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The
Book of Mormon
Verified

**Established by Forty Eminent
Archaeologists and Authors**

BY ELDER A. B. PHILLIPS

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The Book of Mormon was published in 1830, copyrighted June 11, 1829, and the plates from which it was translated were first received by Joseph Smith in 1827. It comes to us as the record of the ancient inhabitants of America, of whom but little was then written and much less known. But much has been discovered concerning these mysterious aborigines in recent years which almost perfectly accords with the Book of Mormon record in its prominent features, thus confirming it as a true history of these ancient people of whom numerous ideas have been advanced concerning their origin. On this point A. J. Conant says, page 113: "None of the many theories, some of which seemed quite probable at first view, have withstood the test of later investigations."—Footprints of Vanished Races, published 1879.

Notwithstanding the failure of all these theories, we confidently present the only work ever claiming to give a true record of these ancients, believing investigation will show it to be genuine.

Short's North Americans of Antiquity, published in 1880, says, on pages 144 and 145: "Closely allied to the theory of the ten lost tribes, is the claim set forth in that pretentious fraud, the Book of Mormon. . . . The claim, of course, merits mention only on the ground of its romantic character, and not on the supposition, for a moment, that it contains a grain of truth."

As the Book of Mormon shows that the first people came to America nearly or quite five hundred years before any of the twelve tribes were in existence, and the second colony consisted of less than twenty grown people, as recorded, of the tribe of

Joseph, we fail to see that it is "closely allied to the theory of the ten lost tribes." But it is hardly proper to insert romances in a scientific work, which is evidently what Mr. Short feels that he has done, and we expect to show that the Book of Mormon is not a romance, but contains "a grain" of truth in each of its statements that we shall examine, which will relieve Mr. Short of the result of his conclusions, which, however, he has given without showing wherein the Book of Mormon contains anything untrue.

It is claimed that in 1827 the Book of Mormon plates were delivered by an angel into the hands of Joseph Smith, being inscribed in characters called reformed Egyptian, and was translated by means of Urim and Thummim, instruments similar to those used anciently by Jewish priests. (1 Samuel 28:6; Exodus 28:30.) It is a record of the descendants of Jared and his people who came from the Tower of Babel about 2240 B. C. (Genesis 11:9), and also of a people who were of the tribe of Joseph who came from Jerusalem 600 B. C., and of the people of Zarahemla who came to America at the time Zedekiah was carried a captive to Babylon.

At the time the Book of Mormon was published, what little was written of the antiquities of this continent was almost entirely in foreign publications, and so expensive that few even knew of their existence; in fact it was not until several years afterward that the more important discoveries were made, and these discoveries have corroborated the Book of Mormon. The Book of Mormon statement that a colony came from the Tower of Babel, not only agrees with Genesis 11:9, but also with the traditions had by the American aborigines, of which St. Giles says in his *Faiths of the World*, page 298, "almost all tribes preserved the story of

a flood and a great destruction and re-peopling of the earth; there were many legends, too, reminding us of the scriptural Babel Tower. . . . As in the Bible, the differences of dialect are accounted for by the interposition of Deity causing confusion of tongues.”

Charnay's Ancient Cities of the New World, published in 1860 and 1884, says on pages 15 and 16 of introduction: “We are constantly referred to the tradition of a foreign origin and the native flood myths. . . . As a sequel to the flood myths we come upon traditions of the building of a tower of refuge, and this has led some writers to identify the Americans with certain of the builders of Babel, who were scattered over the earth after the confusion of tongues.” How does the Book of Mormon, which was published before these works containing the aforementioned traditions, happen to agree with discoveries since made known to the public, unless it is a true record?

On pages 501 and 502 (small edition) of the Book of Mormon, we find: “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” in their language. This is confirmed by Bancroft in “Native Races,” volume 5, pages 20 and 21, published in 1875, as follows: “It is found in the histories of the Toltecs . . . that man and all the earth were destroyed by great showers and by lightnings from heaven, so that nothing remained, and the most lofty mountains were covered up and submerged to the depth of *caxtolmoletlli*, or fifteen cubits; and here they add other fables of how men came to multiply again from the few who escaped the destruction in a *toptlipetlacali*; which word very nearly signifies a closed chest; and how, after multiplying, the men built a *zacuali* of great height, and by this is meant a very high tower, in

which to take refuge when the world should be a second time destroyed. After this their tongue became confused, and, not understanding each other, they went to different parts of the world."

Priest's American Antiquities, edition of 1835, page 206, says of the confusion of tongues, according to their traditions: "Among them were fifteen heads or chiefs of families, which were permitted to speak the same language, and these were the Taltecs, Aculhucans, and Azteca nations, who embodied themselves together, which was very natural, and traveled, they knew not where, but at length arrived in the country of Aztalan or the lake country in America."

The Book of Mormon states that they went northward into the valley of Nimrod, and from there "into the wilderness, yea into that quarter where there never had man been;" they crossed many waters and finally came to "that great sea which divideth the lands."—Page 503.

Nineveh and Calah were about four hundred miles north, and Calneh and Erech east and southeast, and Philistim southwesterly from Babel, (see Gen. 10: 10, 11, and 14, also Bible map.) Therefore it logically follows that they traveled west or northwest if they went where "never had man been," and after arriving on the border of the ocean they built boats "tight like unto a dish," and crossed to Central America, probably, in three hundred forty-four days, and "built a great city by the narrow neck of land." Also in this region they built "many mighty cities." (See Book of Mormon, pages 517 and 520.)

St. Giles says of their traditions, on page 298: "They have come over the sea, come from the far East, great oceans have been crossed, long journeyings have been performed." Concerning the remains of their "many mighty cities," Bancroft says in Native Races, volume 4, page 145, that Stephens

and Catherwood "boldly left the beaten track and brought to the knowledge of the world about forty ruined cities, whose very existence had been previously unknown." These explorations were made from 1840 to 1849 and hence could not have been the source of the Book of Mormon record, which must be what it claims or it could not have stated this fact more than ten years in advance of science, and before their "very existence" was known.

The Jaredites were skilled in the arts and sciences, their remains being similar in some respects to those of Egypt, from which they probably learned to some extent before their emigration to America. On this subject, Nadaillac's Prehistoric America, first published in 1882, page 14, says: "To erect the monuments of Mexico and Peru, the yet more ancient ones of Central America,—the singular resemblance of which, in some particulars, to the temples and palaces of Egypt, strikes the archæologist, — must have required skilled labor, a numerous population, and an established priesthood." Page 386 says: "Everything goes to prove that the ancient races of Central America possessed an advanced culture, exact ideas on certain arts and sciences, and remarkable technical knowledge." Of architecture he says on page 411: "In certain characteristics this architecture recalls that of the Egyptians." Why should it not, as they came from that region near Egypt? Confirming this, Jones' History of Ancient America, published in 1843, pages 168 and 169, says: "Egypt claims at once the general character of the architecture, but not sufficient to establish that it is strictly of national order, as practiced on the border of the Nile;—but, enough is shown to prove, that a people built those cities in America who had a *knowledge* of Egyptian architecture."

Pidgeon's Traditions of De-Coo-Dah and Antiquarian Researches, published in 1852, says on

page 19: "Ancient Egypt, first in science and famous in art, has also left her impress here." Marquis De Nadaillac says in a work published 1892, *Prehistoric Peoples*, page 364, "Embalming was also practiced in America." He cites several instances and gives some illustrations of Peruvian mummies.

The Book of Mormon, on page 517, states that they had cattle, oxen, cows, sheep, swine, goats, horses, asses, elephants, cureloms, and cumoms. For years after the publication of the Book of Mormon the prevailing opinion was that the horse was unknown to America until brought here by the Spaniards. It was taught in at least two of our school geographies, and William Robertson, Historiographer to His Majesty for Scotland, in his publication of 1790, *The History of America*, says on page 31: "The camel, the dromedary, the horse, the cow were as much unknown in America as the elephant or the lion." (See report of Committee on American Archæology, page 95.)

Modern investigation has shown that Robertson was wrong and the Book of Mormon right, as the following will plainly show.

Larkin's *Ancient Man in America*, published in 1880, page 19, says: "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." (See "*American Archæology*," page 75.) This new theory of 1854 had, however, been stated as a fact by the Book of Mormon more than twenty-five years before that time, saying that

these animals were all useful to man, but "more especially the elephants, and cureloms and cumoms."—Page 517.

Dana's Manual of Geology, published 1880, page 571, says: "Viewing the globe as a whole, in this Quaternary era, we observe,—1. The gigantic size as well as large numbers of the species,—the elephants, lions, bears, and hyenas of the Orient far larger than the modern kinds; so also the horse, elephant, mastodon, beavers, and lion of North America."

The American Antiquarian, volume 22, page 231, says: "In the post-Pleiocene period, for example, the horses and elephants and camels of North America and Europe were so closely allied that their common ancestors must have passed from one continent to the other." The Book of Mormon shows that they came from the Eastern Continent.

Winchell's Sketches of Creation, published in 1871, page 356, says: "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 Indians; and gave publication to this conviction in 1862." He further says: "Remains of the hog, the horse, and other animals of recent date, together with human bones . . . are there lying mingled with the bones of the mastodon."—*Ibid.*, p. 356.

The Jaredites extended northward from Central America and finally became so numerous that the whole face of the land northward was covered with inhabitants. (See Book of Mormon, p. 520.)

This record is confirmed by the following from Baldwin's Ancient America, published in 1871, page 70: "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."

On page 520 of the Book of Mormon we are told that they worked in "all manner of ore," to obtain which "they did cast up mighty heaps of earth to get ore, of gold, and of silver, and of iron, and of copper." This statement was opposed to opinions of the scientific world at that time, but even the manner of obtaining ore as stated in the Book of Mormon has since been established as a fact, as shown by Baldwin's *Ancient America*, page 43. He says: "Remains of their mining works were first discovered in 1848 by Mr. S. O. Knapp, agent of the Minnesota Mining Company, and in 1849 they were described by Dr. Charles T. Jackson in his geological report to the national government. Those described were found at the Minnesota mine, in Upper Michigan, near Lake Superior. Their mining was chiefly surface work; that is to say, they worked the surface of the veins in open pits and trenches. At the Minnesota mine, the greatest depth of their excavations was thirty feet."

These accounts agree perfectly that by "surface mining" or casting up "mighty heaps of earth" they obtained their ore, and are evidence of the strongest kind that the Book of Mormon is what it claims to be, a record written by the aborigines of America. This record also states on page 520 that they worked in "all manner of cloth," "and they did have silks and fine twined linen." For years it was claimed that these ancients did not have cloth, but it has now been proven that they could spin and weave, as is shown by Baldwin's *Ancient America*, on page 41: "There appears to be evidence that the Mound-builders had the art of spinning and weaving, for cloth has been found among their remains. At the meeting of the International Congress of Prehistoric Archæology held at Norwich, England, in 1868, one of the speakers stated this fact as follows: 'Fragments of charred cloth made of spun fibres have been found in the mounds. A specimen of such cloth, taken

from a mound in Butler County, Ohio, is in Blackmore Museum, Salisbury.”

Also in Maclean's, *The Mound Builders*, published in 1879, on page 73, we read they “used cloth regularly spun with a uniform thread, and woven with a warp and woof.”

We also read in the *Book of Mormon*, page 520, that they made “all manner of tools” and “all manner of weapons of war,” and “all manner of work of exceeding curious workmanship,” and so numerous had they become previous to the Nephite civilization that they described them as “a people who were as numerous as the hosts of Israel.”—Page 158.

Pidgeon confirms this in *Antiquarian Researches*, page 5, as follows: “It can not be any longer doubted that there has been a day when this continent swarmed with millions of inhabitants, when the arts and sciences flourished.”

Also Baldwin in *Ancient America*, page 34, says: “No savage tribe found here by Europeans could have undertaken such constructions as those of the Mound-builders. . . . This condition of industry, of which the worn and decayed works of the Mound-builders are unmistakable monuments, means civilization.” Also he says: “Relics of art have been dug from some of the mounds, consisting of a considerable variety of ornaments and implements, made of copper, silver, obsidian, porphyry, and greenstone, finely wrought. There are axes, single and double; adzes, chisels, drills or gravers, lance-heads, knives, bracelets, pendants, beads, and the like, made of copper. There are articles of pottery, elegantly designed and finished.”—*Ibid.*, p. 40.

Donnelly's *Atlantis*, published in 1882, page 142, says: “The American nations manufactured woolen and cotton goods; they made pottery as beautiful as the wares of Egypt; they manufactured glass; they engraved gems and precious stones.”

They were also highly developed in the art of surgery according to Professor McGee, who at the American Association of Sciences Convention, at Detroit, August, 1897, said: "I have examined twenty-four cases of trepanning on nineteen skulls out of a collection of one thousand. Trepanning, the most daring and difficult modern surgical operation, was performed more plentifully in Peru in ancient days than in military hospitals of the present."—*Zion's Ensign*.

Youth's Companion, May 16, 1901, says at the Pan-American Exposition at Buffalo is "a collection of nearly a hundred human skulls which were trephined by the natives of Peru in the time of the Incas . . . the condition of most of the skulls showing that the patient recovered and survived for years."

Nadaillac says, page 267: "We meet with numerous examples of trepanation in America, and fresh discoveries are daily made by the energetic men of science in that country."—*Prehistoric Peoples*, published in 1892. He mentions three examples from Peru of trepanning. The great knowledge exhibited in these and numerous other remains of this ancient people are most convincing monuments of their intelligence and skill, confirming, also, the Book of Mormon as a true record of them.

Baldwin says of Yucatan ruins, page 101: "Some of their works can not be excelled by the best of our constructors and decorators." Of Mexican and Central American ruins, page 153: "Many ages must have been required to develop such admirable skill in masonry and ornamentation."

This great people was finally nearly exterminated by wars, and Coriantumr is mentioned as the last of the Jaredites found by the people of Zarahemla, who came to Central America about 588 B. C. (see Book of Mormon, pages 137 and 532), where they were found by the Nephites, who left Jerusalem.

600 B. C. and landed presumably in Chfti; from whence they moved northward and found the Zarahemlaites about 200 B. C., who had become quite numerous, but had degenerated to a great extent in their civilization, and finally were numbered among the Nephites, by whom many of the Jaredite cities were rebuilt. Of the antiquity of the Mound-builders, Baldwin says of their skeletons: "The earth around them has invariably been found 'wonderfully compact and dry.' And yet, when exhumed, they are in such a decomposed and crumbling condition that to restore them is impossible. Sound and well preserved skeletons, known to be nearly two thousand years old, have been taken from burial-places in England and other European countries less favorable for preserving them." "This," he says, "allows us to assume that these extremely decayed skeletons of the Mound-builders are much more than two thousand years old."—Ancient America, p. 49.

On page 73 he says: "What has been said of the antiquity of the Mound-builders shows that a very long period, far more than two thousand years, it may be, must have elapsed since they left the Valley of the Ohio."

This is just what the Book of Mormon showed to be a fact, forty years before Baldwin's work. It also states that they built houses of wood in the land northward, and Baldwin in explanation of the bare mounds found in such abundance says that they doubtless were built "of wood or some other perishable material; therefore not a trace of them remains." But of the southern ruins he says: "Many of the great buildings erected on such pyramidal foundations, at Palenque, Uxmal, and elsewhere in that region, have not disappeared, because they were built of hewn stone laid in mortar."—Ancient America, p. 18. Also he says: "Everywhere in the

older ruins, nothing remains but the artificial mounds and foundations of earth, the stone, the cement, the stucco hard as marble, and other imperishable materials used by the builders." But had they used only perishable material as in the north, he says: "The places where they stood with no relics save the mounds and pyramidal platforms, would resemble the works of our Mound-builders."—Ibid., page 157.

We have stated that the later civilization (the Nephites), rebuilt some Jaredite cities, the ruins of which were abundant. That there was a people distinct from the Jaredites, who rebuilt their cities, is shown by recent archæological works. Baldwin says: "The monuments suggest successive and varying periods in the civilized condition of the old inhabitants, some of the oldest and most mysterious monuments seeming to indicate the highest development." Also: "The evidence of repeated reconstructions in some of the cities before they were deserted has been pointed out by explorers."—Ancient America, pp. 76 and 156.

Short says of the later civilization: "They were preceded by a race possessed of no inferior civilization, who were not their ancestors, but a distinct people."—North Americans of Antiquity, page 27.

Baldwin says: "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." Also: "It can be seen that some of the ruined cities which can now be traced were several times renewed by reconstructions."—Ancient America, pp. 156 and 152.

What science here proclaimed, was published in the Book of Mormon forty or fifty years previous, as follows: "And it came to pass that there were many cities built anew and there were many old cities repaired."—Page 443. We read that they also used cement in their constructions (see Book of Mormon,

p. 324), which is also attested by Baldwin on page 99. Of Palenque we read: "The floors are of cement as hard as the best seen in the remains of Roman baths and cisterns." Remains of their works in cement are extended from South to North America in abundance and volumes could be written showing stupendous works to have been constructed by these ancients.

But we now consider the Nephites; a colony composed of at least eighteen people (and probably some children additional), chief of whom were Lehi and his four sons, Laman, Lemuel, Sam, and Nephi. Nephi was the junior, and from whom the civilization was named, he becoming the leader, and at his death his successor being called second Nephi; each successor for a long time taking his name. This record is corroborated by archæologists as shown by Rivero and Tschudi in "Peruvian Antiquities," published in 1853 on page 52. He says: "Its first inhabitants flowed in abundantly toward the valley of Cuzco, conducted by four brothers," . . . "The youngest of the brothers, who, according to tradition, was at the same time the most skillful and hardy."

Baldwin says this civilization was originated "by a people led by four brothers, who settled in the valley of Cuzco, and developed civilization there in a very human way. The youngest of these brothers assumed supreme authority, and became the first of a long line of sovereigns."—Ancient America, p. 264. As the Book of Mormon stated this more than twenty years before it was disclosed to us by archæologists, there is every reason to believe that the book is true.

Shortly after the Nephites "journeyed in the wilderness" from the coast, there was a division among them, one party being called Lamanites and the other Nephites, who journeyed for "many days" and finally settled down, tilled the soil, raised flocks, built buildings, and worked in iron, copper, brass, steel, gold,

and silver, and "precious ores." The Book of Mormon was attacked upon the ground that the ancient Americans never at any time had iron, but not long afterward it was sustained by archæology as the following shows: On page 248 of *Ancient America*, Baldwin quotes from Molina, who says: "Iron, which has been thought unknown to the ancient Americans, has particular names in some of their tongues."

Baldwin says: "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."—*Ancient America*, p. 248. Priest says of a mirror found at Circleville: "On this mirror was a plate of iron which had become an oxide; but before it was disturbed by the spade resembled a plate of *cast iron*."—*American Antiquities*, p. 185. Caleb Atwater says: "Iron has been found in very few instances, having oxidized. They made use of it in some cases for knives and swords, the remains of which have been discovered in many tumuli."—*Writings of Caleb Atwater*, published in December, 1833, page 127. Bancroft says of the Thlinkets, a wild tribe who lived north of the Columbia River: "They excel in the working of stone and copper, making necklaces, bracelets, and rings; they can also forge iron."—*Native Races*, volume 1, page 107. Of Peruvian remains, Bancroft says: "The ancient people were especially skillful in the construction of aqueducts, some of which were reported by the early writers as several hundred miles in length, and a few of which of less extent are still in actual use."—*Ibid.*, vol. 4, p. 801. Baldwin says: "It is noticed everywhere that the ancient Peruvians made large use of aqueducts, which they built with notable skill, using hewn stones and cement."—

Ancient America, p. 243. He mentions one which was 450 miles long. How could such works be hewn from stone without iron tools? Perhaps they did it with their finger-nails! Iron, in time, will rust away, and for this reason, alone, we have but few remains to prove their knowledge of this metal.

The Book of Mormon says on page 433: "There were many highways cast up, and many roads made, which led from city to city, and from land to land." This statement is proven true by modern writers, as shown by Nadaillac, who says of the ancient Peruvian civilization:

"At the present day its memory is everywhere preserved in the imposing ruins covering the country, the fortress defending it, the roads intersecting it, the acequias, or canals conducting the water needed for fertilizing the fields."—Prehistoric America, pp. 387 and 388. Also Baldwin, who says: "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 to Chili. Another starting from this at Cuzco, 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, and through rocky precipices and mountain sides. The great road passing along the mountains was a mar-

velous 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." "It was quite as long as the two Pacific railroads, and its wild route among the mountains was far more difficult." "They are called 'roads of the Incas,' but they were probably much older than the time of these rulers."—Ancient America, pp. 243-245.

The record of the Incas extends to A. D. 1021 and how much farther their history, if known, would take us we can only conjecture, but Baldwin says "it is now understood that they represent only the last period in the history of a civilization which began much farther back in the past."—Ibid., p. 261. Therefore, if these roads are "much older" than the time of the Incas, as Baldwin states, it would agree with the Book of Mormon account, which shows some of them to have been begun as early as A. D. 27. No people known to the first discoverers of this region could have accomplished such an enormous work as the constructing of these roads involved, and no other record than the Book of Mormon claims to be a history of these ancient people.

Frequent wars and contentions finally caused some of the Nephites, led by Mosiah, to flee from the Lamanites who had become the most numerous, and about 200 B. C. they arrived among the Zarahemlaites, uniting with them and finally spreading out over North America. Many of the people became very wicked and about 50 B. C. there was organized a secret band, afterward called Gadianton robbers, who

became very numerous, dwelling in the mountains and wilderness. Prophets also began to go forth exhorting the people to repent, saying that Christ should shortly come to earth and giving signs that would shortly come to pass. Finally, 634 years after Lehi left Jerusalem, there "arose a great storm" and a "terrible tempest" and thunder that "did shake the whole earth as if it was about to divide asunder," and many cities were destroyed, some buried or sunk, the roads broken up, and especially "in the land northward" where "the whole face of the land was changed," and sixteen cities are mentioned by the Book of Mormon as having been destroyed, with many inhabitants. This tempest and earthquake lasted three hours and "a thick darkness" which lasted "for the space of three days" prevailed over all the land. See Book of Mormon, pp. 438, 439. This statement is sustained by the multitude of upheavals seen in America, by the ruins discovered in recent years buried at various depths, and by the traditions of the aborigines of this continent. Bancroft's "Native Races," volume 5, page 209, says of these traditions: "The second age, the 'sun of air,' terminated with a great hurricane which swept away trees, rocks, houses, and people, although many men and women escaped, chiefly such as took refuge in caves which the hurricane could not reach. After several days the survivors came out to find a multitude of apes living in the land; and all this time they were in darkness, seeing neither the sun nor moon." Of Aztec traditions St. Giles says there were "four great ages or cycles, each measuring thousands of years, each ended by the action of the elements." "The third age was closed by tempests and hurricanes so disastrous that only few of mortals were left."—Faiths of the World, p. 301. Where did these traditions originate, if not from actual occurrences? and how do they, in substance, happen to agree with scientific

disclosures recently made, if the Book of Mormon is untrue?

After the darkness passed away, a great multitude gathered "round about the temple which was in the land Bountiful" (Central America), conversing about this fulfillment of prophecy, when "they heard a voice as if it came out of heaven;" this they heard three times, and as they looked "Behold, they saw a man descending out of heaven; and he was clothed in a white robe, and he came down and stood in the midst of them." "And it came to pass that he stretched forth his hand, and spake unto the people, saying, Behold I am Jesus Christ, whom the prophets testified shall come into the world."—Book of Mormon, p. 443. This appearance and teachings of Jesus Christ to the people of this continent after his crucifixion at Jerusalem are a bone of contention with those not believers in the Book of Mormon, but to us are entirely reasonable and scriptural. Christ is "the Savior of all men" (1 Timothy 4: 10). He has "made of one blood all nations of men to dwell upon all the face of the earth," in order that they "might seek the Lord" "and find him" (Acts 17: 26, 27); hence why not these as well as others find him? He was to die "not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." (John 11: 52.) He said: "I am not sent but unto the lost sheep of the house of Israel" (Matt. 15: 24), yet he tells us in John 10: 16: "And other sheep I have, which are not of this fold [Judah]: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." The fold of Judah had heard his voice, and hence his appearance to the fold of Joseph on this continent. Ezekiel 37: 15-22 shows Judah and Joseph to be the two folds that shall be gathered with Christ as their

shepherd, hence those who have died in Christ of either fold will reign with him at his coming, as also those alive at his appearing who have received him. But we leave this part of the subject and examine that from archæologists, which abundantly attest that Christ did appear or was known here as well as in Palestine.

Donnelly says: "When the Spanish missionaries first set foot upon the soil of America, in the fifteenth century, they were amazed to find that the cross was as devoutly worshipped by the red Indians as by themselves."—*Atlantis*, p. 319.

Bancroft mentions a "cross nine feet high" on Cozumel Island which was "annually visited by a great number of pilgrims."—*Native Races*, vol. 2, pp. 792 and 793. He also says in volume 3, pages 467 and 468: "One of the most remarkable emblems of Maya worship, in the estimation of the conquerors, was the cross, which has also been noticed in other parts of Central America and in Mexico." Kingsborough mentions traditions in Yucatan of the Father called Yzona, the Son called Bacab, and the Holy Ghost called Echvah (vol. 6, p. 164). According to these traditions Bacab was crucified upon a cross. Of this, he says on page 166: "So in these Mexican paintings many analogies may be traced between the events to which they evidently relate, and the history of the crucifixion of Christ as contained in the New Testament. The subject of them all is the same,—the death of Quecalcoatle upon the cross, as an atonement for the sins of mankind. In the fourth page of the Borgian MS., he seems to be crucified between two persons who are in the act of reviling him." On page 163, he says Gomez while in Guiaxca was shown "drawings which had been copied from some extremely ancient painting. . . . She who represented Our Lady had her hair tied up in the manner in which the Indian women tie and

fasten their hair, and in the knot behind was inserted a small cross, by which it was intended to show that she was the most holy; and that a great prophet would be born of her, who would come from heaven, whom she should bring forth without connection with man, still remaining a virgin, and that his own people would persecute that great prophet, and meditate evil against him, and would put him to death, crucifying him upon a cross;—and accordingly he was represented in the painting as crucified with his hands and feet tied to the cross and without nails.” (See Kingsborough’s *Mexican Antiquities*, vol. 6.)

In the temple “La Cruz” is a cross which Baldwin says “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.”—*Ancient America*, p. 109.

Evidences as clearly confirming the Bible, as are these which sustain the Book of Mormon, would be received with eagerness by the Christian world, but within the same period of time those of the Book of Mormon preponderate in number, variety, and convincing proof.

The Book of Mormon also shows that the doctrines of baptism and the resurrection were taught by these ancient religious teachers in America, and this is clearly sustained by various authors, from which we present, first, the *Antiquarian Journal*, volume 20, page 275, (published in 1898,) which, in a footnote says: “Mr. F. H. Cushing was initiated into one of the secret orders of the Zunis and was baptized by

one of the Zuni chiefs in the waters of the Atlantic Ocean while on an eastern tour with these chiefs." Also in Rivero's *Peruvian Antiquities*, page 180, says: "Baptism was general among all the Peruvian nations west of the Andes."

De Roo says: "Baptism was in the Mexican empire a religious ceremony, which in Yucatan was called 'Zihil,' signifying to be born again; and the Nahua nations freely admitted that it would cleanse the soul from all sin." (See *History of America before Columbus*, published 1900, volume 1, page 467.)

St. Giles says of this custom: "None might marry who had not been baptized; an unbaptized person was held to be incapable of leading a good life; the banquet at baptism was called the Descent of God, and the baptized were spoken of as 'born again.'"—*Faiths of the World*, p. 294. A belief in the immortality of the soul and "resurrection of the body" was common both in South and North America, and especially pronounced in Mexico and Peru (see *Conquest of Peru*, published 1847, vol. 1, p. 89).

Bancroft says: "The opinions of the Mexicans with regard to the resurrection of the body accorded with those of the Jews."—*Native Races*, vol. 5, p. 86.

So numerous are the traditions in America which agree with the Old World history that Baldwin says: "The traditions on both sides of the Atlantic are without meaning unless it be admitted that there was communication between the two continents in times of which we have no history."—*Ancient America*, p. 186. In another work, *Prehistoric Nations*, published 1873, he, on page 403, says of "very remote antiquity": "Nor is it improbable that there was communication across the Pacific."

The Nephites were an "exceeding fair" people, while the Lamanites were cursed with darkness because of their iniquity, and the Indians are their

descendants according to the Book of Mormon account. The fact that a light-haired race, entirely different from the Indians, did dwell here is clearly proven.

The *Antiquarian Journal*, volume 20, page 259, says of a skeleton found in New Mexico: "A bunch of this person's hair was about two inches in length and was as fine as average Caucasian hair, a little inclined to be curly, and of a dark brown color, which is evidence to my mind that they were a different race from the ordinary Indians. The skulls dug out were well formed, not the shape of the Indian, but more resembling that of the white race, full in front and wide above and in front of the ears, showing that they had well developed and well shaped heads." Eighty skeletons were found at the above place.

Short says: "The siliceous sand and marl of the plain southward of Arica, where the most remarkable cemeteries are situated, is slightly impregnated with common salt as well as nitrate and sulphate of soda. These conditions, together with the dry atmosphere rivalling that of Egypt, and in which fleshy matter dries without putrefaction, the human hair has been perfectly preserved, and comes to us as one of the best evidences of the diversity of the American races yet produced. In general it is a lightish brown, and of a fineness of texture which equals that of the Anglo-Saxon race. . . . The ancient Peruvians appear, from numerous examples of hair found in their tombs, to have been an auburn-haired race."—*North Americans of Antiquity*, pages 186 and 187.

If the Book of Mormon contains not "a grain of truth," then Mr. Short's statements are also false; for what science was long in discovering, the Book of Mormon presented years before to the world. Haines says the Mandans "were remarkable for their fair complexion, blue eyes, and lack of prowess in war."—*American Indian*, p. 235. Short says on page 189 of

Menominees or "White Indians": "The peculiarity of the complexion of this people has been marked from the first time a European encountered them." Evidencing the truth of the Book of Mormon statement of their Israelitish origin, we now present the following from Bancroft: "Many traces of their [Jewish] old laws and ceremonies are to be found among them at the present day. . . . There do actually exist, besides, many Hebraic traces in the American languages."—Native Races, vol. 5, pp. 82, 83. Page 81 says: "The Jews were famous for fine work in stone, as is shown by the buildings of Jerusalem, and a similar excellence in this art is seen in the American ruins. The Mexicans have a tradition of a journey undertaken at the command of a god, and continued for a long time under the direction of certain high priests, who miraculously obtained supplies for their support."

High priests were a Jewish institution and were also had in America according to the Book of Mormon; this Bancroft confirms; also Donnelly says: "The priesthood was thoroughly organized in Mexico and Peru. They were prophets as well as priests."—Atlantis, p. 159.

Le Plongeon's Sacred Mysteries among the Mayas and Quiches, published in 1886, page 48, says Mr. Cushing was commissioned by the Smithsonian Institution to study the customs and manners of the Zuñis of New Mexico. He discovered "the existence of *twelve sacred orders*, with their priests, their initiations, their sacred rites, as carefully guarded as the secrets of the ancient sacred mysteries to which they bear great resemblance."

Concerning traces of Hebrew in American languages, Priest says: "Their Jewish customs are too many to be enumerated in this work."—American Antiquities, p. 59.

Boudinot, Adair, and several others mention this

singularity, and lists of Hebrew words with their English and Indian equivalents—are given also in Haines' American Indian, published in 1838, page 100, from which we extract a partial list as follows:

ENGLISH	INDIAN	HEBREW OR CHALDEAN.
God	Ale	Ale Alein
Shiloh	Shilo	Shiloh
heavens	chemim	shemin
father	abba	abba
man	ish	ish
wife	awah	eweh eve
winter	kora	korah
woman	ishto	ishto
his wife	liani	lihene
this man	vwoh	huah
man of god	ashto allo	ishda alloa
very hot	hew hara or hala	hara hara
Jehovah	Yohewah	Jehovah

Several writers show Indian words in abundance which are similar to the Hebrew. Although this appears true of only certain tribes, yet the similarity is too perfect in many instances to be regarded as accidental, and some words are identical.

Adair says: "They always invoke Yo He Wah a considerable space of time before they apply any medicines, let the case require ever so speedy an application."—History of the American Indians, p. 172, published at London in 1775.

The *Prophetic Watchman*, September 14, 1866, said of a stone relic: "It was found in 1860, and has engraved upon it, Moses and the Ten Commandments. . . . 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 not known in the Hebrew alphabet now in use, but bearing a resemblance to them. All

things on this stone point to the time before Ezra."—Palmyra to Independence, p. 69.

As the Nephites came from Palestine about sixty-five years before the time of Ezra, it is but reasonable that a stone engraved by them soon after they arrived in America would "point to the time before Ezra" instead of after, although many years afterward the Nephites altered their characters by combining Hebrew and Egyptian and naming it "reformed Egyptian."

The Gadianton robbers, previously mentioned, after a time became a strong and numerous band, and the Book of Mormon says of them: "And they did commit murder and plunder; and then they would retreat back into the mountains, and into the wilderness and secret places."—P. 408.

Also on page 423 we read: "The Gadianton robbers, who dwelt upon the mountains, who did infest the land; for so strong were their holds and their secret places, that the people could not overpower them." These bands of robbers are frequently mentioned in the Book of Mormon; they lived in the time of the later civilization, the Nephites, and their remains are doubtless the same that are known now as "ruins of the Cliff-dwellers," which are found in a variety of places. Some of them were discovered by Simpson in 1849, but hardly anything was published concerning them until F. V. Hayden's report to the government in 1874-76.

Justin Windsor confirms this. He says the reports of Hayden "brought to us in those of 1874-76 the knowledge of the Cliff-dwellers."—Narrative and Critical History of America, p. 440, published in 1889. For years they were thought to have been the most ancient of American civilizations, but more recent research shows to the contrary, and again the Book of Mormon record is sustained.

The *American Antiquarian* says: "It was formerly

the opinion that the Cliff-dwellers were among the most ancient people in America. . . . This opinion has been greatly modified by recent exploration, and the evidence now is, that so far from being the earliest people they belonged to the last of three periods of occupation."—Vol. 19, p. 100, published in 1897. On the same page he says: "The people had dwelt and continued in a peaceful and an agricultural condition for many years, and perhaps centuries, but had at last suffered from the attacks of wild tribes, who invaded their possessions, kept them constantly disturbed, and drove them first to the mesas and afterward to the cliffs, as the only places where they could be secure." The Book of Mormon account agrees with the foregoing except that it shows the Gadianton robbers to have been driven to the mesas and cliffs instead of the "peaceful and agricultural people," which is the most reasonable, as the following shows: "They (cliff-dwellings) were not mere refuges for the people in the time of attack, nor summer homes for an agricultural people, . . . they made them strongholds which they occupied permanently."—*American Antiquities*, vol. 20, p. 87. This is precisely what the Book of Mormon stated nearly seventy years before.

The Gadianton robbers finally united with the Lamanites and exterminated the Nephite nation, after years of wars which ended more than four hundred years after Christ's birth; therefore the inference is that the Gadianton robbers were builders of both the cliff-dwellings and the pueblos, if we accept Book of Mormon history. Hence both were occupied at the same time, although archæologists have formerly supposed them to be two distinct peoples, living at different periods, yet they find it impossible to prove that such was the case. The *American Antiquarian* says on this point: "It is indeed difficult to draw the distinction between the earlier and later people,

for the pueblos and the cliff-dwellings are built in the same general style, and contain similar relics and specimens of art, and are attended with similar pictographs and symbols.”—Vol. 19, pp. 100, 101.

While the Lamanites, the descendants of which are the American Indians, were cursed with a dark skin, the Gadianton robbers were a white people, except some who had come from the Lamanites to unite with them; therefore it is not strange that their remains show some of them to have been a light-haired race.

Of Cliff-dweller remains at the World's Fair, Chicago, “Stebbins' Lectures” says, page 63: “Upon all the skulls the hair was as fine as the hair of the white people of our time, and some was both fine and light colored. Indian hair is all dark, all coarse. The skulls were shaped like the skulls of white people.” Also “Appleton's Annual Cyclo-pedia,” 1899, page 19, says: “A number of well-preserved mummies found by a prospector in a sealed cliff dwelling in the upper Verde cañon had well-developed skulls, covered with fine, silky hair, and were bandaged with cotton and woolen cloths of various degrees of fineness, some of it embroidered in open work.”

When the Gadianton robbers amalgamated with the Lamanites it would have naturally produced a variety of complexions in their descendants, and various authors show this to be true of the Indian tribes. On this point Prichard says, volume 1, page 269: “The American races show nearly as great a variety in this respect as the nations of the old continent. There are among them, white races with a florid complexion.”—Researches, published 1841.

From Baldwin we quote as follows: “It has been suggested that the Mandan Indians were a separated and lost fragment of the mound-building people, they being noticeably unlike other Indians in many respects, lighter in color, and peculiar in manners

and customs. . . . That the Mandans were like what a lost community of Mound-builders might have become by degeneration through mixture and association with barbarians may be supposed.”—Ancient America, p. 74.

As we have said, the Book of Mormon shows they are from the Lamanites instead of the Mound-builders, which is sustained by researches of recent time, while Baldwin says: “Those who seek to identify the Mound-builders with the barbarous Indians find nothing that will support their hypothesis.”—*Ibid.*, p. 62.

Of the Menominees, Short says: “The whiteness of these Indians, . . . early attracted the attention of the Jesuit missionaries, and has often been commented upon by travelers. The peculiarity of the complexion of this people has been marked from the first time a European encountered them.”—*North Americans of Antiquity*, p. 189. Catlin also remarks on this singularity among various tribes. Is it likely that any man, however well educated, could have written such an accurate history of these aborigines years before the facts were known to the world, except, indeed, he had received a true record written by themselves? Indeed, if all the works of modern archæologists had been then accessible, he still could not have accomplished such a work as the Book of Mormon, which has stood the test of every modern investigation and has proven its account true in spite of its opposition to the erroneous theories had at the time it was first published.

These aboriginal inhabitants also used coins of different values, according to the Book of Mormon. This is sustained by Donnelly, who says: “A round copper coin with a serpent stamped on it was found at Palenque, and T-shaped copper coins are very abundant in the ruins of Central America.”—*Atlantis*, p. 345.

Priest says, at Circleville, "was dug up from beneath the roots of a hickory tree seven feet eight inches in circumference, a copper coin, but bearing no comparison with any coin now known."—*American Antiquities*, p. 175, fifth edition.

The *Pittsburg Leader*, November 6, 1891, says that at Laconia, "A well was being drilled; at the depth of one hundred twenty-five feet the drillings showed they were passing through a layer of brick. . . . As there were no brick houses in town and never had been it could not be believed. While quite a crowd was around the well-hole, the men brought up to the surface a lot of mud and examined it, as they had done from the time they found the brick residue. In the mass of mud there was a small piece of metal, which when cleaned off, was found to be a piece of money. It was octagonal in shape and had hieroglyphics on it, which could not be deciphered, but which were evidently meant to represent the value of the piece. . . . It is claimed by antiquarians here that the bricks and coin are the relics of a prehistoric race which lived here many years before the Indians and built the pavements and roads which were discovered at Memphis, on the other side of the river above here."—*Palmyra to Independence*, pp. 94, 95. Baldwin says the Muyscas north of Quito "used small circular gold plates as coin."—*Ancient America*, p. 271.

An extended list of finds could be made but would be superfluous. We therefore omit them, and hasten to an account of the closing scenes of Book of Mormon history, which states that the record having been handed down from ancestors was finally deposited by the last of the Nephites in the hill Cumorah, where it continued until delivered to Joseph Smith for translation in 1827.

Traditions of "sacred records" hid in the earth are

recorded in Priest's "American Antiquities," page 69; also in "Indian Myths," pages 225, 226.

Bancroft mentions "a complaint in the Quiché annals known as the Popul Vuh, that the 'national book' containing the ancient records of their people had been lost."—Native Races, vol. 2, p. 770.

Boudinot says of the Nauatalcas who live in Mexico: "That their forefathers wandered eighty years in search of it (Mexico) through a strict obedience to the commands of the Great Spirit: . . . that the book which the white people have was once theirs: that while they had it they prospered exceedingly. . . . They also say that their forefathers were possessed of an extraordinary divine spirit, by which they foretold future events and controlled the common course of nature, and this they transmitted to their offspring on condition of their obeying the sacred laws. That they did by these means bring down showers of plenty on the beloved people. But that this power, for a long time past had entirely ceased."—A Star in the West, pp. 110, 111.

The Book of Mormon was engraved upon gold plates, about seven by eight inches in size, not as thick as tin, in characters called "reformed Egyptian"; both Egyptian and Hebrew "hath been altered by us," says the Book of Mormon on page 500. At the time these plates were found it was supposed that the aborigines had left no records in hieroglyphics, much less was it supposed anything would be found approximating Egyptian or Hebrew characters; but as already shown, traces of both Egyptian and Hebrew knowledge have since been evidenced, so also hieroglyphics; even phonetic characters have been found in recent investigation. But in 1833 Atwater said: "No article has been found, within my knowledge, which contained on it either letters or hieroglyphics."—Western Antiquities, p. 138. The Book of Mormon claim was therefore scorned and

ridiculed, but since then several articles have been found which prove the claim to be reasonable and in harmony with recent discoveries.

Delafield says, in *Antiquities of America*, published in 1839, page 43: "Hieroglyphic writings are necessarily of three kinds, viz.: phonetic, figurative, and symbolical." Page 46 says: "We find the three species of hieroglyphics common to Mexico and Egypt."

Taylor says: "There is even evidence that the Maya nation of Yucatan, the ruins of whose temples and palaces are so well known from the travels of Catherwood and Stephens, not only had a system of phonetic writing, but used it for writing ordinary words and sentences."—Bancroft's *Native Races*, vol. 2, p. 781.

Foster says on page 322: "The hieroglyphics displayed upon the walls of Copan, in horizontal or perpendicular rows, would indicate a written language in which the pictorial significance had largely disappeared, and a kind of word-writing had become predominant. Intermingled with the pictorial devices are apparently purely arbitrary characters which may be alphabetic."—*Prehistoric Races*.

Bancroft says: "The Palenque inscriptions show the abbreviated hieratic writing."—*Native Races*, vol. 2, p. 782.

In the *St. Louis Chronicle*, February, 1889, and copied by Etzenhouser in *Palmyra to Independence*, page 91, we read: "Rev. S. D. Peet, the well known antiquarian, is reported as having found in Illinois, two crossplates which have all the appearance of being rude musical instruments. These plates are about fifteen inches square and there are places for strings and a bridge. Along the lower edge is a row of hieroglyphics similar to those on the famous Palmyra plates, said to have been discovered by Joseph Smith and from which he interpreted the Book of

Mormon." This discovery has since been corroborated by others. Another one made in Ohio is described by A. A. Bancroft as finding "a stone dressed to an oblong shape, about eighteen inches long and twelve wide, which proved to be a casket, neatly fitted and completely water-tight, containing a slab of stone of hard and fine quality, an inch and a half thick, eight inches long, four inches and a half wide at one end, and tapering to three inches at the other. Upon the face of the slab was the figure of a man, apparently a priest, with a long flowing beard, and a robe reaching to his feet. Over his head was a curved line of characters, and upon the edges and back of the stone were closely and neatly carved letters. The slab, which I saw myself, was shown to the Episcopalian clergyman of Newark, and he pronounced the writing to be the ten commandments in ancient Hebrew."—Native Races, vol. 5, pp. 94, 95.

The Book of Mormon plates, years before these discoveries, were also found in a stone box. Joseph Smith and eleven others testified to having handled and seen the plates, and also the engravings in hieroglyphic characters upon them. The witnesses have never been impeached, some of them reaffirmed their testimony at death.

On the top of the Copan altar are hieroglyphics within which may be seen, apparently, phonetic characters; they are shown by Bancroft, Stephens, Baldwin, and others. We present in this work three tablets and three other specimens of hieroglyphics (Figures 1 to 6), as taken from archæological works:

Figure 1 is the Grave Creek Tablet, found in 1838 near Wheeling, West Virginia, of which Mr. Schoolcraft says: "There was a large oak tree, at the top of the central part of the mound, from which the tablet was taken, the cortical layers of which was stated at from three hundred to five hundred; which would show that the mound had not been disturbed

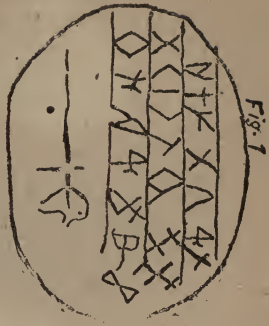


Fig. 1

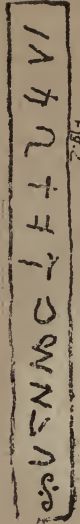


Fig. 2

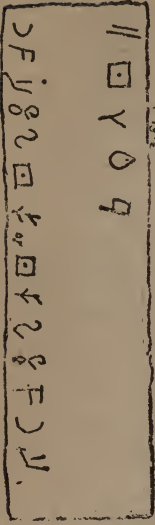


Fig. 3

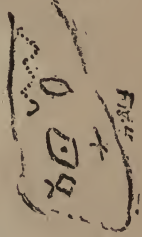


Fig. 4

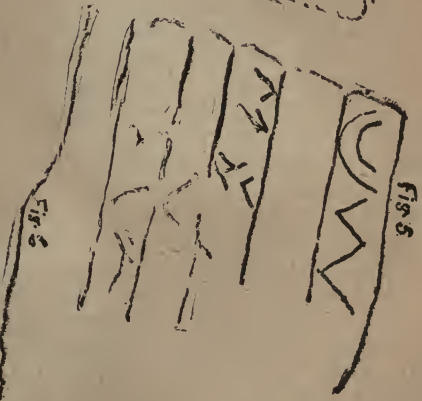


Fig. 5

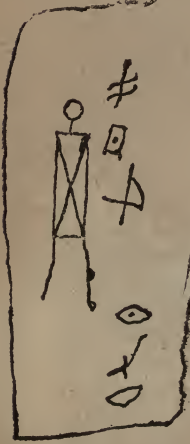


Fig. 6

for at least that number of years, or since 1338." The tablet is shown in Figure 1, plate 38 of his work, "Indian Tribes of the United States," volume 1, description page 122, published in 1851 by the authority of Congress.

MacLean says: ". . . I have no hesitation in declaring that if the authenticity of the Grave Creek Tablet has not been established, then no reliance can be placed upon human testimony."—The Mound-builders, p. 95. Some of the characters on this tablet resemble Book of Mormon characters transcribed by Joseph Smith, as a comparison will show, and yet there may have been changes in the hieroglyphics between the time and the people of each. The characters as transcribed by Joseph Smith are found in Presidency and Priesthood, opposite page 204, or in Report of Committee on American Archæology, after page 100. Figures 2 and 3 are characters found on tablets dug from a mound near Davenport. The small tablet is about seven and the large one about twelve inches in length; they were found in 1877, five and one half feet below the surface of the mound, and four feet below some Indian relics, a fact which shows that the Indians had used the mound for burial purposes, probably long after the tablets had been placed there. A more complete description may be found in Peet's "Prehistoric America," pp. 44, 45 (volume 1, published in 1892), together with a reproduction of them. Eight of the characters in figure 2, and six in figure 3 closely resemble those of the Book of Mormon, as closely as like characters could be expected to do when written by different people on different material and at a different time, perhaps, and both being copied from their originals, which would cause the same characters to appear slightly different. Figures 4, 5, and 6 are from "Antiquites Américaines," published by Charles Christian Rafn, Copenhagen, 1845, and are shown in plate 13 of that work.

Figures 4 and 5 are from the Portsmouth rocks, and figure 6 from the Tiverton rocks. Page 356 says: "Many rocks, inscribed with unknown characters, apparently of very ancient origin, have been discovered, scattered through different parts of the country; rocks, the constituent parts of which are such as to render it almost impossible to engrave on them such writings, without the aid of iron or other hard metallic instruments. The Indians were ignorant of the existence of these rocks."

Several other works might be referred to which show that the art of writing with phonetic characters was had anciently in America. Le Plongeon says on page 113: "The ancient Maya hieratic alphabet, discovered by me, is as near alike to the ancient hieratic alphabet of the Egyptians as two alphabets can possibly be, forcing upon us the conclusion that the Mayas and the Egyptians either learned the art of writing from the same masters, or that the Egyptians learned it from the Mayas."—*Sacred Mysteries Among the Mayas and Quiches.*

The Book of Mormon says there were many records kept by their people and Baldwin says: "The ruins show that they had the art of writing, and that, at the south, this art was more developed, more like a phonetic system of writing than that found in use among the Aztecs. The inscriptions of Palenque, and the characters used in some of the manuscript books that have been preserved are not the same as the 'Mexican Picture Writing.' It is known that books or manuscript writings were abundant among them in the ages previous to the Aztec period."—*Ancient America*, p. 187.

The Book of Mormon, pages 203, 204, shows that they had civil courts with judges and a supreme court with a "chief judge," and Bancroft says: "In Mexico, and in each of the principal cities of the empire, there was a supreme judge. . . . He heard

appeals in criminal cases from the court immediately below him, and from his decisions no appeal was allowed, not even to the king.”—Native Races, vol. 2, page 434.

The state of civilization among the Aztecs was of a superior order, and yet it is agreed that it was greatly inferior to the Mayas or their ancestors. Bancroft says: “In Mexico every quarter had its school for the common people, after the manner of our public schools. There were higher schools or colleges for sons of nobles and those destined for the priesthood, wherein were taught history, religion, philosophy, law, astronomy, writing, and interpreting hieroglyphics, singing, dancing, use of arms, gymnastics, and many arts and sciences.”—Essays and Miscellany, page 36.

The “Aztec Calendar Stone” shows their ancestors kept a perfect system of time, and this was announced on the Book of Mormon plates had by Joseph Smith in 1827, and is confirmed by Bancroft. Of the Nahuas he says: “Their calendar divided time into ages of two cycles, each cycle consisting of four periods of thirteen years, the years of each cycle being distinctly designated by signs and names with numbers, in orderly arrangement, as shown on their sculptured stones. The civil year was divided into eighteen months of twenty days, with five extra days to complete the year; and each month into four sections or weeks. Extra days were also added at the end of the cycle, so that our calculations are closely approached. The day was divided into fixed periods corresponding to hours. All the above divisions had their signs and names.”—Ibid., page 37. He continues on page 38: “All this, be it remembered, was the condition of things four hundred years ago. Compare it with the European civilization or semi-civilization of that day on the one hand, and with the savagism of the Iroquois and Ojibways on the other,

and then judge which of the two it most resembled.”

Beside the Aztec Calendar Stone, they had calendars of gold which the avarice of the Spaniards destroyed. Baldwin mentions them, both of gold and silver, which fell into Spanish hands, and remarks: “But these Spaniards did not go to Mexico to study Aztec astronomy, nor to collect curiosities. In their hands every article of gold was speedily transformed into coin.”—*Ancient America*, p. 215.

So also it was with the ancient manuscripts; all that could be found by the Spanish priests were destroyed, in order that they might have no memory of the religion of their ancestors; therefore but little can be known from their written history, outside of the Book of Mormon, until some one deciphers the hieroglyphics left among their remains.

We previously quoted from writers concerning their skill in erecting beautiful and massive buildings. The temple at Copan is eight hundred nine feet long; the width is six hundred twenty-four feet, and the wall on one side “rises perpendicularly to a height, in its present ruined state, of from sixty to ninety feet.” “The whole is built of cut stone in blocks a foot and a half wide by three to six feet long, and, without taking into account the excess of superimposed pyramids over sunken courts, must have required in round numbers over twenty-six million cubic feet of stone in its construction.” (See Bancroft’s *Native Races*, vol. 4, pp. 86, 87.) This temple is inclosed by a wall about nine hundred by one thousand six hundred feet, which is about twenty-five feet thick; in all, a work which challenges us in its greatness. The great temple of Mexico was eighty-six feet high and “about three hundred and seventy-five feet long and three hundred feet broad at the base.”—*Ibid.*, vol. 2, p. 579.

The Book of Mormon as before quoted shows that they built many large cities, some of which were

destroyed; this statement is sustained by Bancroft, who says: "Mexico Tenochtitlan has been estimated to contain sixty thousand houses, and Tezcuco was said to contain one hundred and forty thousand houses."—*Ibid.*, vol. 2, pp. 560 and 569. As previously shown, only indestructible material remains to evidence the extent of these ancient cities, which must naturally have been built of wood, excepting the more important public buildings, the ruins of which plainly attest the superior skill of their builders. But many extensive ruins probably remain to be explored in this locality, and Baldwin says a great forest "covers the southern half of Yucatan, and extends far into Guatemala, which is half covered by it. . . . Its vast depths have never been much explored. . . . It is believed that ruins exist in nearly every part of this vast wilderness."—*Ancient America*, pp. 94, 95. The Copan and Palenque ruins are near the southern edge of this forest. Of Palenque, one explorer says: "A city which, I hazard little in saying, must have been one of the largest ever seen."—*Ibid.*, p. 96. Del Rio gives its ruins an extent of about eight leagues (*Description*, p. 4), while the London Geographical Society gives it an extent of twenty miles. (*Vol. 3*, p. 60.) Recent explorations have been less successful in determining its extent, owing to the heavy and dense tropical forest growth which now covers a portion of its ruins.

Some of these ancient cities show such superior civilizations to that of the aborigines found here, that some may regard it improbable that they are descendants of them, but Mr. Haines, who made an extensive comparison of their conditions, says: "Whilst this higher state of civilization spoken of might have existed on the Western Hemisphere at some period in the earth's existence may not be denied, yet there is no proof, or even fair presumption that such a people, if they ever existed, were not the ancestors of the

aborigines found here at the time of the discovery. The native Indian possessed as high an order of intellect as the white invaders of his country. . . . The beginning of civilization is but the beginning of vice and corruption, and the history of the world goes to prove that it is but a question of time when vice and corruption will prevail, and when human society will relapse into its original condition from the overgrowth of what we call civilization.”—The American Indian, published in 1888, p. 74.

Concerning a relapse of this kind, from the sixth to the sixteenth centuries, known as the Dark Ages, Bancroft says: “I have no disposition unduly to magnify the New World civilization, nor to under-rate Old World culture, but during these ten centuries of almost universal mediæval gloom, the difference between the two civilizations was less than most people imagine. On both sides of the Dark Sea humanity lay floundering in besotted ignorance.”—Native Races, vol. 2, p. 97.

The Book of Mormon, on page 133, shows the above to have been true concerning their degenerating to almost barbarous conditions in some instances; also on page 436 that they finally divided into tribes, although of common origin; which is shown to be reasonable according to Haines, who says of the aborigines of North America: “The evidences we have, as to a common origin, are apparent to every one who has given attention to this subject, and are quite conclusive on this point, even as to those tribes and nations whose languages are radically different. . . . They all have the same, or essentially the same, religion.”—The American Indian, p. 73.

Domenech says of this common faith: “All the savages of the New World, without exception, believe in the existence of a supreme being whom they call the Good or Great Spirit; they adore

and pray to him, as we adore and pray to the Creator of all things. They believe likewise in the existence of an evil spirit, who is their enemy, and the antagonist of the Great Spirit, but less powerful."—The Great Deserts of North America, vol. 2, pp. 376, 377, published in 1860. This fact of a religion so universal, plainly shows that the period of disintegration among them could not have been as long as that of the Old World, and yet quite awhile must have elapsed for them to develop their many tribal and other peculiarities.

We might fill volumes with the proofs of this record, called the Book of Mormon, but have contented ourselves with quoting a few of the principal statements made in it concerning the aborigines, as to their origin, journeyings, extent of their civilization, their cities, arts, and sciences, animals, customs of the people, religion, manufactures, mining, coins, metals, roads, and other constructions, their knowledge of astronomy, writing, agriculture, government, sacred records, the great destruction by earthquakes, etc., knowledge of Christ; the Gadianton robbers or Cliff-dwellers; and their final decline from civilization to the condition in which they were discovered four hundred years ago; all of which have been abundantly proved by more than one hundred and twenty statements from the works of about forty eminent archæologists and authors of recent time, or since the publication of the Book of Mormon, with the exception of one or two which could have been dispensed with.

American archæology is such a broad field of research that, in no one, nor a half dozen modern or older works upon the subject, can a sufficient amount of information be found for a definite outline of the principal events and statements of the Book of Mormon record, and Baldwin may well say of the "more important" as well as all other works on the

subject; "not one of them attempts to give a comprehensive view of the whole subject."—Ancient America, preface.

The importance of the Book of Mormon may therefore be better understood when it is realized that it was years ahead of all archæologists on the subject and that everything discovered by recent research confirms it as a true record, engraved by the ancients upon plates of gold, and translated by the gift and command of God. The Christian world believes that God revealed the past through Moses from the creation of the world; it is therefore not inconsistent with their belief to accept this revelation of a later time, which also gives knowledge of a prehistoric people, and is consistent with their manner of recording events on metallic substances; concerning this, Brown's Antiquities of the Jews, vol. 2, page 90, says: "It is generally thought that engraving on brass and lead, and on a rock or tablet of stone, was the form in which the public laws were written."

As a fitting conclusion we present some characters for comparison, that the resemblance may be seen.

Some of the Book of Mormon characters are slightly enlarged but retain the form of the originals, so that an accurate comparison can be made.

The first line of No. 1, are Egyptian demotic and phonetic characters, taken from the works of Rawlinson in his History of Ancient Egypt, vol. 1, pp. 116 and 122, and from Wilkinson's The Egyptians, p. 214. The demotic was invented at least 700 B. C., and rapidly succeeded the hieratic, which we are told was invented "as early as the ninth dynasty." (See "Museum of Antiquity," p. 861.) As the Nephites came to America about one hundred years or more after the time the demotic characters were introduced, it would be fair to presume that the "reformed Egyptian" with which the Book of Mormon plates were engraved, would contain some characters of Egyp-

tian hieratic and demotic and some Hebrew characters of the old type as well. This, upon examination, is found to be the case; and the first line of No. 2, which contains the old form of Hebrew, according to Rawlinson (see History of Phœnicia, page 378, and The Album of Language, by G. Naphegyi, page 54) is similar to Book of Mormon characters shown below it.

No. 1

5-7><wy3+ξυ(■-0... Egyptian.

5-97<wy3+ξυ(■-0... Book of Mormon.

No. 2

Y+1L3X957W070 Old Hebrew.

Y+1Lε+957W070 Book of Mormon.

No. 3

■ 1L-29P1V Egyptian Hieratic.

■ 1L-29P1V Book of Mormon.)

No. 4

Λ/Λ∞2-T2∞2<□X Maya Hieratic.

Λ/Λ∞2-T2∞2V2ε■+ Book of Mormon.

No. 3 contains, on the first line, Egyptian hieratic characters as discovered by Champollion and shown in Le Plongeon's Sacred Mysteries Among the Mayas and Quichés, preface, p. 12, the next line being Book

of Mormon characters. Some of these characters it will be noticed are reversed in the Book of Mormon characters,—as the third in line No. 1,—and this it should be explained does not necessarily imply that they do not stand for the same characters, as the authors quoted show that they are sometimes reversed; also the tenth character of No. 2, we are informed, was made both with the loop and with the perpendicular cross marks, and a few others which are slightly different, resemble each other enough to show a common origin, but also that, as the Book of Mormon states, both the Egyptian and Hebrew “hath been . . . altered by us according to our manner of speech.”

The first line of No. 4 shows the ancient characters of the American aborigines called by Le Plongeon, “the Maya Hieratic,” which is shown on page 12 of the work previously quoted, and which he says was “discovered by me” while making a tour of research in the regions of Central America, and among the remains of this prehistoric race. (See page 113, also 11 of preface.) This work it must be borne in mind was not published until 1886, at which time the discovery of these characters was first made known to the world; and Atwater said, more than five years after Joseph Smith received the Book of Mormon plates, that no characters within his knowledge had been found, of either letters or hieroglyphics; hence the fact that Le Plongeon discovered these characters, which are so identical with those had by Joseph Smith more than fifty-eight years before, proves to unbiased minds that they are genuine; and with other confirming evidences which have been presented, enough has been evidenced to satisfy the minds of any impartial jury on earth that the Book of Mormon is indeed a true record of the people who anciently inhabited America; and the dealings of God with them are therein contained; therefore our

hearts swell with gratitude to our gracious God as we lift our voices and sing:

Book of Mormon, hid for ages
On Cumorah's lonely hill,
Written by those ancient sages
Whom Jehovah taught his will;
Glad we hail it,
Fullness of the gospel still!

To the above we add our humble testimony that the work is divine. May its glorious light shine forth to all men as it has to us, until they are led to worship "in spirit and in truth" Him who is "no respecter of persons, but *in every nation* he that feareth him and worketh righteousness is accepted with him."





