and taught them his gospel and that immediately following his advent a reign of peace commenced and lasted nearly two hundred years. There is a legend among the Mexicans of a great man known by the name of Quetzalcoatl, who came to this country, taught them doctrines of peace and virtue, and a reign of peace was ushered in. He went away in a canoe and promised to return again. Mr. Short gives this legend on pages 267 to 274. It is too long for us to read here, but Ernest may read a sketch of his appearance as given in the legend and repeated by Mr. Short on pages 267 and 268:

Ernest.—“From the distant east, from the fabulous Hue hue Tlapalan, this mysterious personage came to Tulla, and became the patron god and high priest of the ancestors of the Toltecs. He is described as having been a white man, with a strong formation of body, broad forehead, large eyes, and flowing beard. He wore a mitre on his head, and was dressed in a long, white robe, reaching to his feet, and covered with red crosses. In his hand he held a sickle. His habits were ascetic; he never married, was most chaste and pure in his life, and is

said to have endured penance in a neighboring mountain, not for its effects upon himself, but as an example to others. Some have here found a parallel for Christ's temptation. He condemned sacrifices, except of fruits and flowers, and was known as the god of peace; for when addressed on the subject of war, he is reported to have stopped his ears with his fingers."

Papa.—This certainly is a wonderful confirmation of what the Book of Mormon says of Christ's coming. It says, Nephi 5:4, that "he was clothed in a white robe," and that his appearance was followed by a long period of peace and prosperity; war was not known in the land, and not even "disputation"; every man dealt justly with his neighbor; the arts and sciences were wonderfully developed; many cities were built and rebuilt. All this is confirmed in this tradition related at length by Mr. Short. A number of rites and ceremonies of the gospel were found in America, among them baptism. Mr. Short says: "Baptism was considered the means of regeneration in Yucatan, and was practiced by the Mexicans as a religious ceremony." We read in our former conversation about infant baptism becoming prevalent among the people in Book of Mormon times and how Mormon wrote against it. This erroneous practice was kept up, it seems, for Mr. Short in a foot-note on pages 462 and 463 gives an account of this ceremony and how it was performed. In the legend that we have just referred to it is said that this wonderful white man was finally overcome by a god who loved war and blood, and this came to pass according to the Book of Mormon, when divisions

began to enter in and there began to be Nephites and Lamanites again in the land. The Nephites were finally driven out of first one city and then another until they were all destroyed or had gone over to the Lamanites. The Nephites were civilized, the Lamanites were uncivilized. The Nephites were skilled in the arts, while the Lamanites were not. Evidences that this is true are also found in the ruins. It is found in Baldwin, pages 121 and 122. Maude may read it:

Maude.—“ ‘It is a bewildering maze of courts and buildings, with facings ornamented with mosaics in relief of the purest design; but under the projections are found traces of paintings wholly primitive in style, in which the right line is not even respected. These are rude figures of idols, and meandering lines that have no significance. Similar paintings appear, with the same imperfection, on every great edifice, in places which have allowed them shelter against the ravages of time. These rude designs, associated with palaces so correct in architecture, and so ornamented with panels of mosaic of such marvelous workmanship, put strange thoughts in the mind. To find the explanation of this phenomenon, must we not suppose these palaces were occupied by a race less advanced in civilization than their first builders?’ ”

Papa.—One would almost think that Mr. Charnay, from whom Mr. Baldwin quotes this statement, was defending the Book of Mormon claims. He has been on the ground and examined the ruins personally. The wall which he is describing you will see illustrated on the page opposite page 121. It shows these

wonderful mosaics. This certainly shows just what the Book of Mormon claims, that the Nephites, a highly civilized and skillful people, were driven from their cities and they were occupied by the Lamanites, a people who did not understand as fully the arts of civilization. According to the Book of Mormon, two highly civilized peoples once inhabited this country. Both were destroyed. Their battle-fields were mainly, in the last years of their struggle, from the plains of Mexico to the northeastern part of the United States. They fought across the plains of Texas and on up through Arkansas, Missouri, Indiana, Ohio, and so forth. In recent years all this has been confirmed by the discoveries of ancient earthworks, built evidently for defense; ancient burial-places where thousands have been buried, their skulls showing that they must have died in battle. Ethel, you may read from the clipping you read from some time ago found in my scrap-book, page 183:

Ethel.—"One writer says: 'I concluded that these had been arranged to support the roof of a continuous subterranean gallery, which may have been partitioned, and here the people dwelt. Under such an order of things the whole nation lived and slept in line of battle. When the sentry sounded the alarm the warriors sprang to the roof of the subterranean gallery, and with the great wall of dirt before them were ready to defy the foe. The nation occupied these long parallel galleries and in daytime cultivated the fields. On every side of these parallel lines one finds innumerable bastions, looking just as if some modern artilleryman had made them only a few

years ago. They are in the shape of a half moon, about fifteen feet between the horns. I felt my theory established when I found petrified timbers in these half-moon earthworks. The nation lived with arms in their hands, and families dwelt in these half-moon bastions to give the alarm when any enemy was approaching. . . . The earthworks extended to the Brazos River, a distance of twenty miles on the east, and to another stone wall about twenty miles on the west. They spread all over the Yegua country on the south, and with here and there a break can be traced to the valleys of Mexico. I rode my horse in one of these ditches for about ten miles. It ran over hill and dale, through forest and plain, and was often so deep that I could not see over the embankment. Many times I saw the petrified timbers and they were always of uniform dimensions. Two or three hundred yards away another ditch of the same kind ran parallel with the one I was following. At one end they terminated on the banks of the Brazos and at the other on a high hill, where the two lines approached to within ten feet of each other, forming a gateway.''

Papa.—This sounds almost like the Book of Mormon language in describing some of their last struggles. But we will have to bring our talk to a close, as it is getting late. In conclusion I shall ask Maude to read from the preface of Mr. Baldwin's work showing that comparatively little was known of American archæology by the general reader at the time that the Book of Mormon was published. For that reason we must conclude that neither Joseph Smith nor any other man could have written it by his own wisdom,

as it would have been impossible for him to have so completely anticipated scientific discoveries:

Maudé.—“The purpose of this volume is to give a summary of what is known of American antiquities, with some thoughts and suggestions relative to their significance. It aims at nothing more. No similar work, I believe, has been published in English or any other language. What is known of American archæology is recorded in a great many volumes, English, French, Spanish, and German, each work being confined to some particular department of the subject, or containing only an intelligent traveler’s brief sketches of what he saw as he went through some of the districts where the old ruins are found. Many of the more important of these works are either in French or Spanish, or in great English quartos and folios which are not accessible to general readers, and not one of them attempts to give a comprehensive view of the whole subject.”

Papa.—Mr. Baldwin wrote in 1871, Mr. Short in 1879. The *Popul Vuh*, or Sacred Book, from which many of the legends and traditions we have quoted to-night were taken, was not translated into English until 1860, hence the supposition that any man could have written the Book of Mormon by his own wisdom is preposterous, and it is easier to believe that the book is what it claims to be than to believe that it is not. It has been established as a truth that civilization is not known where revelation from God is not known. Wherever the Bible is known and believed and where its precepts are made the foundation of the government, there civilization follows. Queen Victoria is reported to have answered an African

prince who, through his ambassadors, asked her to give him the secret of England's greatness and superiority among the nations, by handing them a Bible and saying, "Go tell your prince that *this* is the secret of England's political greatness." If, then, in all the *known* world no civilization has ever existed, only as God has revealed his will to men, must we not conclude that these mighty nations who developed such a wonderful civilization on this continent as we have learned of in this investigation, a civilization, too, which has filled the world with astonishment, must have had revelation from God just as the Book of Mormon claims, and what would be more natural than that God would have, in some way, preserved that record, and brought it forth to bless mankind and as a second witness for him? Some have thought that the story of the great battles fought are unreasonable, but the Book of Mormon is not responsible for the fact that these nations have been here and gone. Had the Book of Mormon never existed we would have known that they had been here and gone. There are no traces of their having migrated to other lands. Their remains show that they died in battle. The Book of Mormon tells how. It is a simple fact of history, and is corroborated by all the facts connected with their remains. And marvelous as it seems to us, we can but believe it to be a true record. Continue the investigation as you have begun, children, and may "God be with you" in that investigation. Good-night, my dears.

All.—Good-night, and thank you, papa.

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