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External Evidences of Book of Mormon Geography and Culture

Beginnings -----> 1920

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Statements by Church Authorities

Significant *Books*, "Articles," & Events

[Significant Theoretical or Illustrated Models, or Illustrations Related to Book of Mormon Geography]

Notes*

YEAR1

PERSON

PRIMARY SOURCE2

Note 1: The mark ^ after the year is purely a research tool indicating that a copy of the article or book is on file in the author's personal library.

Note 2: The year (listed on the left) for the event or quote is not always the same as the date of the primary source (listed on the right) from which the information was taken. If the source information (the later publication of the information) was significant, in and of itself, to the later time period in which it came forth, there will also be a separate listing for that later year. When appropriate, additional sources will be listed.

There were a number of books and articles that were written prior to the coming forth of the Book of Mormon concerning the culture of the New World (the Americas). However, the reader must realize that not all of these works were printed in America and some were not published in the English language until many years after the publication of the Book of Mormon. *Furthermore, when one considers that the Book of Mormon came forth on the western frontiers of New York where life was a struggle, one can easily see that there is a question of just how many of these works, if any, were available to the Joseph Smith family. As to the availability of these works to the early members of the Church, the only evidence we have are those works that were mentioned in the early published LDS articles in support of Book of Mormon geography in the New World. And while we do find a few mentioned, it is hard to say just how many of these works were available or not, how many people involved in the Restoration or the early Church read them, or when they read them. Thus when one considers the amount of influence that these works might have had on the early LDS views of Book of Mormon geography, one is dealing in speculation.* While it is not the focus of this paper to solve this debate, neither is it my intent to avoid information that might have influenced views on Book of Mormon culture and geography as many of these books have been cited by more recent LDS authors as well as some non-LDS authors in their discussions concerning the content of the Book of Mormon. So with this warning, and for the benefit of the reader, I will list a number of these works before beginning a more strictly LDS perspective on the development of ideas concerning external evidences confirming the geography and culture of the Book of Mormon in the New World.

NOTE* MOST ALL OF THESE ARTICLES ARE FULL OF DESCRIPTIVE DETAILS. SADLY THE MORE COMPREHENSIVE AND INFORMATIVE WRITINGS ARE ALSO THE MORE LENGTHY ONES. BECAUSE OF THIS I HAVE DECIDED THAT, FOR THE MOST PART, IT WOULD BE BETTER TO SCAN THEM IN FULL RATHER THAN TO TRY TO KEY IN ALL OF THOSE DETAILS. THIS WILL BE DONE AT SOME LATER DATE. FOR THE PRESENT, AS TIME PERMITS, I WILL TRY TO GIVE SOME KIND OF SUMMARY OR EXCERPTS, BUT EVEN THAT IS HARD TO DO WHEN THE DETAILS ARE NUMEROUS AND VARIED. SEE THE BIBLIOGRAPHY FOR GEOG1.IO PLUS WHAT REMAINS IN DAN VOGEL'S BIBLIOGRAPHY PLUS TEXT. ALSO INCLUDE THE INTRODUCTORY WRITE-UP OF GEOG1.IO

Another extensive treatment regarding pre-1830 thought on American Indian origins and directed towards the LDS community would come along in 1986, but this time it would be from an anti-Mormon perspective. Dan Vogel, an avid anti-Mormon student of early Mormon history and especially the events related to the Book of Mormon, would author *Indian Origins and the Book of Mormon*. In the "Introduction" Vogel explains his method:

[Multiple] works suggest that the literature of pre-1830 America may hold at least part of the key to understanding more fully the Book of Mormon. In other words, historical criticism, which assumes that a work is never intelligible in isolation and must be explored against the intellectual and cultural backdrop of the period during which it appeared, may be a profitable tool for Book of Mormon students. An essential task of historical criticism is to explore various expressions of a particular idea or complex of concerns which appeared prior to or were contemporaneous with the work in question. such an exploration may not demonstrate direct cause-and-effect relationships but will certainly narrow the field of hypothesis and deduction. . . . [pp. 4-5]

A central question to ask about Joseph Smith and the Book of Mormon is: How did this book fit into the ongoing discussion about the origin and nature of ancient American cultures? The discovery of the New World had inspired a whole series of questions and debates. At what time and from what nation did the Indians originate? How and over what route did they travel to the Americas? . . . Who were the builders of the many mounds and ruined buildings which the early colonists found? . . . Archaeology, anthropology, linguistics, and other disciplines were still in their infancy at the time, and scientific answers were yet on the horizon. . . . [p. 7]

In the "Conclusion" [p. 73] Vogel would review how he had followed this method:

I have tried to illuminate the Book of Mormon by attempting to recapture the intellectual milieu of Joseph Smith's day through an examination of the pre-1830 literature. But I have intentionally avoided making direct connections. As I. Woodbridge Riley wrote more than eighty years ago:

How far did Joseph Smith fasten on this literary driftwood, as it floated on the current of the times? It is here unnecessary to follow the ebb and flow of the tide of speculation. In spite of a continuous stream of conjectural literature, it is as yet impossible to pick out any special document as an original source of the Book of Mormon.

At the end of Vogel's book, he would supplement his arguments with 42 pages of annotated Bibliography "of select pre-1830 English and American sources dealing with the origin, history, and antiquities of the New World Indians relevant to the study of the Book of Mormon." Of this Bibliography he writes:

The Bibliography provides a brief summary of a source's contents as they pertain to the Book of Mormon. . . . The following bibliography together with this book demonstrate that curiosity among Joseph Smith's contemporaries about the New World and its Indians was widespread. Again, however, I wish to remind readers that the works which follow do not necessarily represent direct borrowings in regards to the text or composition of the Book of Mormon.

In 1990, Kevin Christensen would review Vogel's book in FARMS Review of Books. Among a number of criticisms, Christensen says the following:

At the outset of his book, Dan Vogel states his intention "to outline the broad contours of public discussion about the ancient inhabitants of America" up to 1830 and to "determine the extent to which the Book of Mormon may have been a part of that discussion" (p. 5) As such, Vogel provides a timely survey and a useful bibliography . . . [p. 214]

Vogel goes on to argue against the historicity of the Book of Mormon, contending that contemporary sources provide "plentiful and striking" (p. 71) cultural and literary influences for Joseph Smith. He asserts that "some of the major features of the Book of Mormon's history of ancient America originated centuries before in religiously motivated minds and subsequently proved inaccurate" (p. 72) He concludes that scholars seeking to understand the Book of Mormon should focus on the pre-1830 environment and make useful investigations "instead of promulgating illusory and emotional speculations concerning the unknown. . . . [p. 214]

The material that Vogel presents may indeed seem "plentiful" and "striking" compared to nothing (p. 71), but is it adequate compared to the Book of Mormon text? [p. 219]

In other words, if I interpret Christensen correctly, if one is to ultimately judge the Book of Mormon by ideas that Joseph Smith would have been exposed to--and in a related manner to ideas that future LDS authorities would be exposed to also--one should judge not only by the similarities but the differences. One should consider not just what the Book of Mormon or LDS authoritative statements contain that might be similar to certain contemporary thoughts of the time concerning Indian origins, but one should also consider what the Book of Mormon or authoritative statements do not contain contrary to that same contemporary thought. Furthermore, while there is an indispensable need for further research in order to gain new perspectives, there is no guarantee that this research will be conclusive.

Vogel ends his book with the following: "The better one understands the pre-1830 environment of Joseph Smith, the better he or she will understand the Book of Mormon. This, I conclude, is the challenge facing future Book of Mormon scholarship." [p. 73] In view of this challenge, and the need for more research, but aware of its limitations, I have resolved to compile and make available to the average student of the Book of Mormon a more lengthy and detailed collection of quotations from these pre-1830 works before I focus my attention on LDS writings. Vogel states on page 72, "I have tried in this study to follow relevant historical-critical methods to discover the origin of a particular idea and to trace its change and development." Thus, with the help of Vogel's bibliography plus other sources, I have tried to place the pertinent detailed quotes in chronological order. Because of the scope and antiquity of these pre-1830 writings, and the limitations of my abilities, I can never hope to be comprehensive for this time period before the Church had its beginnings. Nevertheless, I would hope that what I have collected might be representative, and would provide a helpful guide for those who follow in this line of research.

Again I remind the reader that in our modern age of communication and higher learning, while it might be possible to make an extensive list of books and articles on the subject of Indian origins, or to additionally make some quotations from those books or articles, there will always be a question regarding (1) just how much of that knowledge was consumed by early members of the Church, or (2) the degree to which that knowledge might have affected authoritative LDS statements regarding the Book of Mormon story. Nevertheless, it would be folly to assume that the early Church members were radically different in their exposure to various thoughts on Indian origins than others of their same geographical location and time period. I hope this work might bring us a step closer to an understanding of this question.

Just one more thought before I begin this chronological review. While the Mesoamerican culture (including southern Mexico and northern Central America) was not the only culture found and explored by early colonists in the Americas, it was the only culture which had a written history. Thus Mesoamerican culture provided the earliest native written sources. The Spanish conquistadors and their companion priests essentially destroyed most all of these texts--considering all of them a part of the wicked idolatry which they found. There were, however, a few Catholic priests who took time to study the Mesoamerican culture and befriend the natives. These men eventually became the recipients of some of the early native writings that had been preserved. Thus they became acquainted with the native accounts of their origins

and they subsequently included such accounts, or their interpretation of such accounts, in their own writings. Joseph L. Allen, divides all of these early written sources into three interrelated categories: (a) The Codices; (b) The Native Documents; and (c) The Spanish Chronicles. The following provides some details to this basic outline:

A. *The Codices*

Some of what we know about the ancient history of Mesoamerica was written [depicted as a series of complex painted scenes] in books called codices. Every [native] pre-Spanish Conquest priest had a codex. In fact, libraries of codices were typically found in the cities. The vast majority of these native documents did not survive the Conquest. In addition, many Maya priests, almost the only literate people among the Maya, were killed during the course of the Conquest. The Spanish inquisition that resulted in the burning of the codices by the Catholic priests almost negated any possibility of retrieving a detailed history of the Maya. Although remains of completely decayed codices have been discovered by archaeologists, only a few survive. Some of the those are:

1. *The Dresden Codex*: The Dresden Codex was discovered in 1739 when it was sold to the Royal Dresden Library at Vienna. . . .[It] was published* in its entirety in Volume III of Lord Kingsborough's *Antiquities of Mexico* (1831-1848). Yurri Knorozov, A Russian scholar, conducted one of the most serious studies of the Dresden Codex. His work was translated by Sophie D. Coe from the Russian into English in **1982**.

2. *The Paris Codex*: One of the first students of the Maya writing was a French scholar by the name of Leon de Rosny. He is credited with finding the Paris Codex in the Paris Library in a basket of assorted papers in 1859. The manuscript was first published in **1872**. The Paris Codex is incomplete and is in a very frayed condition.

3. *The Madrid Codex*: The Madrid Codex (located in the Museum of the Americas in Madrid, Spain) was found in two separate parts. One part was referred to as the Troanus Codex, published in **1869** by Brasseur de Bourbourg, and one part was called the Cortez Codex, which was published in **1892**.

4. *The Grolier Codex*: This was first published in **1973** by Michael D. Coe, archaeologist.

5. *The Nuttall Codex*: The first copy of the Nuttall Codex was made by Zelia Nuttall in **1902**. It was published by the Peabody Museum. Shortly before his death in **1970**, the great Mexican archaeologist, Alfonso Caso, translated the Codex Nuttall.

B. *The Native Documents*

Other books, which may or may not have been written originally in the native languages but which were written by the natives after the Conquest--either from memory or from the ancient documents--fall into the category of native documents. Among the foremost are the following:

1. *The Popol Vuh*: The Quiche Indians live in the Country of Guatemala and are a branch of the Maya race. The *Popol Vuh* was apparently written by one or more of the nobles of the Quiches from oral traditions. It appears to have been written originally in the Quiche tongue by using Latin letters. It was discovered by Father Francisco Ximenez in the Santo Tomas Church at Chichicastenango early in the 18th Century. Father Ximenez transcribed the record and translated it into Spanish.

The *Popol Vuh* was first published **in English in 1950**. It was published from a **Spanish version that was published in Spanish in 1947**. Bancroft was aware of this record when he published his history on the native races.

2. *The Annals of the Cakchiquels (Memoirs of Solola)*: This is a document that was written by the Cakchiquel Indians of Guatemala, and who lived in a province called Solola. It contains some statements regarding their origin, however the greatest value is that the document presents the native story of the Spanish Conquest. Brasseur de Bourbourg translated the Cakchiquel document into **French** around **1855**. This translation was subsequently used for the Spanish translation. American scholar, Dr. Daniel G. Brinton translated the works into **English** in **1885**.

3. *The Title of the Lords of Totonicapan*: This native document was **probably written in 1854** by the natives of the town of Totonicapan in the Quiche language using Latin letters. It was translated from the Quiche text into Spanish by Dionisio Jose Chonay. It was translated into **English** in **1953** by Delia Goetz and published by the University of Oklahoma Press.

4. *The Books of Chilam Balam*: These manuscripts were written by native priests of the Yucatan who, having mastered Spanish and Latin languages, attempted to record their ancient histories. Some of the documents were even written in a distorted type of ancient Maya hieroglyphic form. They were named after Chilam Balam, who was a Maya prophet/priest who lived during the Spanish Conquest.

C. *The Spanish Chronicles*

For the most part, the Spanish chroniclers consisted of the Catholic clergy who were either from Spain or who were of Spanish descent.

Note* I will now proceed to give a chronological representation of those who attempted to write on early American Indians, not only of the ideas of some of the early Spanish historians, but also some of the early missionaries and adventurers to the North American Indians. Because the works of some of these authors were published many years after they lived and wrote, and because some of these publications

appeared in non-English languages many years before they were translated into English, there arises some confusion as to their chronological position and significance. Because of this I have (1) listed the authors in the time period in which they wrote, (2) placed the underlined dates or time period in which these authors actually wrote on the left of the author's name, (3) placed in parenthesis the birth and death dates of the author on the right of the author's name, (4) listed the theme of their writings when applicable in small caps in parenthesis, and (5) in the absence of a published work for that time period, bolded the actual publication dates of their writings (sometimes many years in the future) in the biographical information that is quoted in a brief sketch of the writer. Thus the reader can become acquainted with the time period in which they wrote and also the time period in which their writings were published.

1526 **Gonzalo Fernandez de Oviedo y Valdes** ***Sumario de la Natural historia de las Indias.***

Toledo, Spain, 1526.

In 1952 Lewis Hanke would write:

This first history of America to be printed in Spain [*Sumario de la natural historia de las Indias*] was doubtless shipped at once across the sea for the delight and edification of Spaniards making history there, and a copy may very well have found its way into the hands of Las Casas (see the notation which follows). . . . [The royal official Gonzalo Fernandez de Oviedo y Valdes] had a low opinion of the capacity of the Indians, and had expressed it freely. (An unpublished opinion of about 1526 by Oviedo on the Indians' bad habits and slight capacity may be found in the Archivo General de Indias, Indiferente General 1624, pp. 826-831)

Source: Lewis Hanke, *Bartolome de Las Casas: Historian. An Essay in Spanish Historiography*. Gainesville: University of Florida Press, 1952, pp. 14-16.

1526-1566 Bartolome de Las Casas (1474-1566) (ISRAELITISH)

San Bartolome de las Casas was born at Seville, Spain in 1474. He came to America in 1502. Las Casas was the first priest to be ordained in the Americas, being ordained in 1512 in Puerto Rico. This celebrated Spanish Dominican was to become a defender of the Indians against their Spanish oppressors. He returned to Spain in 1515 to intercede for the Indians, with King Ferdinand; he returned to Spanish America, in 1516, and twice afterwards, returned to Spain, in his efforts to obtain justice for the natives. He first set foot on Guatemala soil in 1537. From 1544 to 1547, he was bishop of Chiapa, in Mexico. Las Casas published works extolling the virtues of the natives. The idea that the native Indians

were mere animals was dispelled in the many and excellent works of Las Casas. **His history of the Indians was not published until 1875**, but was well known before, through manuscript copies. He died at Madrid in 1566.

That the Apologetical History treated of the religion of the Indians is evident, since Torquemeda says that Las Casas asserted in his Apology, in M.S. that "Quetzalcoatl went from Tula to Yutican," &c. A Spanish writer giving a sketch of the life of Las Casas, says, speaking of his history, "Las Casas himself, in the year 1556, added a note to it, with his own hand, saying that he bequeathed his History in confidence, to the College of the order of Friars, Preachers of St. Gregory, in Valladolid, requesting the prelates not to allow any layman, nor the collegiates to read it during the period of forty years; at the expiration of which it might be printed, if it was for the advantage of the Indians."

This work [the Apologetical History] consisted of six decades, each of which comprised the history of ten years, except the first, which, beginning with the events of 1492, ended in 1500. The learned prelate declared that he had employed thirty-two years in the composition of this work, which comprised the History of the W.I. Islands and Continent, the American Chronicle of Peru and Yutican, as well as of Nicaragua, Chiapa, Guatamala, Mexico, and the other kingdoms of New Spain; we need not feel surprised that it should have extended to six folio volumes; but that no portion of a work so interesting should ever have been published, either by the Order to which he bequeathed it, or by public authority, or by private individuals, cannot be ascribed to accidental causes. Torquemeda remarks, "Las Casas had many powerful enemies because he spoke great truths."--p. 265.

abt. 1550 Pedro de Cieza (*Chronica dell Peru. fol. Seville. 1533*) (???-???)

In his *The Incas: the royal commentaries of the Inca* [abt. 1610], Garcilaso de la Vega (1539-1616) would write the following:

Before leaving this region, we should mention a very remarkable story which the natives have received as tradition handed down by their ancestors for many centuries. It refers to some giants who they say arrived in their country from over the sea and landed at the point now called Santa Elena, a name given to it because it was first seen by Spaniards on this saint's day. As Pedro de Cieza de Leon is the Spanish historian who speaks of these giants at greatest length, having received his version in the very province which the giants visited, it seemed best that I should follow his account word for word, for although padre Jose' de Acosta and the accountant general Agustin de Zarate say the same, their version is very brief. Pedro de Cieza's fuller account in his ch. lii is as follows:

As there is in Peru a story of some giants who landed on the coast at the point of Santa Elena, in the vicinity of the city of Puerto Viejo, I have resolved to mention what i was told about them, as I understood it, without taking into account the opinions of the common people and their various anecdotes, for they

usually magnify events larger than life. The natives, repeating a story received from their forefathers from very remote times, say that there arrived from across the sea on reed rafts that were as large as big ships some men who were so big that an ordinary man of good size scarcely reached up to their knees: their members were in proportion to the size of their bodies, and it was a monstrous thing to see their enormous heads and their hair hanging down about their shoulders. Their eyes were as large as small plates. They say that they had no beards and that some of them were clad in the skins of animals and others only in the dress nature gave them. There were no women with them. On reaching this point, they set up their camp like a village (and even in these times there is memory of the site of their houses). As they found no supply of water they remedied the lack by making some very deep wells, a labor certainly worthy of record, being undertaken by such strong men as these must have been, to judge by their size. They dug these wells in the living rock until they came to water, and afterwards they built the wells in stone from the water line upwards so that they would last for ages. In these wells the water is excellent and it is always so cold that it is very pleasant to drink.

When these great men or giants had thus made their settlement and dug these wells or cisterns, they destroyed and ate all the supplies they could find in the neighborhood. It is said that one of them ate more than fifty of the natives of the land; and as the supply of food was not sufficient for them to maintain themselves, they caught much fish with nets and gear that they had. They lived in continuous hostility with the natives, because they slew the latter's women in order to have them, and they also slew the men for other reasons. But the Indians were not numerous enough to kill these newcomers who had occupied their land and lorded it over them; and although they held great discussions about this, they never dared attack them.

After some years the giants were still in this region, and as they had no women of their own and the Indian women of the neighborhood were too small for them, or else because the vice was habitual to them and inspired by the demon, they practiced the unspeakable and horrible sin of sodomy, committing it openly and in public without fear of God or personal shame. The natives say that our Lord God, unwilling to conceal so wicked a sin, sent them a punishment suited to the beastliness of the crime, and when all the giants were together engaged in this accursed practice there came a fearful fire from heaven to the accompaniment of a great noise, in the midst of which a shining angel appeared holding a sharp, bright sword with which he slew them all at a single stroke, and the fire consumed them leaving only a few bones and skulls, which God allowed to remain unconsumed as a token of the punishment. This is the account they give of the giants, and we believe that it happened, for it is said that very large bones have been found and still are found thereabouts and I have heard Spaniards say they have seen pieces of teeth which they thought must have weighed half a pound when whole, and who had also seen a piece of a shin-bone of wonderful size, all of which bears witness to the truth of the incident. In addition to this one can see the places where the sites of their villages were, and also the wells or cisterns they made. I cannot state whence or how these giants came there.

In the present year of 1550 when in the city of Lima, I heard that when his excellency Don Antonio de Mendoza was viceroy and governor of New Spain, certain bones of men as big as these giants, and even bigger, were found there. I have heard too that in an ancient sepulcher in the city of Mexico or somewhere else in that kingdom certain bones of giants have been found. Since so many people saw them and attest having done so, it can therefore be credited that such giants did exist and indeed they may all have been of the same race.

At this point of Santa Elena, which is as I have said on the coast of Peru and in the district of the city of Puerto Viejo, there is a remarkable phenomenon: the existence of certain wells or seams of pitch of such excellent quality that it would be possible to tar all the ships one wished with it, since it flows from the earth. This pitch must be from some seam passing through that place: it comes out very hot, . . .

Source: ???

1552 Francisco Lopez de Gomara La historia general de las Indias: con todos los
(ISRAELITISH) descubrimientos, y cosas notables que han acaescido
en ellas, desde que ganaron hasta agora

George Reynolds writes:

Francisco Lopez de Gomara (1510-1559) was a Spanish historian. He was born at Seville, Spain in 1510, and died sometime after the year 1559. He was a priest and the chaplain of Cortez. After the death of Cortez, Gomara had retained that position in the household of Cortez's son Don Martin. It does not appear that he was ever in America. Amongst his other works, he wrote one concerning the conquest of Mexico.

1558-66 Bernardino de Sahagun (1510-1591) (ISRAELITISH)

Fray Bernardino de Sahagun was born in Spain in about 1499. He was a Franciscan missionary and historian. From 1529, he lived in Mexico, where he held various offices. He was without a doubt one of the outstanding scholars representative of the Spanish priests of the 16th Century in the Valley of Mexico. He spent a large part of his adult life in and around Mexico City. He utilized the services of his trilingual students to extract the oral history and traditions from the communities in the Mexico Valley. From 1558 to 1566, Sahagun spent his time compiling and writing his ***Historia General de las Cosas de Nueva Espana***. His account of the Conquest is an Aztec version, and because of this, and other things in the record, his work was halted and almost destroyed. He was later forced to change parts of his accounts regarding the Conquest. The works of Sahagun are also referred to as the *Florentine Codex*. His historical works, published in modern times, were freely used in manuscript by the old historians.

Barbara Simon would write the following on Bernard de Sahagun:

[pp. 5-8] Sahagun complains that he was forcibly deprived of a very valuable painting, representing the great Temple, with the court by which it was surrounded, which he says was sent to Spain. It is very evident that every thing in Mexico, calculated to draw attention to the ancient history of the country, more especially if connected with religious recollections, was carefully removed from notice, immediately after

the conquest. Pieces of sculpture were mutilated or buried,--paintings were burned,--temples and edifices, which, from their size, it was impossible to destroy, were suffered to fall into oblivion . . .

Sahagun, when engaged in the compilation of his history, after it had been taken away from him and again restored, received three cautions:--First, to write nothing to prove that the Hebrews had colonized the new world; Secondly, to be guarded in what he said of the Devil's having imitated God, in taking to himself a chosen people in the new world, and counterfeiting the rites and ceremonies of the Jews; and, Thirdly, not to advance the hypothesis that Christianity had ever been proclaimed to the Indians, or to treat too largely on the history of Quetzalcoatl. . . .

Garcia's History of the Peruvian Monarchy is . . . unknown. . . . many other interesting works are said to have perished, or been lost in a similar manner. It has been remarked before, that the office of royal historiographer of the Indies does not appear to have been instituted solely for the purpose of promoting the cause of truth, and the increase of knowledge: and it may be further observed that the council of the Indies, which took cognizance of all writers treating of America, requiring that they should be, previously to publication, submitted to a strict censorship, with the power of recalling or prohibiting, even after the publication, any work the thought fit, proceeded in a diametrically opposite spirit.--Mex. Antiq. vol. vi.

Source: Mrs. [Barbara] Simon, *The Ten Tribes of Israel: Historically identified with the Aborigines of The Western Hemisphere*. London: R. B. Seeley and W. Burnside, 1836.

1568-72 Bernal Diaz del Castillo (1492-1584?)

Bernal Diaz del Castillo was a 21-year old soldier in the army of Cortez in 1519 when Cortez began his conquest of Mexico. He had come twice to the New World previous to the expedition of Cortes. Eventually, Bernal Diaz retired to Guatemala City, where he wrote his most informative book entitled *The Discovery and Conquest of New Spain*. This 478-page book was **written between the years 1568-1572. It was first published in 1632**, long after his death. It was translated from the original Spanish into English by Maurice Keatinge, the first English **edition being published in London, 1800**. This book is a classic, as it provides a first-hand Spanish account of the Conquest of Mexico (1519-1521) This history, though rough in its literary style, has remained a standard historical authority on the conquest of Mexico. Diaz died in Nicaragua, about 1593.

The following are passages in *The True History of the Conquest of Mexico: Written in the Year 1568* by Captain Bernal Diaz Del Castillo, One of the Conquerors, and translated from the Original Spanish by Maurice Keatinge, esq. With an Introduction by Arthus D. Howden Smith. First Edition, London, 1800. Reprinted, New York, October, 1927:

[Introduction: pp. v-vi] Stout, old Bernal Diaz del Castillo may have been a good soldier--he very ingenuously says that he was; he certainly was an excellent chronicler. Without his "Historia Verdadera de la Conquista de la Nueva Espana" we should know nothing of the more intimate aspects of one of the

world's most dramatic episodes. . . . We should have to rest our conception of the destruction of the Aztec Empire upon the three surviving letters of the four which Cortes wrote to Charles V. . . .

Cortes, like all conquerors, was a confirmed egotist. His reports were designed to emphasize his value to his sovereign, and he was careful not to put forward his lieutenants lest one of them be selected to supplant him. What he deemed unfavorable to his own interests he suppressed; points which he considered advantageous he elaborated. Then, a few years after his death, appeared the formal history of the Conquest written by Gomara, who had been his chaplain and retained that post in the household of his son Don Martin. Valuable as this work undoubtedly is, based on the statements and vanished papers of the first Marquis of the Valley, and probably checked by the oral traditions of other members of the family, it is marred by a sycophancy and untruthfulness which extort from Bernal Diaz the comment: "Where he has written eighty thousand, we should read one thousand."

Gomara's history evidently was the last straw to Bernal Diaz, who had nursed for years a very human resentment against the prevailing idea that the Conquest was the work of Cortes alone, the product of a superman's genius, although, apart from this, he retained for his old general an unblemished affection and admiration. So he sat himself down in the royal audiencia of the city of Guatemala, in the year 1568--that is, some fifty years after the events of the Conquest--and addressed himself to the novel task of inscribing his recollections . . .

[vii]

[xi] A marvelous story! And Bernal Diaz conveys it to you adequately because he is so artlessly sincere as to trench upon the preserves of art. . . . the impression he conveys of the character of the extraordinary woman, who was for a time Cortes' mistress and wrought more for the conqueror than either of the colorless wives he found in Cuba and Old Spain. Consider, too, the conclusion of his description of the invaders' first arrival on the outskirts of the Aztec capital: "When I beheld the scenes that were around me, I thought within myself that this was the garden of the world! But all is destroyed, and that which was a lake is now a tract of fields of Indian corn, and so entirely altered that the natives themselves could hardly know it."

[xiii] As to the question of his memory, it should be recalled that he was a very old man when he wrote his history. He says that he left his birthplace, Medina del Campo of Old Castile, in 1514, when he probably was not more than eighteen. This would make him seventy-two at the commencement of his chronicle, and seventy-six at its conclusion "on this twenty sixth day of February, in the year of our Lord, one thousand five hundred and seventy two."

[xiv] Having passed the scrutiny of the Council of the Indies and the clerical authorities, **it was first published in 1632**, long, long after our Conquistador had been interred in some forgotten cemetery of Guatemala City

While Bernal Diaz focused quite darkly on the idolatry and human sacrifices of the natives, he nevertheless communicated in his narrative a healthy respect for their civilization. He writes:

[pp. 76-77] On the ensuing day we were visited by many chiefs of the neighboring districts, who brought with them presents of gold wrought into various forms, some resembling the human faces, others of animals, birds, and beasts, such as lizards, dogs, and ducks. . . . They also brought some mantles of very large size, but that part of the present which we held in the highest estimation was twenty women, among whom was the excellent Donna Marina, for so she was called after her baptism. Cortes thanked the chiefs for their visit, but caused it to be intimated to them, that the

certain indication of peace was, the return of the inhabitants to their town . . . "which" was accordingly complied with in the time prescribed. They also being called on to renounce their idolatrous worship, declared a ready assent upon that point. Cortes explained to them the mysteries of our true faith, and those parts of it which are represented in the crucifix, and the image of our Holy Virgin. To this the caciques replied that they admired the "Tecleciguate," which in their language signifies a great princess. . . .

On the ensuing day, an altar being built and the crucifix erected, the town of Tabasco changed its name for that of Santa Maria de la Vitoria. The twenty Indian women who had been brought to us, were upon this occasion baptized, the Rev. Father Bartholome de Olmedo preaching to them many good things touching our holy faith. Donna Marina, the principal of them, was a woman of high rank, which indeed she shewed in her appearance; and these were the first christian women in New Spain; Cortes gave one to each of his captains . . .

[p. 79] The young native who was baptized by the name of Donna marina, and who rendered such essential series in the sequel, was the daughter of the chief or Prince of Painala, a powerful lord who had several districts subject to him, eight leagues from Guacacualco. He dying while this lady was an infant, his widow married another chief, a young man, by whom she had a son whom they determined to place in succession after them. They therefore gave this girl to certain Indians of Xicalango to carry off secretly, and caused it to be rumoured that she was dead; which report they corroborated by taking the advantage of the death of a child about her age, the daughter of a slave. The people of Xicalango gave her to those of Tabasco, and the latter to Cortes, by whom who was presented to a cavalier named Alonzo Hernandez Puertocarrero: when he went to Old Castille, Cortes took her to himself, and had by her a son who was named Don Martin Cortes, and who was a commander of the order of St. Jago. She afterwards on our expedition to Higueras married a cavalier named Juan Xaramillo.

Donna Marina had by her birth an universal influence and consequence through these countries; she was of a fine figure, frank manners, prompt genius, and intrepid spirit; an excellent linguist, and of most essential service to Cortes whom she always accompanied. . . .

Diaz also mentions the following incident relative to the ancestors of the Indians:

[p. 143] The Flascalan chiefs then produced for our inspection large cloths of nequen, whereon were painted representations of their various battles. The discourse afterwards turned upon themselves and their nation. They said that their ancestors had told them, that in former times the country was inhabited by men and women of great stature, and wicked manners, whom their ancestors had at length extirpated; and in order that we might judge of the bulk of these people, they brought us a bone which had belonged to one of them, so large, that when placed upright it was as high as a middling sized man; it was the bone between the knee and the hip; I stood by it, and it was of my height, though I am as tall as the generality of men. I They brought also pieces of other bones of great size, but much consumed by time; but the one I have mentioned was entire; we were astonished at these remains, and thought that they certainly demonstrated the former existence of giants. This bone we sent to Castille for his Majesty's inspection, by the first persons who went on our affairs from hence. The chiefs also told us how their idols had predicted, that men should come from distant parts where the sun rises, to subjugate the country, and that they believed us to be those of whom their gods had spoken.

On page 557 Diaz states:

When I had written out fairly this my history, two licentiates requested me to lend it to them for their perusal, in order that they might know in detail the occurrences which happened in the conquest

of New Spain, and also that they might see what difference existed between my account, and those of Gomara and the Doctor Illescas, relative to the heroic actions of the Marquis Del Valle.

???? Bishop Diego de Landa (1524-1579)

Bishop Diego de Landa (1524-1579): Diego de Landa served the Catholic church in the Yucatan, where he gained the information for his writings on the Maya people and compiled the culture and oral traditions of the natives. Landa wrote *Relacion de las Cosas de Nueva Espana*.

1577 Richard Eden *The History of Travel in the West and East Indies*. London, 1577.

Dan Vogel writes:

Eden discusses Indian origins and the cause of their skin color (4-5)

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, "Bibliography," (pp. 103-144).

1578 Francisco Lopez Gomora *The Pleasant Historie of the Conquest of the West India*.

London, 1578, 1596

Dan Vogel writes:

Gomora mentions that temples and towers of Mexico were made of lime stone and the houses of brick (35). He describes the great temple of Mexico and its idols (201-6)

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, "Bibliography," (pp. 103-144).

1585 Diego Duran (1537-1588) (ISRAELITISH)

Father Diego Duran was a Priest of Spanish descent. He was a native of Tezcucuo and spent most of his life in the Mexican States of Mexico, Puebla, and Morelos. He was convinced that the native Mexicans were part of the lost tribes of Israel, as he observed many similarities between the religious customs of the Mexicans and the religious customs outlined in the Old Testament. His *History of New Spain* was written in the year 1585, yet his writings on the history, gods, and calendar rites remained in oblivion for many years. His contributions on the customs of the people of ancient Mexico, however, now classify him as one of the elite Spanish chroniclers of the 16th Century.

Father Duran in 1585 was one of the first to state explicitly that these nations were of the ten tribes of Israel that Shalmaneser, King of Assyria, made prisoners and carried to Assyria.

1604* **Joseph de Acosta** ***The Naturall and Morall Histories of the East and West Indies,***

(MIXED) Translated by Edward Grimston, London, 1604. (Spanish edition
-Madrid, 1590.)

George Reynolds writes:

Jose de Acosta (1540-1600) was a Spanish Jesuit historian and archaeologist. He was born in Old Castille, Spain in 1540. He went to Peru in 1571. He wrote a work entitled, "Natural and Moral History of

the Indians," which has been translated into many languages. He was appointed to many important positions after his return to Spain in 1587. He died at Salamanca in 1600.

In 1836 Mrs. Simon would write:

[pp. 22-23] It is surprising that Acosta, who has traced no less strong a resemblance between the ritual observance of the Jews and Mexicans, than Garcia has discovered in their moral code, . . . should still reject the rational conclusion of Las Casas that the Jews had colonized America."

Was it, we may ask, in consequence of Acosta's having been so much later an historian than Las Casas; and having visited America nearly fifty years later than that illustrious prelate, when the active exertions of the early missionaries and Spanish clergy, had already rooted out many of the primitive superstitions of the Indians, that he did not become sensible of what had so forcibly struck Las Casas? Or was it that he dared not avow an opinion, which would not have been tolerated in the age in which he lived, and was consequently compelled to advance an absurd hypothesis? Or finally, had Las Casas access to any means of information of which Acosta was deprived, such as original Hebrew documents--a copy of the Teo-Moxtli or Divine Book of the Toltecas: the history of Votan, or books in any other language which might have been discovered, among the Indians? for where all has been misrepresentation or concealment, proof cannot be said to exist of alphabetic writing having been wholly unknown in America, or that it might not have been a secret like the . . . sacred characters of the Egyptians, which were only known to the priests, who might have thought with that famous nation of antiquity, that exoteric doctrines were best calculated to keep them ignorant and superstitious.--p. 332. . .

Source: Mrs. [Barbara] Simon, *The Ten Tribes of Israel: Historically identified with the Aborigines of The Western Hemisphere*. London: R. B. Seeley and W. Burnside, 1836.

abt. 1610 Garcilaso de la Vega (1539-1616)

He wrote *The Incas: the royal commentaries of the Inca*. See the 1688 notation.

1614 Edward Brerwood (1565?-1613). *Enquiries Touching the Diversity of Languages*. London,

(MONGOLOID)

1614, 1622, 1635, 1674.

abt 1615 Antonio Herrera (1549-1625)

George Reynolds writes:

Antonio Herrera was born at Cuellar, Spain in 1549. A Spanish historian, Phillip II made him chief chronicler of America. **Herrera published many historical works, the most important being those that related to America.** He died at Madrid in 1625.

1607 Gregorio Garcia *Origin de los Indios*. Multivolume, Valencia, 1607

(MONGOLOID)

George Reynolds writes:

Gregorio Garcia (1560-1627) was born in Cozar about 1560. He was a Spanish Dominican author. He traveled for twelve years in Spanish America, part of the time as a missionary among the Indians. **A portion of his historical works have never yet been published and are probably lost.** He died in Beaza in 1627

Origin de los Indios is a voluminous work in which prevalent theories are reviewed. Extensively quoted by later writers to prove their favorite theory. Winsor says this work lists seventeen hundred authors.

Mrs. Simon writes:

[pp. 12-13] In the sixth chapter, which is the most curious of all, he [Garcia] institutes a comparison between the Jewish moral and ceremonial laws, and those of the Mexicans, and shows how nearly they agreed.*

Note* It must be recollected that the Spaniards intentionally consigned the arts, history, religion, and ancient monuments of America to oblivion, and that they denied to the Mexicans and peruvians the knowledge of many arts which were arrived at even a flourishing state of perfection among them. "Garcia declares that in Paraguay, iron money resembling in shape the shell of a tortoise, was used, which animal is represented on the oldest Greek coins, those of Thebes."--P. 68.

In the seventh he [Garcia] compares the Hebrew language with that of the Indian idioms, and in the eighth he replies to some objections of Acosta. * (see above)

Garcia's History of the Peruvian Monarchy is . . . unknown. . . . many other interesting works are said to have perished, or been lost in a similar manner. It has been remarked before, that the office of royal historiographer of the Indies does not appear to have been instituted solely for the purpose of promoting the cause of truth, and the increase of knowledge: and it may be further observed that the council of the Indies, which took cognizance of all writers treating of America, requiring that they should be, previously to publication, submitted to a strict censorship, with the power of recalling or prohibiting, even after the publication, any work the thought fit, proceeded in a diametrically opposite spirit.--Mex. Antiq. vol. vi.

Source: Mrs. [Barbara] Simon, *The Ten Tribes of Israel: Historically identified with the Aborigines of The Western Hemisphere*. London: R. B. Seeley and W. Burnside, 1836.

The Spanish priest, Juan de Torquemada was born at Valladolid, Spain about 1557. He went to Mexico in his youth; joined the Franciscan order there, and was a professor in the college of Tlatelolco. His historical works are amongst the best of the early histories of Mexico. He was one of the few chroniclers to see his history printed, a history which merits our attention because it mentions over water crossings by different groups of settlers. In his history of Mexico called *Monarquia Indiana*, he recorded the legends of the origins and migrations of the Mexican people.

David Palmer writes:

He also wrote about some of the legends of the white god, Quetzalcoatl. Torquemada's work was maligned because it presented the unpopular view of Indians as people of culture rather than as savages. Thus it was practically ignored until this century. **The first edition, published in 1615**, suffered an immediate scarcity when a ship carrying most of the copies sank. At the beginning of the eighteenth century only three copies could be found in Spain. Another copy has since been found in Mexico and I [David Palmer] have examined a first edition copy in the Newberry Library, Chicago. **There was a second edition published in Madrid in 1723 which also became a very rare book. The only reprintings have been in this century, and it has never been published in English.**

Torquemada died in Mexico after 1617 (1664?).

In 1836 Mrs. Simon would write:

[pp. 14-16] Torquemada, who does not allow that the Mexicans borrowed any of their analogous customs from the Jews, nevertheless, in treating in the thirty-seventh chapter of the tenth book of his Indian Monarchy, of their art of divination, expresses himself thus, "Segun doctrina falso de estos diabolicus Rabbinas," by which he clearly shews the channel of this thoughts.

Such was the reserve the Spanish historians imposed upon themselves in treating of Quetzalcoatl (the Mexican Messiah) that his name in fact would scarcely have been handed down to us but for the preservation of a chance copy of the first edition of the Indian Monarch, by Torquemada. Again, it is evident that in Mexico, great pains were taken by the monks and clergy to root out the remembrance of him, and legendary tales relating to his life, were not allowed to be inserted in books published either in that city or in Spain. The temple of Cholula was dedicated to Quetzalcoatl; Bernal Diaz in his history, declares that he had forgot the name of the idol, to whom it was dedicated, although he remembers the number of steps which led up to the temple! This was either out of compliance with the wishes, or in obedience to the command of others.--p. 169.

It is singular that Torquemada, who was so well acquainted with the Mexican Mythology, should say so little of Totoc, occupying as he does, the next place to Quetzalcoatl, in the Mexican calendar. This silence on the part of Torquemada, must either be attributed to the oblivion in which half a century had involved many of the religious traditions of the Mexicans, or to the MS. copy of the Indian Monarchy having been mutilated, previously to license being granted to publish it. Two writers have declared this to be the case. The editor of the second edition complains, that the first chapter of the second book, "Clave

de la de esto obra" has been entirely omitted; nor did he think it expedient, as he himself says, to request license to print it, although he adds, "Reasons for secrecy seemed no longer to exist."--p. 179. . . .

Source: Mrs. [Barbara] Simon, *The Ten Tribes of Israel: Historically identified with the Aborigines of The Western Hemisphere*. London: R. B. Seeley and W. Burnside, 1836.

1625 Fernando de Alva Ixtlilxochitl (1578-1650)

Fernando de Alva Ixtlilxochitl (1578-1650): Ixtlilxochitl was born of both Spanish and Mexican royalty. He grew up in the native environment of Texcoco near Mexico City. The writings on the history of Mexico, according to Ixtlilxochitl, consisted of many manuscripts that were first circulated in the year 1600 AD. His works, *Sumaria Relacion de la Historia General*, were completed about **1625 AD**. Regarding the sources for his history of Mexico, Ixtlilxochitl affirms that it was based on the native painted records of the Mexicans:

. . . of a truth I have the ancient histories in my hand, and I know the language of the natives, because I was raised with them, and I know all of the old men and the principals of this land. . . . It has cost me hard study and work, always seeking the truth on everything I have written. . . . (Chavero 62)

Although Ixtlilxochitl wrote in the 1600's, his work was not circulated widely until Lord Kingsborough of England published nine volumes of work entitled *Antiquities of Mexico*. Kingsborough included the writings of Ixtlilxochitl in **Spanish**, having obtained those writings from the National Library of Madrid. Kingsborough's works were published between **1832-1848** [see notation], but because of the extensive cost, his *Antiquities of Mexico* were never widely circulated.

Under the mandate of Mexican President Porfirio Diaz, Alfredo Chavero edited and footnoted a compilation of Ixtlilxochitl by Jose Fernando Ramirez. This edition (*Secretaria de Fomento*) was published in **1892** [see notation] to commemorate the 400th anniversary of the discovery of the New World by Columbus.

1634 **William Wood** *New Englands Prospect* London, 1634

Dan Vogel writes:

Wood disagrees with those who believe the Indians spoke Hebrew (102).

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, "Bibliography," (pp. 103-144).

1650^ Menasseh Ben Israel *The Hope of Israel* Written by Menasseh Ben Israel, An Hebrew

(ISRAELITISH) Divine, and Philosopher. Newly extant, and Printed at Amsterdam,
and Dedicated by the Author, to the High Court, the Parliament of
England, and to the Council of State. The Second Edition corrected
and amended. Printed by R. I. for Liwewell Chapman at the Crowne
in Popes-Head Alley, 1652.

Dan Vogel writes:

By 1830 knowledge of the impressive ruined cities of the Maya of Central America and the Inca of South America was commonplace in the northeastern United States. . . . Early on, writers and explorers interested in Indian origins had begun including descriptions of Peru's awesome buildings. Menasseh ben Israel . . . in 1652 mentioned a "vast building" which the Indians said had been built by a white-skinned bearded people. (p. 22) he included in his report a detailed description of one of these structures:

Among the great buildings which are there, one was to be seen of a very great pile, which hath a Court 15 fathoms broad; a wall that compasseth it, 2 furlongs high; on one side of the Court is a Chamber 45 foot long, and 22 broad; and the Court, the Wall, the pavement, the Chamber, the Roofe of it, the entrance, the posts of the 2 gates of the Chamber, and the entrance, are made only of one stone. . . . The Indians say, that that House is dedicated to the Maker of the World. I conjecture that building to be a Synagogue, built by the Israelites. (*Hope of Israel*, pp. 21-22)

Source: Dan Vogel, *Origins and the Book of Mormon*, SLC: Signature Books, 1986 (pp. 21-22, 81 n. 1, 2)

The following comes from the actual text:

Menasseh Ben Israel, To the Courteous Reader

There are as many minds as men, about the original of the people of America, and of the first Inhabitants of the new World, and of the West Indyces; for how many men soever they were or are, they came of these two, Adam, and Eve; and consequently of Noah, after the Flood, . . .

Menasseh ben Israel now writes in his "Hope of Israel" which cites multiple external evidences, writings, and scriptural verses as to why he believes Indian origins involve the House of Israel. He groups these arguments in 41 "Sections," (see the External Evidence section). Some of the more pertinent comments are as follows:

[Sect. 1] It is hard to say what is certaine among the so many, and so uncertaine opinions concerning the originall of the Indians of the new World. If you aske, what is my opinion upon the relation of Montezinus, I must say, it is scarce possible to know it by any Art, since there is no demonstration, which can manifest the truth of it, much lesse can you gather it from Divine, or humane Writings; for the Scriptures doe not tell what people first inhabited those Countries; neither was there mention of them by any, til Christop. Columbus, Americus, Vespacius, Ferinandus, Cortez, the Marquesse Del Valle, and Franciscus Pizarrus went thither. . . .

I shall speake somewhat in this Discourse, of the divers opinions which have been, and shall declare in what Countries it is thought the ten Tribes are; and I shall close, after that I have brought them into their owne Country, which I shall prove by good reasons, following the Revelations of the holy Prophets . . .

[Sect. 2] You must know therefore, that Alexis Vanegas saith, that the first Colonies of the West-Indies were of the Carthaginians, who first of all inhabited New-Spaine . . . But this opinion doth not satisfie, because they anciently were white men, bearded, and civill in converse, but contrarily those of Panama, St. martha, and the Isles in Cuba and Barlovent, went naked. . . . The learned Arias Montanus thinkes, that the Indians of New-Spaine, and Peru, are the Off-spring of Ophir the sonne of Jokton, the nephew of Heber. And he backes his opinion, by the name Ophir, which by transposition of letters, is the same with Peru; and he adds, that the name Parvaim in the duall number, doth signifie the Isthmus between new-Spaine and Peru, which first was called Ophir, then Peru; and that these Countries are that Peru, from whence King Solomon brought Gold, precious Stones; &c. as in 1 King. chap. 9. v. 10 & 2 Chron. 9. 21. . . . this notation is somewhat farre fetcht, it crosses what Josephus Acosta affirms in 1. Histor. of Ind. c. 13 who saith, that the name Peru was unknowne to the Indians themselves before those Spaniards gave that name.

[Sect. 3] The first ground of that opinion is taken from 2 Esdra. 13. v. 40. &c. (which we quote as ancient, though it be Apocryphall) where it's said, that the ten Tribes which Salmanasher carried captive in the reigne of Hoseas, beyond Euphrates, determined to goe into Countries farre remote, in which none dwelt, whereby they might the better observe their Law. . . .

[Sect. 4] [Gomarus] strengthens this opinion, that in the Isle St. Michael, which elongs to the Azores, the Spaniards found Sepulchres under ground, with very ancient Hebrew letters

[Sect. 5] . . . That in Tiahuanacu a Province of Colai, among other Antiquities, this is worthy of memory (being scituated at the Lake which the Spaniards call Chutuytu) That among the great buildings which are there, one was to be seene of a very great pile . . . I conjecture that building to be a Synagogoe. [move to EXT.]

[Sect. 16] The ten Tribes being conquered at severall times, we must thinke they were carried into severall places. As we beleeeve they went to the West-Indies by the strait of Anian, so we thinke that out of Tartary they went to China, by that famous wall in the confines of both . . . And why might not some of them saile from China to New-Spaine, through the streight between China, and Anian, and Quivira, which doe border upon New-Spaine; and from thence they went to the isles of Panama, Peru, and those thereabouts. These in my judgement are those Chineses of whom Isaiah speakes, Chap. 49. vers. 12. (treating about Israelites from the North, and from the West, and these from the Land of Sinim. . . .

[Sect. 18] Part of the ten Tribes also live in Ethiopia, in the Habyssin Kingdome; as divers Habyssins reported at Rome. Boterus in his relations speakes the same thing, that two potent Nations does live neare Nilus, and that one of them is that of the Israelites, who are governed by a mighty King. . . .

[Sect. 19] And without doubt they also dwell in Medila; from thence they passed Euphrates, whither they were first brought, as in 2 King. 17. 24 and in the book of Tobit. Josephus also speakes of them in the Preface of his Book of the War of the Jeewes, that the Jewes did think that their brethren, who dwelt beyond Euphrates, and farther, would rebell against the Romans. . . .

[Sect. 20] Lastly, all thinke, that part of the ten Tribes dwell beyond the river Sabbathian, or sabbaticall. Rabbi Johanan the Author of the Jerusalem Talmud, who lived 160. yeares after the destruction of the second Temple, saith in his treatise of the Sanhedrim, cap. 17. That the ten Tribes were carried into three plcaes, sc. to the Sabbaticall river, to Daphne the suburbs of Antioch, and thither where a cloud comes downe and covers them; And that they shall be redeemed from those three places; for so he opens that palce of Isa. Ch. 49.9. That they may say to the Captives, Goe fortht, (sc. to them who are at the Sabbaticall river) to them that are in darkneses shew your selves, (sc. to them who are compassed with the cloud) and to all, they shall be refreshed in the wayes, (sc. to them who live in Daphne of Antioch which is in Syria) . . .

[Sect. 23] Hitherto we have shewed that the ten Tribes are in divers palces, as in the West-Indies, in Sina; in the confines of Tartary, beyond the river Sabbathion, and Euphrates, in Media, in the Kingdome of the Habyssins; of all which the Prophet Isaiah is to be understood, in Isa. 11. 11. It shall come to passe in that day, that the Lord shall set his hand the second time to recover the remnant of his people, which shall be left from Assyria, from Egypt, from Pathros, from Ethiopia, from Elam, from Sinear, from Hamath,

and from the Islands of the Sea. From whence you may gather, that it is meant of those places where the ten Tribes dwell. Syria and Aegypt shall be the two places of their generall meeting; as more fully hereafter.

Pathros, is not Pelusium, nor Petra, but Parthia, neare to the Caspian Sea, where I thinke, with many others, the Sabbaticall river is. Although there is a Pathros in Aegypt, as the learned Samuel Bochartus saith in his holy Geography.

Ch[us?], according to comon opinion, is Aethiopia, as is proved out of Jer. 13. 23. and in this place of Jeremy are meant the Israelites, who live in the Country of the Abyssins.

Elam is a Province in Persia, as it appeares in Dan. 8. 2. where are desert places, in which, perhaps, the remanant of the ten Tribes is.

Sinar, is a Province about Babylone, as in Gen. 10. 10. where Babel is said to be in Shinar; and DAN 1. 2. it is said, that Nebuchadrezzar carried the holy Vessels to the Land of Shiinar.

Hamath, there are many Hamaths mentioned in the Scripture, many understand it of Antioch; but because Geographers reckon up 12 places named Antioch, therefore we can affirme nothing for certain; but I thinke, that that is meant, which is placed in Sythia. The seventy Interpreters by Hamath, understand the Sun, from Hamath thinke it is no ill translation; for hereby all the Israelites who are in greater Asia, India, and Sina may be understood.

The islands of the Sea, so almost all translate it; but I thinke it is to be rendered The Islands of the West, for (iam) in holy Scripture signifies The West, as in Gen. 28.14. and in many other palces; and upon this account those Israelites are implied, who are Westward from the Holy Land, among whom the Americans are.

Note* in Sections 24-29 the Author quotes multiple biblical prophecies concerning the gathering of Israel. Some of these are:

Isaiah 9:7; 11:11, 12, 13; 19:25; 27:12, 13; 43:5, 6; 49:7-the end; 56:8; 60:8; 63:4;

Jeremiah 23:7-8; 30; 31:15-16; 33:7, 16

Ezekiel 34:13; 37

Mica 2:12

Zech. 8:7; 10:6; 12:10

Amos 5:2; 9:14,15

Hosea 2 [?]; 11:11

Daniel 12: 4, 7, 9;

Deut. 32: 43; 33:29

Joel 3:19

Note* See 1840, George Weiner, "America's Jewish Braves," *Mankind* 4 (n.d.): 56-64.

Note* See the 1908 H. A. Stebbins notation. See the 1828 Worsley notation.

1650^ Thomas Thorowgood *Jewes in America, or, Probabilities That the Americans are of that*

(Israelitish) ***Race.*** London, 1650.

1683^ William Penn *A Letter from William Penn. Proprietary and Governour of Pennsylvania In*

(ISRAELITISH) ***America, to the Committee of the Free Society of Traders of that Province,***

residing in London. London, 1683.

This letter of William Penn contains "A General Description of the said Province, its Soil, Air, Water, Seasons and Produce, both Natural and Artificial, and the good Increase thereof. Of the Natives or Aborigines, their Language, Customs and Manners, Diet, Houses or Wigwams, Liberality, ease of Living, Physick, Burial, Religion, Sacrifices and Customs, Festivals, Government, and their order in Council upon treaties for Land, &c. their Justice upon Evil Doers." He writes:

Dan Vogel writes:

"I am ready to believe them of the Jewish Race, I mean, of the stock of the Ten Tribes," wrote Penn of the Pennsylvania indians (7). He believes their general appearance and customs are Jewish and their language similar to Hebrew (5, 7). He also believes their dark complexion the result of climatic and environmental conditions (5).

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, "Bibliography," (pp. 103-144).

1688[^] Garcilasco de la Vega *Royal Commentaries of Peru*. London, 1688.

Dan Vogel writes:

Vega mentions a Peruvian tradition that a race of giants built some of the great ancient buildings and that God swept them off the earth for their wickedness. Vega, a scholar, noted that horses and wheat were brought to the New World by the Spanish.

Source: [^]Dan Vogel, "Bibliography" in *Indian Origins and the Book of Mormon*, Salt Lake City, Signature Books, 1986, pp. 105-144.

In Chapter IX [pp. 561-563] we find the following:

The giants of those parts and how they met their deaths

Before leaving this region, we should mention a very remarkable story which the natives have received as tradition handed down by their ancestors for many centuries. It refers to some giants who they say arrived in their country from over the sea and landed at the point now called Santa Elena, a name given to it because it was first seen by Spaniards on this saint's day. As Pedro de Cieza de Leon is the Spanish historian who speaks of these giants at greatest length, having received his version in the very province which the giants visited, it seemed best that I should follow his account word for word, for although padre

Jose' de Acosta and the accountant general Agustin de Zarate say the same, their version is very brief. Pedro de Cieza's fuller account in his ch. lii is as follows:

[The reader is referred to the Pedro de Cieza notation of 1550]

abt. 1690 Siguenza y Gongora (1645-1700)

David Palmer writes:

Siguenza y Gongora (1645-1700) is practically a forgotten figure among Mexican historians, despite his great efforts to preserve Mexican history. He spent a fortune collecting manuscripts and ancient codices including those of Ixtlilxochitl. He wrote a great deal of ancient Mexican history, including the preaching of the life God, Quetzalcoatl. When he died, however, his manuscripts were lost by his heirs before being published. The historian Mariano Veytia says, "At his death it seems as if a surprise attack upon his papers had been sounded and everyone got possession of what he could." A few years later no trace could be found of his Quetzalcoatl manuscript, reportedly titled "Fenix del Occidente." . . .

Note* Despite the loss of the original manuscript, Palmer also writes that Francisco Javier Clavijero (1731-1787), one of the most successful of the early Mexican historians in terms of publication, and learned in the native languages of Nahuatl, Otomi (?), and Mixteca, had early access to the library of Siguenza y Gongora, so was well acquainted with the manuscript of Ixtlilxochitl, thus implying the some of the ideas of Siguenza y Gongora would have been passed down. (See the 1806 notation. See also the Mariano Veytia notation of 1836)

1697 **Samuel Sewall** ***Phaenomena Quaedam Apocalyptica***, Boston 1697; Boston, 1727.

Dan Vogel writes:

Sewall, a Congregational clergyman, suggests that the Indians are Israelites (2, 35), that America might be the place of the New Jerusalem, and that the "other sheep" mentioned in John 10:16 are the American Indians (1-2, 42)

Source: ^Dan Vogel, "Bibliography" in *Indian Origins and the Book of Mormon*, Salt Lake City, Signature Books, 1986, pp. 105-144.*(126)

1699 **Lionel Wafer** ***A New Voyage and Description of the Isthmus of America*** London,
1699,

1729, 1816

Dan Vogel writes:

Wafer refers to white-skinned Indians he found in Central America (133-34)

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, "Bibliography," (pp. 103-144).

1701 **Soto Villagutierrez** ***History of the Conquest of Itza.*** Madrid

(POST FLOOD)

By land before the earth was divided in the days of Peleg.

1721[^] **Cotton Mather** ***India Christiana. A Discourse, Delivered unto the Commissioners,***
for

the Propagation of the Gospel among the American Indians. Boston,

Printed by G. Green, 1721.

Dan Vogel writes:

Mather supports a continuing Protestant mission to New England Indians. His description of the Indians is anti-primitivist in tone. They are "the most forlorn Ruins of Mankind, and very doleful Objects," live a life "lamentably Barbarous," and practice a religion "beyond all Expression Dark" (28). . . . He also discusses the theory that the devil brought the Indians to America after Christ's resurrection in order to keep them from hearing the gospel (24) and thus rejects the notion that St. Thomas somehow preached the gospel to the ancient Americans (26).

Source: ^Dan Vogel, "Bibliography" in *Indian Origins and the Book of Mormon*, Salt Lake City, Signature Books, 1986, pp. 105-144.

1723span **Juan de Torquemada** *Monarquia Indiana*, Madrid: Rodriguez Franco, 1723.

David Palmer writes:

The Spanish priest, Juan de Torquemada (1557-1664) was one of the few chroniclers to see his history printed, a history which merits our attention because it mentions over water crossings by different groups of settlers. Torquemada's work was maligned because it presented the unpopular view of Indians as people of culture rather than as savages. Thus it was practically ignored until this century. The first edition, published in 1615, suffered an immediate scarcity when a ship carrying most of the copies sank. At the beginning of the eighteenth century only three copies could be found in Spain. Another copy has since been found in Mexico and I [David Palmer] have examined a first edition copy in the Newberry Library, Chicago. There was a second edition published in Madrid in 1723 which also became a very rare book. The only reprintings have been in this century, and it has never been published in English.

Source: ^David A. Palmer, "A Survey of Pre-1830 Historical Sources Relating to the Book of Mormon," reprinted from *BYU Studies* 17, 1 (1976): 105.

Note* For a review of the early sources on Mesoamerican culture and how these writings (such as the one above) relate, see the following endnote ().

1723 **Solomon Stoddard** ***Question Whether God is Not Angry with the Country for Doing so***

Little Towards the Conversion of the Indians? Boston, 1723

Dan Vogel writes:

As the title implies, Stoddard believes that God is angry because whites have done little to convert the Indians.

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, "Bibliography," (pp. 103-144).

1740 **Antonio de Herrera** ***The General History of the Vast Continent and Islands of America.***

Translated by John Stevens. 6 vols. London, 1740

Dan Vogel writes:

Herrera describes the Indians, their antiquities, and their customs.

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, "Bibliography," (pp. 103-144).

1746 **Benaduci Lorenzo Boturini** ***Essay on the American History of New Spain***, printed at Madrid,

1746.

Benaduci Lorenzo Boturini, a noted antiquarian, was born at Milan about 1680 and died at Madrid in the year 1740. During eight years he traveled and lived among the Indians of Mexico, and collected several hundred specimens of their hieroglyphic records. He was despoiled of most of his collection and the greater part was permitted to perish through neglect. Some little of the results of his researches have been published.

Mrs. Simon writes the following:

[pp. 9-12] "This Milanese traveller," observes Humboldt, "had crossed the seas with no other view than to study on the spot the history of the native tribes of America; but in traversing the country to examine its monuments, and make researches into its antiquities, he had the misfortune to fall under the suspicion of the Spanish government. After having been deprived of the fruit of his labours, he was sent in 1736, as a state prisoner to Madrid. The king of Spain declared him innocent, but this did not restore to him his property; and this collection, the catalogue of which Boturini published at the end of his Essay on the American History of New Spain, printed at Madrid [1746], lay buried in the Archives of the University at Mexico; those valuable relics of the culture of the Aztecs were preserved with so little care, that there scarcely exists at present an eighth part of the hieroglyphic records taken from the Italian traveller."--Mex. Antiq. vol. vi. p. 136-7

In his preliminary protest to his small work, entitled "Idea de una nueva Hist. Gen." &c. **published in Madrid, in 1746.** (which remains unpublished), Boturini wrote:

At this distance of time when the state of the world is so different from what it was in the sixteenth century, it may not be readily conceived how easy it was for the council of the Indies, through the power vested in it, of permitting or prohibiting the general circulation of all writings relative to America, to keep the rest of Europe in a state of darkness respecting the history of the New Continent. For three centuries those who successively composed that council, exercised their function as censors with the greatest vigilance. If powerful patronage or inadvertence on their part suffered in the first instance any obnoxious work to appear in print, it was sure soon to be recalled. Thus the history of the Indies, by Gomara, dedicated to Charles v. and the Conquest of Mexico, by the same author, dedicated to Don Martin Cortez, son of the celebrated conqueror, became prohibited books soon after their publication; but there were other works against which a silent war was waged in Spain--ibid. 269-70

We shall only further remark, that the history of Peru is enveloped in much greater obscurity than that of Mexico. The real cause of less being known of the history of the Peruvians in Europe, &c. (notwithstanding Garcillassa de Vega, himself of the race of the Incas, wrote in the latter end of the sixteenth century, a history of peru,) is probably that Peru was discovered many years after the discovery and conquest of Mexico, and Europe was not to be surprised a second time by a sudden appearance of fresh Ocean Decades and Mythological Paintings."--p. 270.

A part of the paintings collected by Boturini was sent to Europe in a Spanish vessel, which was taken by an English privateer. IT was never known whether these paintings reached England, or whether they were thrown into the sea as of no value. The greater part of the MX. of Boturini, those which were confiscated in new Spain, were torn, pilaged, and dispersed by persons who were ignorant of the value of these objects. What exists at present in the palace of the Viceroy, composes only three packets, each

seven hands square, by five in height. The Library of the University of Mexico is no longer in possession of any original hieroglyphics.

1751 John Bartram *Observations on the Inhabitants, Climate, Soil, Rivers, Productions, Animals,*

and Other Matters Worthy of Notice. Made by Mr. John Bartram, in His

Travels from Pennsylvania to Onondago, Oswego and the Lake Ontario In

Canada. London, 1751

Dan Vogel writes:

Bartram mentions the controversy over Indian origins and declares that only God knows why men have different skin colors (vii-viii)

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, "Bibliography," (pp. 103-144).

1757 Edmund Burke *An Account of the European Settlements in America.* 2 vols, London, 1757,

1758,

Dan Vogel writes:

Burke describes how the Indians looked when they were first discovered (1:67-75). He also mentions the Mexican and Peruvian temples (1:173) and gives an account of Montezuma receiving Cortes as the returning white god (1:70-129)

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, "Bibliography," (pp. 103-144).

1761^ **Pierre Francois Xavier de Charlevoix** *Journal of a Voyage to North-America*. 2 vols.
London,

(BABEL)

1761

Dan Vogel writes:

As early as 1761, Frenchman Pierre de Charlevoix argued that after the Flood, people could have sailed to America from the tower of Babel since they would have retained the knowledge of ship building. "Who can seriously believe," he wrote, "that Noah . . . the builder and pilot of the greatest ship that ever was . . . should not have communicated to those of his descendants who survived him, and by whose means he was to execute the order of the great Creator, to people the universe, I say, who can believe he should not have communicated to them the art of sailing upon the ocean." [1:53]

Source: ^Dan Vogel, *Joseph Smith: The making of a Prophet*, Salt Lake City: Signature Books, 2004, p. 345.

Note* Check the following reference: 1744, Pierre Charlevoix, *Preliminary Discourse on the Origin of the Americans*, ?, 1744 Concerning this reference Dan Vogel writes:

In his thorough and scholarly "Preliminary Discourse on the Origin of the Americans" (1:1-59), Charlevoix reviews previous theories and presents his own views on the subject. He evidently believes that all men descended from Adam and that the Indian's skin color is due to climatic and environmental conditions (1:15, 47, 49). Hence he concludes that the Indians came to the New World shortly after the dispersion from the tower of Babel in a ship similar to Noah's (1:49, 53).

1766 **William Bartram** *Travels* London, 1766; Philadelphia, 1791,

Dan Vogel writes:

Bartram describes several ancient fortifications.

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, "Bibliography," (pp. 103-144).

1768^ Charles Beatty ***The Journal of a Two Months Tour***; with a View of Promoting Religion among

(ISRAELITISH) the Frontier Inhabitants of Pennsylvania, London, 1768.

Dan Vogel writes:

In 1755, Beatty, a Presbyterian clergyman, became chaplain to Pennsylvania troops sent to defend the northwestern borders of the state against Indians. This gave him an opportunity to observe the Indians. Beatty favors the Indian-Israelite theory and makes comparisons between Indian customs and the law of Moses (27, 83-92).

Dan Vogel Writes:

Perhaps such discoveries of metal plates encouraged the persistent legend of a lost Indian book. See:

Ethan Smith, *View of the Hebrews; or the Tribes of Israel in America*, Poultney, VT, 1825,

pp. 130, 217-25.

Elias Boudinot, *A Star in the West: or a Humble Attempt to Discover the Long Lost Ten Tribes of Israel* (Trenton, 1816), 110-11;

Charles Beatty, *The Journal of a Two Months Tour* (London, 1768), 90;

Israel Worsley, *A View of the American Indians* (London, 1828), 116, 182.

Source: Dan Vogel, *Origins and the Book of Mormon*, SLC: Signature Books, 1986 (p. 18, 81 n. 49)

1772 Pehr Kalm ***Travels into North America***. Translated by John Reinhold Foster. 3 vols.

London, 1772

Dan Vogel writes:

Kalm describes mammoth bones found in North America (1:135; 3:12).

1773[^] Samuel Mather *An Attempt to Shew, that America Must Be Known to the Ancients.*

(ISRAELITISH) Boston, 1773

Samuel Mather, a Congregational clergyman, believes that America was probably inhabited not long after the Dispersion. He also believes that the Gospel was spread to America by Christ's apostles and disciples.

Descendants of those, whom Joshua drove from their Seats in Canaan; who, being constrained to seek out new Regions, at length came and sat down on this Continent.

[p. 18] But some may ask: Where learned They the Art of navigation? And how came they to understand the Use and Application of the Magnet?--Panormitan indeed would have it, that Amalphis first discovered the use of the Loadstone to mariners: And there is a Latin Line made to record the Discoverer, *Prima dedit Nautis usum Magnetis Amalphis*:--By which we are to understand an Italian City, where one John Goa, it is said, found out the Use of the Mariner's Compass, about the Year of our Lord 1302--But the Phoenicians were generally thought to be the Inventors of the Mariner's Art; and, from These, the Greeks received it; and, of these, the Cretans first of all, as Pliny acquaints us. But as the Phoenicians first tried the Seas among the Nations at Hand, and then afar off; so Thucydides tells us, that the Corinthians were the first among the Greeks, who performed Voyages: . . .

The Voyage of Hanno, the Carthaginian, round the Coast of Africa, has already been mention'd: And surely this must discover no small Skill in Navigation. Nor have we any Doubt, that many of the Phoenicians were well skilld in the Mariner's Art: Nor yet is it any unreasonable Supposition, that they might sail to America, and make Settlements here.

Thus it appears with sufficient Probability, that America not very long after the Flood wa settled; and that, after the first Settlement of it, there were successive Removals to it, especially from the Northern Parts of Europe and Asia: And then, after some Ages had revolved, the Phoenicians might arrive and trade and settle here. And, by these various Ways, America became very well settled; and vast Numbers of People were found in this Western World, when Columbus, Americus and succeeding Voyagers came to it: And perhaps the Inhabitants here might, for their Numbers, vie with those of the other Continent.

But some may be ready to enquire, Whether we have any Proofs from the sacred Writings, that this Western World was known to the Ancients? And what Evidences can be offered from them, to shew that it was so?

Now we do not presume to declare, that there is a clear, full and express Discovery of this Western Continent in the holy Writings.--But we may safely venture to affirm, that there are various Passages to be found in them, from which attentive and considerate Minds might form a Judgment, that there were Regions and great ones beyond those that were known to them in Asia, Africa and Europe. . . .

[Simon then discusses a number of biblical passages, some of which are the following: Psalm xxii. 27, Psalm lxvii. 2. 5. 7. Psalm xcvi. 3. Isaiah xlii. 10. Isaiah xlv. 22. Isaiah lix. 19. Malachi i. 11.]

1774 David Jones *A Journal to Two Visits Made to Some Nations of Indians on the West Side of*

the River Ohio, in the Years 1772 and 1773. Burlington, 1774.

Dan Vogel writes:

Jones describes ancient fortifications found in Ohio (56-57).

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, "Bibliography," (pp. 103-144).

1774 Isaiah Thomas ed. *Royal American Magazine*, Sept. 1774, Boston.

Dan Vogel writes:

Sept. 1774: Discusses mammoth bones discovered in Ohio and concludes that the species is now extinct despite stories among the Indians (349-50)

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, 1986, pp. 103-144

1775^ James Adair *The History of the American Indians*; Particularly Those Nations adjoining

(ISRAELITISH) to the Mississippi, East and West Florida, Georgia, South and North Carolina, and Virginia: Containing An Account of their Origin, Language, Manners, Religious and Civil Customs London, 1775.

On page 179, Adair also described two brass plates and five copper plates found with the Tuccabatches Indians (of North America). According to Adair, an Indian informant said "he was told by his forefathers that those plates were given to them by the man we call God; that there had been many more of other shapes, . . . some had writing upon them which were buried with particular men."

Source: ^Dan Vogel, *Indian Origins and the Book of Mormon: Religious Solutions from Columbus to Joseph Smith*, U.S.A: Signature Books, 1986, pp. 35-44, 48

Non-LDS writer George Weiner writes:

In 1775 appeared a milestone in Jewish-Indian literature that did for the Lost Tribes theory in the eighteenth century what Thorowgood and Menasseh ben Israel had done for it in the previous one. This was *The History of the American Indians* by James Adair, pioneer Indian trader who virtually lived as an Indian for at least thirty-four years of his life and whose careful account of Indian customs and manners is still said to be of value as an ethnological source book. But the sole object of writing this work, according to Adair himself, was to trace the origin of the Indians to the Lost Tribes of Israel.

Who Adair was or where he came from is a mystery that remains unanswered. In a misguided and meaningless effort to add stature to his work, subsequent admirers of Adair have fabricated a genealogy that makes him out to be an Irish or English nobleman. But all that is actually known of his life falls within the period that he spent among the Indian tribes of the southeast and derives solely from his book, plus perhaps a brief mention or tow in contemporary newspaper accounts. Our first knowledge of him is that by 1735 he was in South Carolina engaging in trade with the Catawbias and Cherokees. For the next three and one-half decades he lived almost exclusively among the Indians, for all practical purposes completely cut off from the society of white men. At times he even played the renegade, such as when he led a band of Chickasaws against whites during the French and Indian War.

But throughout all the long years of his Indianlike existence, nothing could distract him for long from his avowed raison d'etre-the gathering of concrete evidence to substantiate his belief that the Indians were the Lost Tribes. With painstaking and meticulous scholarship that reveals a good education, he observed and recorded every facet of Indian life with an eye for the ostensible similarities to Jews and Judaism. He clearly saw these in the division of the Indians into tribes: in their fasts and festivals, in their cities of refuge; in their marriage, divorce, burial, and mourning customs; in their calendar; in their diet; and particularly in their languages, which he purported to be corrupt Hebrew. . . .

Then, after many years of deprivation and toil, he had gathered enough information on the subject to completely satisfy himself and-so he was certain-everyone else that the American Indians were indeed the progeny of Israel. The last recorded sighting of Adair was in 1769 when he showed up in New York with the apparent intention of embarking for England the following year to attend the publication of his manuscript. Whether or not he actually did go to England is unknown. Except for the fact that his book was published in London six years later, Adair disappeared into the obscurity from which he had sprung as surely as if the earth had opened and gobbled him up.

James Adair writes the following:

[Preface: pp. 3-4] The following history, and observations, are the production of one who hath been chiefly engaged in an Indian life ever since the year 1735: and most of the pages were written among our old friendly Chikkasah, with whom I first traded in the year 1744. . . .

My grand objects, were to give the Literati proper and good materials for tracing the origin of the American Indians-and to incite the higher powers zealously to promote the best interests of the British colonies, and of the mother country. . . .

[Contents] A History of the North American Indians, their customs, &c. Observations on their colour, shape, temper, and dress. Observations Page 1

Observations on the origin and descent of the Indians p. 10

Observations, and arguments, in proof of the American Indians being descended from the Jews.

Argument I. Their division into tribes p. 15

Argument II. Their worship of Jehovah p. 18

III. Their notions of a theocracy p. 32

IV. Their belief in the ministration of angels p. 35

V. Their language and dialects	p. 37
VI. Their manner of counting time	p. 74
VII. Their prophets and high priests	p. 80
VIII Their festivals, fasts, and religious rites	p. 94
IX Their daily sacrifice	p. 115
X Their ablutions and anointings	p. 120.
XI Their laws of uncleanness	p. 123
XII Their abstinence from unclean things	p. 130
XIII Their marriages, divorces, and punishment of adultery	p. 138
XIV Their several punishments	p. 146
XV. Their cities of refuge	p. 158
XVI Their purifications, and ceremonies preparatory to war	p. 159
XVII Their ornaments	p. 159
XVIII Their manner of curing the sick	p. 172
XIX Their burial of the dead	p. 177
XX Their mourning for their dead	
XXI Their raising seed to a deceased brother	p. 189
XXII Their choice of names adapted to their circumstances and the times	p. 191
XXIII Their own traditions, the accounts of our English writers, and the testimonies which the Spanish and other authors have given, concerning the primitive inhabitants of Peru and Mexico.	p. 194

Dan Vogel writes:

Ancient Indian mounds which dotted the countryside were often targets for those searching for treasures since the Indians had frequently buried valuables with their dead. . . . That the Indians buried treasures with their dead is reported in James Adair . . . p. 178.

Source: Dan Vogel, *Origins and the Book of Mormon*, SLC: Signature Books, 1986 (p. 17, 79, n. 31)

In 1838, while traveling through Missouri, [Joseph] Smith again visited some Indian mounds which he believed "were probably erected by the aborigines of the land, to secrete treasure." (Smith, *History of the Church*, 2:79) A few days later, Joseph wrote his brother Hyrum to come and obtain "grate [sic] treasure in the earth." (Jessee, *Writings of Joseph Smith*, 358).

Source: Dan Vogel, *Origins and the Book of Mormon*, SLC: Signature Books, 1986 (p. 17, 79 n 35, n36)

Dan Vogel writes:

According to various accounts, some of the North American mounds also contained metal plates. Plates constructed by the Indians were usually made of hammered copper or silver and were sometimes etched. Plates made of other metals were most likely of European manufacture. In 1775 Indian trader Jamez Adair described two brass plates and five copper plates found with the Tuccabatches Indians of North America. According to Adair, an Indian informant said "he was told by his forefathers that those plates were given to them by the man we call God; that there had been many more of other shapes, . . . some had writing upon them which were buried with particular men." (Adair, p. 179) The Reverend Thaddeus Mason Harris stated in 1805 that "plates of copper have been found in some of the mounds, but they appear to be parts of armour." (Harris, p. 153. Harris's unusual mention of copper breastplates--copper was thought too soft for armor--finds an interesting parallel in the Book of Mormon (see Mos. 8:10)) Orsamus Turner reported that in 1809 a New York farmer ploughed up an "Ancient Record, or Tablet." This plate, according to Turner, was made of copper and "had engraved upon one side of it . . . what would appear to have been some record, or as we may well imagine some brief code of laws." (Orsamus Turner, *Pioneers History of the Holland Purchase of Western New York*, Buffalo, 1850, p. 668-69.) The Philadelphia *Port Folio* reported in 1816 that "thin plates of copper rolled up" were discovered in one mound. ("Of the Aborigines of the Western Country," pt. 2, *Port Folio*, Philadelphia, fourth series, 2 July 1816, 1.) In 1823 John Haywood described "human bones of large size" and "two or three plates of brass, with characters inscribed resembling letters" found in one West Virginia mound. (p. 82, see 1823 Haywood notation) In 1883 John Roan of the Smithsonian Institution's Bureau of Ethnology excavated a mound near Peoria, Illinois, and discovered ten stone boxes, several containing a single skeleton and "a thin copper plate ornamented with stamped figures." (J. W. Powell, ed. *Fifth Annual Report of the Bureau of Ethnology 1883-1884*, Washington, D.C.: Government Printing Office, 1887), pp. 98-107.) Thus the connection of metal plates with stone boxes may have been a natural one.

Source: Dan Vogel, *Origins and the Book of Mormon*, SLC: Signature Books, 1986 (p. 18, 80nn. 43-48)

Note* Vogel fails to list even one pre-1830 source with metal plates in a stone box. Even in his 1883 source, it is not clear that the copper plate was found within the stone box. Furthermore, every stone box seems to be acquainted with a skeleton.

Source: Dan Vogel, *Origins and the Book of Mormon*, SLC: Signature Books, 1986 (p. 18, 80 n. 43)

1777^ William Robertson *The History of America* 2 vols. London, 1777. New York: Harper & Brothers, 1835.
(INDIGENOUS-Natural evolution + MIXED)

William Robertson, D. D., was the Principal of the University of Edinburgh, Historiographer to His Majesty for Scotland, and Member of the Royal Academy of History at Madrid. In the 1835 edition, Volume 1, Book IV, pp. 129-140 we find the following:

Having thus surveyed the state of the New World at the time of its discovery, and considered the peculiar features and qualities which distinguish and characterize it, the next inquiry that merits attention is, How was America peopled? By what course did mankind migrate from the one continent to the other? And in what quarter is it most probable that a communication was opened between them?

4. **We may lay it down as a certain principle in this inquiry, that America was not peopled by any nation of the ancient continent, which had made considerable progress in civilization.** The inhabitants of the New World were in a state of society so extremely rude, as to be unacquainted with those arts which are the first essays of human ingenuity in its advance towards improvement. Even the most cultivated nations of America were strangers to many of those simple inventions, which were almost coeval with society in other parts of the world, and were known in the earliest period of civil life, with which we have any acquaintance. **From this it is manifest, that the tribes which originally migrated to America, came off from nations which must have been no less barbarous than their posterity, at the time when they were first discovered by Europeans. For, although the elegant and refined arts may decline or perish, amidst the violent shocks of those revolutions and disasters to which nations are exposed, the necessary arts of life, when once they have been introduced among any people, are never lost.** None of the vicissitudes in human affairs affect these, and they continue to be practiced as long as the race of men exists. **If ever the use of iron had been known to the savages of America, or to their progenitors, if every they had employed a plough, a loom, or a forge, the utility of those inventions would have preserved them, and it is impossible that they should have been abandoned or forgotten.** We may conclude then, that the Americans sprung from some people, who were themselves in such an early and unimproved stage of society, as to be unacquainted with all those necessary arts, which continued to be unknown among their posterity, when first visited by the Spaniards.

Source: First American (1812) edition. Published by Johnson & Warner in Philadelphia, Pennsylvania.

Dan Vogel writes:

Robertson discusses various problems and theories regarding Indian origins (1:4), includes the stories of Cortez and Montezuma (2:1-145), of Pizarro and the conquest of Peru (2:147-266), and mentions the practice of human sacrifice in Mexican temples (2:46-47). Drawings of Mayan glyphs and a Mexican pyramid are included (483-84).

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, "Bibliography," (pp. 103-144).

1778[^] **Jonathan Carver** *Three years Travels through the Interior Parts of North-*
America, Philadelphia, 1784.

The full title of this 217-page book is, *Three Years Travels through the Interior Parts of North-America, for More than Five Thousand Miles, containing, An Account of the great Lakes, and all the Lakes, Islands, and Rivers, Cataracts, Mountains, Minerals, Soil and Vegetable Productions of the North-West Regions of that vast Continent; with a Description of the Birds, Beasts, Reptiles, Insects, and Fishes peculiar to the Country. Together with a Concise History of the Genius, Manners, and Customs of the Indians Inhabiting the lands that lie adjacent to the Heads and to the Westward of the Great River Mississippi; and an Appendix, Describing the uncultivated Parts of America that are the most proper for forming Settlements.* In it Carver reviews various theories concerning Indian origins.

In Chapter 1 entitled "Of the Origin, Manners, Customs, Religion and Language of the Indians," Carver writes:

[pp. 83-92]

George De Hornn, a learned Dutchman, has likewise written on this subject. He sets out with declaring, that he does not believe it possible America could have been peopled before the flood, considering the short space of time which elapsed between the creation of the world and that memorable event. In the next place he lays it down as a principle, that after the deluge, men and other terrestrial animals penetrated into that country both by sea and by land; some through accident, and some from a formed design. That birds got thither by flight; which they were enabled to do by resting on the rocks and islands that are scattered about in the Ocean.

He further observes, that wild beasts may have found a free passage by land; and that if we do not meet with horses or cattle, (to which he might have added elephants, camels, rhinoceros, and beasts of many other kinds) it is because those nations that passed thither, were either not acquainted with their use, or had no convenience to support them.

...

After all, he acknowledges that great difficulties attend the determination of the question. These, he says, are occasioned in the first place by the imperfect knowledge we have of the extremities of the globe, towards the north and south pole; and in the next place to the havock which the Spaniards, the first discoverers of the new world, made among its most ancient monuments; as witness the great double road betwixt Quito and Cuzco, an undertaking so stupendous, that even the most magnificent of those executed by the Romans, cannot be compared to it.

1784 G. B. Count Carli Delle Lettere Americane. Milan

(Atlantis)

Arguments drawn from mnythology, tradition, geology and astronomy

1784 John Ferdinand Dalziel Smyth A Tour in the United States of America 2 vols.
London, 1784.

Dan Vogel writes:

Smyth mentions the mammoth bones in Ohio (1:332)

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, "Bibliography," (pp. 103-144).

1787 **Francois Jean de Chastellux** *Travels in North America*. 2 vols, London, 1787

Dan Vogel writes:

Chastellus describes ancient entrenchments he visited in North America (1:411)

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, "Bibliography," (pp. 103-144).

1787? **Benjamin Smith Barton** *Observations on Some Parts of Natural History* London, 1787?

Dan Vogel writes:

In 1775 Barton accompanied his uncle, David Rittenhouse, to survey the western boundary of Pennsylvania. He describes the Indians and the various mounds in the area. In addition, Barton rejects the notion that the Indians had Christian doctrines before their discovery. (47)

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, "Bibliography," (pp. 103-144).

1787 **Samuel Stanhope Smith** *An Essay on the Causes of the Variety of Complexion and figure in*

the Human Species. To which are Added Strictures on Lord Kaims's

Discourse, on the Original Diversity of Mankind Philadelphia, 1787.

Dan Vogel writes:

Smith describes the Indians as lazy and filthy and proposes that their skin color is the result of climatic conditions (27, 33). He flatly rejects Lord Kames's (Henry Home) pre-Adamite theory.

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, "Bibliography," (pp. 103-144).

1786-7 ***Columbian Magazine*** Vol. 1, Sept. 1786; Nov. 1786; April 1787; May 1787

Dan Vogel writes:

Vol. 1, Sept. 1786: "An Account of the Vices peculiar to the Savages of N[orth] America" argues against primitivist European writers who only mention Indian virtues; it lists instead Indian vices; uncleanness, nastiness, drunkenness, gluttony, treachery, idleness, and theft.

Vol. 1, Nov. 1786: "Description of Bones, &c. found near the River Ohio" describes mammoth bones and includes drawings of a bone, a tooth, and a tusk (105-107).

Vol. 1, April 1787: Thomas Jefferson discusses the American mammoth (366-69).

Vol. 1, May 1787: J[ohn] Heart, "Account of some Remains of ancient Works, on the Muskingum, with a Plan of those Works," describes Ohio fortifications and includes a diagram (425-27).

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: @ (p. 135)

1788 **Jonathan Edwards** ***Observations***

(ISRAELITISH)

Jewish and Indian languages have many similarities

1788^ Thomas Jefferson ***Notes on the State of Virginia 1781-1787.*** Boston. As part of *The (MONGOLOID) Bedford Series in History and Culture: Notes on the State of Virginia with Related Documents*, edited with an Introduction by David Waldstreicher, Bedford/St. Martins, 2002

[Preface] Editor David Waldstreicher writes:

Thomas Jefferson's *Notes on the State of Virginia* (1785, 1787) is the only book published by one of America's greatest interpreters and statesmen. . . . The Introduction presents the *Notes*

as a response to Jefferson's, Virginia's, and America's revolutionary experiences. . . . A quintessential Enlightenment thinker, Jefferson placed nature inside of history, and history inside of nature. Natural history served as his paradigm, or organizing principle, for thinking about change in society. Natural history enabled him to speculate on old world European history and make arguments about the American future. . . .

Founding fathers like Jefferson have often been presented without their human failings or limitations. They get the credit for what is good about America. In response, it is easy to blame them for America's problems. Both approaches risk placing too much emphasis on powerful or representative individuals in history. When history is about celebrating or criticizing heroes and villains, it loses much of its power to explain the past, much less how we got from there to here. [pp. iv-vi]

Jefferson divides his work into 23 "Queries." Query XI deals with the "Aborigines." In this Jefferson writes:

Dan Vogel writes:

Jefferson had long been interested in America's antiquities, and in his only published book, he discusses the North American mounds and the discovery of mammoth bones. He was also one of the first to study the mounds by strata and to suggest that the dead were buried at various times rather than all at once after some great war.

Source: ^Dan Vogel, "Bibliography" in *Indian Origins and the Book of Mormon*, Salt Lake City, Signature Books, 1986, pp. 105-144.

1789 **W. D. Cooper** *The History of North America*. London, 1789; Bennington, VT, 1793;
Philadelphia, 1797, 1798.

Dan Vogel writes:

Cooper, largely indebted to Edmund Burke, describes the Indians's appearance at the time of their discovery. He finds them a naked and idle people (2-3).

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, "Bibliography," (pp. 103-144).

1790^ **Jedidiah Morse** *The History of America, in Two Books. Containing, 1. A General History of*

America. . . . Extracted from The American Edition of The Encyclopaedia.

Philadelphia: Thomas Dobson, 1795.

Chap. X.

Remains of Antiquity in America

[p. 120] Allusions have often been made by travellers, and others, to some remains in America which appeared to owe their original to a people more intimately acquainted with the arts of life than the savage tribes which inhabited this continent on its first discovery by the Europeans, or than those which are, at

present, scattered through various parts of its extent. . . . a fortification . . . has been discovered near the confluence of the rivers Ohio and Maskingum. The remains described, or alluded to [by an author] . . . are characters, or singular marks, which were supposed by some Jesuits, who examined them to be Tartarian. . . . The mounds of earth are supposed, by the author, to have been designed for different purposes: the smaller ones are, evidently, tumuli, or repositories of the dead; and, he thinks, the larger ones, as that at Grave-Creek (a branch of the Ohio); many which are to be seen in Mexico, and in other parts of America, were intended to serve as the bases of temples. . . .

[p. 122] . . . The author's opinion concerning these remains is this; that they owe their original to "the Toltecas, or some other Mexican nation," and that these people were, probably, the descendants of the Danes. The first member of this conjecture appears not improbable, if we consider the similarity of the Mexican mounts and fortifications, described by Torquemada, by the abbe Clavigero, and by other authors, to those of which our author has published an account . . .

Dan Vogel writes:

Morse suggests that the Indians originally came from Asia across the Bering Strait (1:80). He mentions burial mounds and suggest that some of the larger mounds once served as bases for temples (1:98)

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, "Bibliography," (pp. 103-144).

1792^ Daniel Gookin *Historical Collections of the Indians of New England: Of Their Several*

Nations, Numbers, Customs, Manners, Religion and Government, Before

the English Planted There. Boston, 1792.

1792^ Jeremy Belknap *A Discourse, Intended to Commemorate the Discovery of*

America. Boston, 1792.

Dan Vogel writes:

Belknap describes fortifications in Ohio (44-45).

Source: ^Dan Vogel, "Bibliography" in *Indian Origins and the Book of Mormon*, Salt Lake City, Signature Books, 1986, pp. 105-144.

1792 **George [Gilbert] Imlay** ***A Topographical Description of the Western Territory of North***

America. London, 1792

Dan Vogel writes:

Imlay includes a letter from John hart to Benjamin Smith Barton describing North American fortifications (296-304) and an essay by John Filson, "The Discovery, Settlement, and Present State of Kentucky,," which claims mound builders buried their dead in stone boxes (305-306) and describes mammoth bones found in North America (306-308)

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, "Bibilography," (pp. 103-144).

1793 **Jedidiah Morse** ***The American Universal Geography***, 2 vols, Boston, 1793, 1:75.

Note* According to Vogel, Morse's book went through several editions before 1830 and was listed for sale at Pomeroy Tucker's bookstore in Palmyra under books "for school." (See the *Wayne Sentinel*, 5 May through 7 July 1824.) The book is also listed in the Manchester Library under accession numbers 42 and 43.

Source: ^Dan Vogel, *Indian Origins and the Book of Mormon: Religious Solutions from Columbus to Joseph Smith*, U.S.A: Signature Books, 1986, pp. 35-44, 48

See the Morse notation for 1824.

1794 Samuel Williams ***The Natural and Civil History of Vermont.*** Walpole, NH, 1794.

Dan Vogel writes:

He mentions the discovery of mammoth bones in North America and the Indians' belief that such animals still existed in the western territories (103).

Source: ^Dan Vogel, "Bibliography" in *Indian Origins and the Book of Mormon*, Salt Lake City, Signature Books, 1986, pp. 105-144. *(131)

1795 James Sullivan ***The History of the District of Main*** Boston, 1795.

Dan Vogel writes:

Sullivan discusses various theories of Indian origins and is satisfied with none of them (80). According to Sullivan, Ohio fortifications were built by people from Mexico and Peru because North American Indians did not possess the knowledge to construct them (83).

Source: ^Dan Vogel, "Bibliography" in *Indian Origins and the Book of Mormon*, Salt Lake City, Signature Books, 1986, pp. 105-144. *(128)

1795 Jacob Bailery "Observations and Conjectures on the Antiquities of America,"
in *Collections of*

the Massachusetts Historical Society. Vol. 4, 1795, Boston.

Dan Vogel writes:

Jacob Bailey describes North American fortifications and mentions hieroglyphic writing discovered on rocks in North America and on cloth in Mexico (100-105). He speculates that the mound builders' destruction occurred ten or twelve hundred years before the discovery of their earth works.

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: @

1797^ Benjamin S. Barton *New Views of the Origin of the Tribes and Nations of America*,

(INDIGENOUS) Philadelphia, 1797.

In this book, Benjamin Barton lists and compares North American Indian, Asiatic, and European words. At the end of these lists, on page 80, there is the following "Note":

Hitherto, I have not given a place, in these vocabularies, to the Jews, Chaldeans, Syrians, Arabians, or Assyrians. Yet I have discovered other affinities between their languages and those of the Americans. In a more extensive comparative view of the languages of these nations and those of the people of the new-world, than that which I now offer to the public, it will be proper to examine, with attention, the languages of all the nations of Asia, in particular. All our inquiries seem to favour the opinion, that this great portion of the earth gave birth to the original families of mankind. In what particular part of the continent these families received their birth, we shall, perhaps, never know with absolute certainty. But the active curiosity of man, aided by labour and research, is capable of conducting us very far.

Note* Check this book for its support of an "indigenous" origin.

1799^ Charles Crawford *An Essay upon the Propagation of the Gospel*, Philadelphia, 1799.

(NOAH + TEN TRIBES)

Dan Vogel writes:

. He cites evidence of the Indians' Hebrew origins from Adair and Penn (20-23) and urges his fellow Christians to resist conflict with one another and rather concentrate their efforts on civilizing and converting the Indians (40-48).

Source: ^Dan Vogel, "Bibliography" in *Indian Origins and the Book of Mormon*, Salt Lake City, Signature Books, 1986, pp. 105-144.

Charles Crawford writes the following:

It seems to be at this time particularly required of the disciples of Christ, that there should not be a nation, frOm the North to the South pole, without having the Gospel preached to them. . . . The Principal places, however, where the Gospel might at this time be propagated with great prospect of success, are, in India, among the Hindoos, in Africa among the Negroes, and in America among the Indians. . . .

[p. 20-] An interesting work was published in London in 1775, entitled "History of the American Indians; particularly those Nations adjoining to the Mississippi, East and West Florida, Georgia, South and North Carolina, and Virginia. By James Adair, Esq. a Trader with the Indians, and resident in their Country for forty Years."

Mr. Adair endeavours to prove by 23 arguments that some of the Indians are the descendants of the Jews. [The 23 arguments are then listed]

It has been supposed there are many visionary notions in Mr. Adair's work. If we were to grant there are some, we might contend and prove there are many things observed by him, and corroborated by others, which indisputably prove the descent of the Indians from the Jews. the descent in my opinion would be clearly proved, if they could only establish two points, and they can establish many more, the separation of their women at a certain time by the Indians, and their dance in which they sing Hallelujah Yo-he-wah. . . .

The author then quotes from the following authors citing cultural evidence in support of this connection between the Jews and the American Indians: Thorowgood, Grotius, Pancirollus, Arias Montanus, Lerijs, William Penn, David Brainerd, Samuel Hearne, Charlevoix, Jonathan Edwards, Mr. Bartram . . .

1800^ Bernal Diaz del Castillo *The True History of the Conquest of Mexico: Written in the Year 1568*

Bernal Diaz del Castillo (1492-1584) was a 21-year old soldier in the army of Cortez in 1519 when Cortez began his conquest of Mexico. Eventually, Bernal Diaz retired to Guatemala City, where he wrote his most informative book entitled *The Discovery and Conquest of New Spain*. This 478-page book was **written in the year 1568**. It was translated from the original Spanish into English by Maurice Keatinge, the first English **edition being published in London, 1800**. This book is a classic, as it provides a first-hand Spanish account of the Conquest of Mexico (1519-15-21) This history, though rough in its literary style, has remained a standard historical authority on the conquest of Mexico. Diaz died in Nicaragua, about 1593.

1800- Samuel L. Mitchell *Archaeology of United States*. Haven. 1800-1802

1802 Rembrandt Peale *Account of the Skeleton of the Mammoth*. London, 1802

Dan Vogel writes:

Peale discusses the mammoth skeleton which his father Charles W. Peale unearthed in 1801 in New York.

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, "Bibliography," (pp. 103-144).

1803 Rembrandt Peale *An Historical Disquisition on the Mammoth*. London, 1803.

Dan Vogel writes:

This book is essentially a second edition of *Account of the Skeleton of the Mammoth* (1802).

1803 James Madison (Essay)

Dan Vogel writes that in 1803 the Reverend James Madison of Virginia published an essay in which he questioned the idea that the Moundbuilders represented a separate race from the Indians which were now inhabiting those areas of North America. He reasoned that the Indians had built the earth works. Another Virginian, Thomas Jefferson, had demonstrated that the mounds contained the remains of those who had been buried over a period of time rather than the single mass burial of those killed in battle. [see the 1788 notation]

Source: Robert Silverberg, *Mound Builders of Ancient America: The ARchaeology of a Myth* (Greenwich, CT: New York Graphic Society, 1968), pp. 42-49 as noted in Dan Vogel, in *Indian Origins and the Book of Mormon*, Salt Lake City, Signature Books, 1986, pp. 68-69, 100.

1803 Thaddeus Mason Harris *The Journal of a Tour into the Territory Northwest of the Alleghany*

***Mountains; Made in the Spring of the Year 1803*, Boston, 1805,**

pp. 147-148.

Anti-Mormon Dan Vogel writes the following in referring to Captain Moroni's system of fortification:

Given the presence of fortification mounds in the Great Lakes region, many of these mounds within Smith's personal observation, this description of Moroni's fortifications [Alma 50:1-4] makes sense. . . . [Some] observers conjectured that the walls had been topped with wooden pickets. Thaddeus Harris, who visited the Ohio sites in 1803 wrote:

It is not unlikely, also, that these "fenced cities," were rendered secure by a wooden wall or palisade on the top of the parapet; and that the passages were gate-ways, protected by towers built over them. From one of these to another is about two arrowshots; so that the archers in the towers would be able to defend the whole distance of the wall between them; while those in front could ward off the assailants at the passage.

Source: ^Dan Vogel, *Joseph Smith: The Making of a Prophet*, Salt Lake City: Signature Books, 2004, p. 258.

1804 **William Moulton** *A Concise Extract, from the Sea Journal of William Moulton*, Utica, N.Y., 1804

Dan Vogel writes:

Moulton describes his visits to ruined Peruvian cities with "large palaces" and "elegant buildings" and Incan highways running over a thousand miles (122, 125).

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, "Bibliography," (pp. 103-144).

Dan Vogel writes:

One of the first accounts published in the United States detailing Incan antiquities in South America was an 1804 book, *A Concise Extract, from the Sea Journal of William Moulton*. Wrote Moulton:

A mile south from the river and bridge, is the border of an indian city in ruins, which from its appearance is judged to have been more than three, some I have heard say four times as large and populous as the city of New-York. It is enclosed with a spacious ditch or canal, with two walls, and is defended by a castle erected on a conic artificial hill. This hill is raised three hundred feet above the surface of the plain, which overlooks the whole, surrounded by several walls, from whence is a covered way which leads down to the principal palace and bath in the city; the form of the city is circular and contains large palaces, baths and public walks. . . . Along the eastern side of the city runs the Inca's highway, a road not yet injured by time. . . . It is said to extend through Quito northward, and beyond Lima Southward, the distance between which is 1100 miles. (p. 122)

Source: ^Dan Vogel, *Indian Origins and the Book of Mormon: Religious Solutions from Columbus to Joseph Smith*, U.S.A: Signature Books, 1986, pp. 22-23

1804 C[onstantin] F[rancois] Volney *View of the Climate and Soil of the United States of America.*

London, 1804; Philadelphia, 1804.

Dan Vogel writes:

Volney includes his essay, "General Observations on the Indians or Savages of North America." (393-491), which argue Indian skin color is the result of climatic and environmental conditions (394, 405-7). He mentions the Tartar theory of Indian origins (408) but unlike most other Indian observers, rejects the idea that all Indians look the same (411). He believes that Adair distorted and misrepresented Indian customs and language in order to prove his Indian-Israelite theory (403). He also describes the mounds and fortifications of North America as inferior to those of Mexico (485-87)

Source: ^Dan Vogel, "Bibliography" in *Indian Origins and the Book of Mormon*, Salt Lake City, Signature Books, 1986, pp. 105-144.*(129)

1804 Alexander [Von] Humboldt *Researches Concerning the Institutions and Movements of the*

Ancient Inhabitants of America. London, 1804

Humboldt links the mortar used by the Incas with that found on the banks of the Tigris and Euphrates river in Mesopotamia. He writes:

We do not find in the ruins of Cannar those stones of enormous size, which we see in the Peruvian edifices of Cuzco and the neighboring countries. Acosta measured some at Traquanaco, which were twelve metres, (thirty-eight feet) long, five metres eight tenths (eighteen feet) broad, and one metre nine tenths (six feet) thick. Pedro Cieca of Leon saw some of the same dimensions in the ruins of Tiahuanaco. **In the citadel of Cannar I saw no stones that exceeded twenty-six decimetres (eight feet) in length. They are in general much less remarkable for their bulk, than the extreme beauty of their shape; the greater part are joined without any appearance of cement. We nevertheless recognized cement in some of the buildings surrounding the citadel, and in the three houses of the Inca at Pullal, each of which is more than fifty-eight metres long. This cement is formed of a mixture of small stones and argillaceous marl, which effervesces with acids; it is a true mortar, of which I detached considerable portions with a knife, by digging into the interstices which were left between the parallel courses of the stones. This fact deserves some attention; because the travellers who preceded us have all asserted, that the Peruvians were unacquainted with the use of mortar in the great edifices of Pacaritambo, but made of a cement of asphalt (betun); a mode of construction, which on the banks of the Euphrates and the Tigris may be traced back to the remotest antiquity.**

1805 Abraham Rees *The Cyclopaedia; or, Universal Dictionary of Arts, Sciences, and*

Literature. 41 vols. Philadelphia, [1805-25]

Dan Vogel writes:

According to the entry titled "Ameriaca," . . . The horse and the ox did not exist in America before the Spanish, but the American bison may have been used in tillage. The discovery of mammoth bones in both North and South America is also noted.

Source: ^Dan Vogel, "Bibliography" in *Indian Origins and the Book of Mormon*, Salt Lake City, Signature Books, 1986, pp. 105-144.

NOTE* THIS COMPLETE COLLECTION IS ON MICROFICHE BUT THERE ARE 358 OF THEM!!!
COVERING ABOUT 35,000 PAGES. BYU microfiche number: 080 Sh64a no. 9234

Note* See the 1817 McCulloh notation which quotes a number of the articles in this "Cyclopaedia."

1805 Francois Andre Michaux *Travels to the Westward of the Allegany Mountains, in the States of*

the Ohio, Kentucky, and Tennessee, and Return to Charlestown,

through the Upper Carolinas. Translated by B. Lambert. London,

1805.

Dan Vogel writes:

Michaux describes ancient fortifications in North America (111).

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, "Bibliography," (pp. 103-144).

1805 Thaddeus Mason Harris *A Journal of a Tour into the Territory Northwest of the Alleghany*

Mountains; Made in the Spring of the Year 1803. Boston, 1805

Dan Vogel writes:

Harris, a Unitarian clergyman in Massachusetts, describes the burial mounds and fortifications of Ohio and elsewhere (61-63, 147-62). He speculates that the fortifications were more than a thousand years old and once included, in addition to ridges of earth, wooden walls (155, 157). He rejects the notion that the mound builders were expert metallurgists but maintains a distinction between them and the Indians (153, 160). He also mentions the discovery of ancient inscriptions and mammoth bones (178, 182)

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, "Bibliography," (pp. 103-144).

Dan Vogel writes:

The eastern portion of North America was dotted with hundreds of artificial earthen mounds, or tumuli as they were often called. The Reverend Thaddeus Mason Harris, who toured the region northwest of the Allegheny Mountains in 1803, writes:

The vast mounds and walls of earth, discovered in various parts of this western region have excited the astonishment of all who have seen or heard of them. . . . These works are scattered over the whole face of the country. You cannot ride twenty miles in any direction without finding some of the mounds, or vestiges of the ramparts. (pp. 147-48)

Ethan Smith (1825) reported more than 3,000 tumuli along the Ohio River alone (Smith, p. 199) Based on the number of mounds in eastern North America, one observer, Henry Brackenridge (Quoted in Smith, p. 199) estimated "that there were 5,000 cities at once full of people . . . I am perfectly satisfied," he wrote, "that cities similar to those of ancient Mexico, of several hundred thousand souls . . . have existed in this country."

Source: Dan Vogel, *Origins and the Book of Mormon*, SLC: Signature Books, 1986 (p. 24, 82 nn. 16-18)

Dan Vogel writes:

Surprisingly detailed, if not completely accurate, accounts of Central and South American ruins were thus more or less readily available to nineteenth-century Americans. Perhaps more significant, however, were the reports of impressive antiquities closer to home. The eastern portion of North America was dotted with hundreds of artificial earthen mounds, or tumuli as they were often called. The Reverend Thaddeus Mason Harris, who toured the region northwest of the Allegheny Mountain in 1803, wrote:

The vast mounds and walls of earth, discovered in various parts of this western region have excited the astonishment of all who have seen or heard of them. . . . These works are scattered over the whole face

of the country. You cannot ride twenty miles in any direction without finding some of the mounds, or vestiges of the ramparts. (pp. 147-48)

Source: Dan Vogel, *Origins and the Book of Mormon*, SLC: Signature Books, 1986 (p. 24, 82 n. 16)

Dan Vogel writes:

Many early writers explicitly linked the North American mounds with the ruins of Mexico, Central America, and Peru. . . . Thaddeus Harris asserted . . . that North American burial mounds and fortifications were of "the same structure" of those of the Mexicans. (Harris, 165-166)

Source: Dan Vogel, *Origins and the Book of Mormon*, SLC: Signature Books, 1986 p. 27, 84 n. 46)

Dan Vogel writes:

Thaddeus Harris, who visited some of the mounds of Ohio in 1803, wrote:

It is not unlikely, also, that these "fenced cities, were rendered secure by a wooden wall or palisade on the top of the parapet; and that the passages were gate-ways, protected by towers built over them. From one of these to another is about two arrowshots; so that the archers in the towers would be able to defend the whole distance of the wall between them; while those in front could ward off the assailants at the passage. (Harris, 157)

Source: Dan Vogel, *Origins and the Book of Mormon*, SLC: Signature Books, 1986 (p. 26, 83 n. 30)

Dan Vogel writes:

Ancient Indian mounds which dotted the countryside were often targets for those searching for treasures since the Indians had frequently buried valuables with their dead. . . . That the Indians buried treasures with their dead is reported in Thaddeus Mason Harris . . . , (p. 165.)

Source: Dan Vogel, *Origins and the Book of Mormon*, SLC: Signature Books, 1986 (p.17, 79 n. 31)

In 1838, while traveling through Missouri, [Joseph] Smith again visited some Indian mounds which he believed "were probably erected by the aborigines of the land, to secrete treasure." (Smith, *History of the Church*, 2:79) A few days later, Joseph wrote his brother Hyrum to come and obtain "grate [sic] treasure in the earth." (Jessee, *Writings of Joseph Smith*, 358).

Source: Dan Vogel, *Origins and the Book of Mormon*, SLC: Signature Books, 1986 (p. 17, 79 n 35, n36)

Dan Vogel writes:

The Reverend Thaddeus Mason Harris stated in 1805 that "plates of copper have been found in some of the mounds, but they appear to be parts of armour." (Harris, p. 153. Harris's unusual mention of copper breastplates-copper was thought too soft for armor--finds an interesting parallel in the Book of Mormon (see Mos. 8:10)

Source: Dan Vogel, *Origins and the Book of Mormon*, SLC: Signature Books, 1986 (p. 18, 80 n. 44)

Dan Vogel writes:

Unitarian clergyman Thaddeus Harris also believed the mounds contained bodies of warriors. "The smaller mounds on the great plains are filled with bones," he wrote, "laid in various directions, in an equal state of decay, and appear to be piled over heaps of slain after some great battle." (Harris, p. 159)

Source: Dan Vogel, *Origins and the Book of Mormon*, SLC: Signature Books, 1986 (p. 25, 83 n. 25)

Source: Dan Vogel, *Origins and the Book of Mormon*, SLC: Signature Books, 1986 (

1805-25 Abraham Rees *The Cyclopaedia; or, Universal Dictionary of Arts, Sciences, and Literature.* 41 vols. Philadelphia, 1805-25

Dan Vogel writes:

According to the entry titled "America," neither Phoenicians, Carthaginians, nor Chinese came to ancient America, although Icelanders may have. The horse and the ox did not exist in America before the Spanish, but the American bison may have been used in tillage. The discovery of mammoth bones in both North and South America is also noted (vol. 1, no pagination, alphabetically arranged)

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, "Bibliography," (pp. 103-144).

1806 Priscilla (Bell) Wakefield *Excursions in North America.* London, 1806, 1810

Dan Vogel writes:

Wakefield visited some fortifications and saw mammoth bones at several locations along the Ohio River (115, 149)

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, "Bibliography," (pp. 103-144).

1806 Thomas Ashe *Memoirs of Mammoth, and Various Other Extraordinary and Stupendous*

Bones, of Incognita, or Non-Descript Animals, Found in the Vicinity of

the Ohio, Wabash, Illinois, Mississippi, Osage, and Red Rivers, &c.

Liverpool, 1806.

1806 **Francisco Javier Clavijero** ***Ancient History of Mexico***, Charles Cullen, trans.,

3 vols. Richmond, Virginia: William Prichard, 1806. Philadelphia:

Thomas Dobson, 1817, 3:93-102..

David Palmer writes:

Francisco Javier Clavijero (1731-1787) was the most successful of the early Mexican historians in terms of publication. He was born in Veracruz, Mexico, and as a Catholic monk learned Nahuatl, Otomi (?), and Mixteca, the native Mexican languages. He had early access to the library of Sigüenza y Góngora, so was well acquainted with the manuscript of Ixtlilxochitl. . . .

Sigüenza y Góngora (1645-1700) is practically a forgotten figure among Mexican historians, despite his great efforts to preserve Mexican history. He spent a fortune collecting manuscripts and ancient codices including those of Ixtlilxochitl. He wrote a great deal of ancient Mexican history, including the preaching of the life God, Quetzalcoatl. When he died, however, his manuscripts were lost by his heirs before being published. The historian Mariano Veytia says, "At his death it seems as if a surprise attack upon his papers had been sounded and everyone got possession of what he could." A few years later no trace could be found of his Quetzalcoatl manuscript, reportedly titled "Fenix del Occidente." . . .

[Clavijero] went to Italy in 1767 and did his writing in Bologna. His works were translated from Spanish for publication in Italian, and comprise the first comprehensive history of Mexico. It has subsequently been printed in many editions. Of primary interest are the English editions. These were printed in London in 1887, in Richmond, Virginia in 1806, and in Philadelphia in 1817. The book mentions an eclipse in 34 A.D., but aside from that Clavijero chose to ignore the period covered by the Book of Mormon, preferring instead to concentrate on descriptions of flora, fauna, customs, and later history, even though he had information on the early history available to him.

Source: ^David A. Palmer, "A Survey of Pre-1830 Historical Sources Relating to the Book of Mormon," reprinted from *BYU Studies* 17, 1 (1976): 102-103.

Dan Vogel notes:

[Clavigero] mentions that "those who question the authority of the sacred writings say the Americans derive not their origin from Adam and Noah" and goes on to argue that the Mexican tradition of a flood was proof that the Americans were descendants of Noah. . . . **Josiah Priest quoted from Clavigero in *The Wonders of Nature and Providence, Displayed* (Albany, 1825), 569-93.** Priest's book was listed in the Manchester Library under accession number 208.

Source: Dan Vogel, *Indian Origins and the Book of Mormon: Religious Solutions from Columbus to Joseph Smith*, U.S.A: Signature Books, 1986, pp. 35-44, 48

Abbe D. Francesco Saverio Clavigero writes in Volume 1 concerning first the variety of theories proposed by the writers on Indian origins, and second concerning the lack of certainty in the methods of their investigation:

[p. 31] . . . If in enumerating the writers on Mexico, we meant to display our erudition, we could add a long catalogue of French, English, Italian, Dutch, Flemish, and German writers, who have written either designedly, or accidentally, on the ancient history of that kingdom; but after having read many of them, to obtain assistance to this work, I found none who were of service except the two Italians, Gemelli and Boturini, who having been in Mexico, and procured from the Mexicans many of their paintings, and particular intelligence concerning their antiquity, have contributed in some measure to illustrate their history.

[p. 116] Whatever may be in these things mentioned by Boturini, upon which I leave the prudent reader to form his own judgment, there cannot be a doubt, with those who have studied the history of that people, that the Toltecas had a clear and distinct knowledge of the universal deluge, of the confusion of tongues, and of the dispersion of the people; and even pretended to give the names of their first ancestors who were divided from the rest of the families upon that universal dispersion. It is equally certain, as we shall show in another place, however incredible it may appear to the critics of Europe, who are accustomed to look upon the Americans as all equally barbarous, that **the Mexicans and all the other civilized nations of Anahuac regulated their civil year according to the solar, by means of the intercalary days, in the same manner as the Romans did after the Julian arrangement; and that this accuracy was owing to the skill of the Toltecas.** Their religion was idolatrous, and they appear by their history to have been the inventors of the greatest part of the mythology of the Mexicans, but we do not know that they practised those barbarous and bloody sacrifices which became afterwards so common among the other nations.

[p. 141] **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 heaven, went, by express command of the Lord, to people that land. They say also that the first peoplers 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 Chiapan.**

[NOTE* COPY THE ABOVE COMMENT TO THE JAREDITE JOURNEY VOLUME

In Volume 3, Section 1 (pp. 89-102) we find the following:

It is not surprising that some writers of Mexico could not find any memorials more ancient than eight centuries; since, besides the loss of the greater part of the historical monuments of those nations, as they did not know how to adjust the Mexican years with ours, they frequently committed gross anachronisms; but they who had procured greater abundance of the ancient and select paintings, and knew a little better how to trace the chronology of those people, such as Siguenza and Istlilxochitl, found records certainly more ancient, and used them in their valuable manuscripts.

We do not doubt that the population of America has been very ancient, and more so than it may seem to have been to European authors. (1) because **the Americans wanted those arts and inventions, such, for example, as those of wax and oil for light, which, on the one hand, being very ancient in Europe and Asia, are on the other most useful, not to say necessary, and when once discovered, are never forgotten.** (2) Because the polished nations of the new world, and particularly those of Mexico, preserve in their traditions, and in their paintings the memory of the creation of the world, the building of the tower of Babel, the confusion of languages, and the dispersion of the people, though blended with some fables, and had no knowledge of the events which happened afterwards in Asia, in Africa, or in Europe, although many of them were so great and remarkable, that they could not easily have gone from their memories. (3) Because neither was there among the Americans any knowledge of the people of the old continent, nor among the latter any account of the passage of the former to the new world. These reasons, we presume, give some probability to our opinions.

Sect. II

Who Were the Peoplers of America

F. Nunez de la Vega, bishop of Chiapa, says, in the preface of his Synodal Constitutions, that in the visit which he made to his diocese towards the end of the last century, he found many ancient calendars of the Chiapanese, and an old manuscript in the language of that country, made by the Indians themselves, in which it was said, according to their ancient tradition, that a certain person named Votan, was present at that great building, which was made by order of his uncle, in order to mount up to heaven; that then every people was given its language, and that Votan himself was charged by God to make the division of the lands of Anahuac. The prelate adds afterwards, that there was in his time in Teopixca, a great settlement of that diocese, a family of the surname of Votan, who were the reputed descendants of that ancient populator. We are not here endeavouring to give antiquity to the populator of America on the faith of the Chiapanese, but merely to show that the Americans conceived themselves the descendants of Noah.

Of the ancient Indians of Cuba several historians of America relate, that when they were interrogated by the Spaniards concerning their origin, they answered, they had heard from their ancestors that God created the heavens, the earth, and all things; that an old man, having foreseen the deluge with which God designed to chastise the sins of men, built a large canoe, and embarked in it with his family, and

many animals; that when the inundation ceased, he sent out a raven, which, because it found carrion to feed on, never returned to the canoe; that he then sent out a pigeon, which soon returned bearing a branch of Hoba, a certain fruit of America, in its mouth; that when the old man saw the earth was dry he disembarked, and having made himself some wine of the woo-grape, he became intoxicated and fell asleep; that then one of his sons made ridicule of his nakedness, and that another son piously covered him; that, upon waking he blessed the latter, and cursed the former. Lastly, that they drew their origin from the cursed son, and therefore went almost naked; that the Spaniards as they were well clothed, descended perhaps from the other.

The Mexicans used to call Noah Coxcox, and Teocipactli; and the Michuaceneses, Tezpi. They used to say, that there was once a great deluge, and that Tezpi, in order to save himself from being drowned, embarked in a ship formed like an ark, with his wife, his children, and many different animals, and several seeds of fruits; and that as the water abated, he sent out that bird which bears the name of aura, which remained eating dead bodies, and then sent out other birds, who did not return either, except that little bird (the flower-sucker) which was much prized by them on account of the variety of the colours of its feathers, that brought a small branch with it; and from this family they all believed they drew their origin. If therefore we refer to the sacred writings, or the traditions of those Americans, we must seek for the peoples of America among the descendants of Noah.

[COPY THE ABOVE TO THE JAREDITE VOLUME]

ple, believe the Americans the descendants of all the nations of the world.

Siguenza conceived that the children of Naphtuhim set out from Egypt towards America not long after the confusion of tongues; it would therefore be necessary to make the comparison of the customs of the Americans with those of the first Egyptians, not of their descendants who dwelt in Egypt many years after, and from whom the Americans are not believed to be descended. But who can imagine that the Egyptians, immediately after the dispersion of the people, began to build pyramids, and make use of hieroglyphics, and that from thenceforward they ordered and arranged their years and months in the form they had afterwards? All those things were certainly posterior to that epoch, nor was it necessary to have seen the pyramids of Egypt to make the Americans think of building such kind of edifices; for the mountains alone were sufficient to suggest them: whoever desire to build an edifice to immortalize his name, will easily think of making it in the form of a pyramid; because no other fort or building can be raised to the same height with so little expense and trouble, as the higher it rises the fewer materials in proportion are required. Besides, the Mexican edifices were entirely different from those of Egypt. The latter were truly pyramidal, the former not; they were composed of three, four, or five square or oblong bodies, of which the higher was less in amplitude than the lower; those of the Egyptians were in general hollow, those of the Mexicans solid; these served for the basis of their sanctuaries, those for the sepulchres of their kings. The temples of the Mexicans and other nations of Anahuac were of a species so singular, that we do not know they were ever used by any other people of the world; on which account they ought to be considered as an original invention of the Toltecas or some other people more ancient than them.

In the mode of computing time, the Mexicans were much more similar to the Egyptians; that is, of the later Egyptians, not of the former, of whose method we know nothing. . . .

The Mexicans, like the Egyptians, employed hieroglyphs; but how many other nations have done the same to conceal the mysteries of their religions; and if the Mexicans learned hieroglyphics from the Egyptians, why had they not also the use of letters from them? Because letters, it may be said, were invented after their separation; but how is it known that before they separated they had made the invention of hieroglyphics? . . .

With respect to the opinion we have ventured to form ourselves, we shall explain it in the following conclusions.

I. The Americans descended from different nations, or from different families, dispersed after the confusion of tongues. No person will doubt of the truth of this, who has any knowledge of the multitude and great diversity of the American languages. In Mexico we have already found thirty-five; in South American there are still more known. . . . We can safely affirm, that there are no living or dead languages which can differ more among each other than the languages of the Mexicans, Otomies, Tarascas, Mayas, and Miztecas . . . It would therefore be absurd to say, that languages so different were different dialects of one original. How is it possible a nation should alter its primitive language to such a degree, or multiply its dialects so variously, that there should not be, even after many centuries, if not some words common to all, at least an affinity between them, or some traces left of their origin?

Source: Fitzgerald, pp. 56-73.

1807 Patrick Gass *A Journal of the Voyage and Travels of a Corpse of Discovery.*
Pittsburgh,

1807, 1808; Philadelphia, 1810

Dan Vogel writes:

Gass describes North America's ancient fortifications, which he believes are a thousand years old (34-35).

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, "Bibliography," (pp. 103-144).

1808 Thomas Ashe ***Travels in America*** 3 vols. London, 1808; New York, 1808;

Dan Vogel writes:

Irish traveler Thomas Ashe describes several ancient fortifications and burial mounds he encountered during his 1806 trip to North America (1:76-86, 308-19, 2:13-16, 26-34)

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, "Bibliography," (pp. 103-144).

Dan Vogel writes that for an in interesting parallel to Solomon Spalding's (1816) imaginary discovery of records in a stone-line vault or artificial cave, one should:

see the account of a stone-lined vault containing a skeleton and some engraved brass rings which Irishman Thomas Ashe discovered under a large stone at the summit of a mound of earth (*Travels in America*, London, 1808, 1:308-18).

Source: (p. 19. 81 n. 52)

1809 Edward Augustus ***Travels through the Northern Parts of the United States, in the Years***

1807 and 1808. 3 vols. New York, 1809.

Dan Vogel writes:

Kendall describes palisaded fortifications in North America (1:92) and Indian inscriptions found on rocks (1:241-46; 2:221-24; 3:230-31).

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, "Bibliography," (pp. 103-144).

1810 William Walton *Present State of the Spanish Colonies* 2 vols. London, 1810

Dan Vogel writes:

Walton mentions the Indian belief in the Creation and Flood (2:23-24) and includes a description of Mexican architecture and metal-work (2:43-44).

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, "Bibliography," (pp. 103-144).

1810 Elijah Parish *A New System of Modern Geography*, Newburyport, MA, 1810

Vogel writes that in 1810:

Elijah Parish authored a geography for use in the New England schools. The book included a description of the palace and temple at Cusco, Peru:

Cusco is the most ancient city of Peru, founded by the Incas, for the capital of their empire. . . . The palaces of the Incas in Cusco were spacious and magnificent. . . . The seams between the stones of which they were built, were closed for ornament with melted silver and gold. (p. 128)

Source: ^Dan Vogel, *Indian Origins and the Book of Mormon: Religious Solutions from Columbus to Joseph Smith*, U.S.A: Signature Books, 1986, pp.22-23

Dan Vogel writes:

Parish, a Congregational clergyman, wrote his geography for use in New England schools. He describes mounds in North America (84, 95, 100-111, 120) and the Peruvian temple at Cusco (138). He also mentions a mammoth skeleton found in South Carolina (123). Although Parish does not commit himself on any theory of Indian origins, he does include a comparison of Indian and Israelite customs (22-26).

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, "Bibliography," (pp. 103-144).

1811 Alexander von Humboldt *Political Essay on the Kingdom of New Spain*, translated

from the French by John Black, New York: Riley, 1811.

David Palmer writes:

Alexander Humboldt was a man of prestige and wealth who traveled through Mexico writing about the physical characteristics of the countryside. He made maps, measured altitudes, and compiled ethnographic data. Learning the ancient history was for him incidental, but he did describe the Mexican pyramids at Cholula in some detail, and did mention that some forms of theocratic government were known in South America. He was acquainted with the codices because he saws the remnants of the Boturini collection.

Lorenzo Boturini Benaduci (1702-1750) was an Italian nobleman who spent eight years in Mexico. His friendship with the Indians allowed him to gather a large collection of codices and other materials, but because he took up a public collection for a coronation ceremony for the Lady of Guadalupe without permission of the Council of the Indies, the clerics impounded his museum and put him in jail. Later, he was put on a ship bound for Spain and was fortunate to arrive alive because the ship was captured by British pirates. In about 1746 he was given permission to publish, but was never given access to his own materials during the writing of the book. Any references to the writings of Ixtlilxochitl which had been in his library, had to come from memory. His book has many errors and has not attracted much attention. It is quite rare now, and apparently has not been reprinted in Spanish or translated into English. . . .

[Humboldt's] book was published in English in New York in 1811. Concerning the history he says,

The Toultecs appeared first in the year 648 A.D. . . . [They] introduced the cultivation of maize and cotton; they built cities, made roads, and constructed those great pyramids which are yet admired, and of

which the faces are very accurately laid out. They knew the use of hieroglyphic painting; they could cast metals, and cut the hardest stones. And they had a solar year more perfect than that of the Greeks and Romans.

This was the earliest history mentioned by Humboldt, but it does not even begin until more than two centuries after Book of Mormon history ends. The other significant aspect of Humboldt's book is his reference to Quetzalcoatl, the serpent god, whom he dates to the period following the appearance of the Toltecs. . . . Modern research has shown that there were at least two historical figures called Quetzalcoatl, and Humboldt was referring to the one who lived last.

Source: ^David A. Palmer, "A Survey of Pre-1830 Historical Sources Relating to the Book of Mormon," reprinted from *BYU Studies* 17, 1 (1976): 105-106.

Dan Vogel notes:

Humboldt detailed the dimensions of the pyramids of the sun and moon at Teotihuacan, Mexico, as well as other pyramids in Central America, including the pyramid of Cholula. He believed the pyramids dated to the eighth or ninth century A.D. but reported that others held that they were the work of the Olmecs, making them "still more ancient."

Ethan Smith later included Humboldt's description of the pyramid of Cholula in his book *View of the Hebrews* [see the notation of 1823] . . .

Source: ^Dan Vogel, *Indian Origins and the Book of Mormon: Religious Solutions from Columbus to Joseph Smith*, U.S.A: Signature Books, 1986, pp. 22-23

1811^ Adam Clarke *The Holy Bible . . . with a Commentary and Critical Notes.* 6 vols. New York, 1811.

See the notation in the Appendix

1811 Hugh Williamson *Observations on the Climate in Different Parts of America.*

New York, 1811

Dan Vogel writes:

Williamson describes in detail fortifications in North America (189-99) and states that the Toltecs possessed the art of metallurgy, including the knowledge of hardening copper (113)

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, "Bibliography," (pp. 103-144).

1811 Archibald Loudon *A Selection of Some of the Most Interesting Narratives of Outrages*

***Committed by the Indians, in Their Wars with the White People.* 2 vols.**

Carlisle, PA, 1811.

Dan Vogel writes:

Loudon's description of the Indians is negative and anti-primitivist. For example, he reports idol worship and human sacrifice (2:283). However, he supports the ten tribe theory (2:285-92), mentions that the Spaniards dug up Indians tombstones covered with Hebrew characters (2:285), and compares Peruvian temples to Jewish synagogues (2:288).

Source: Dan Vogel, *Origins and the Book of Mormon*, SLC: Signature Books, 1986 ^Dan Vogel, "Bibliography" in *Origins and the Book of Mormon*, Salt Lake City, Signature Books, 1986 1986, pp. 105-144.*(120)

1812 Amos Stoddard ***Sketches, Historical and Descriptive, of Louisiana.*** Philadelphia, 1812

Dan Vogel writes:

Stoddard mentions the presence of white Indians in North America (474-75)

Source: ^Dan Vogel, "Bibliography" in *Indian Origins and the Book of Mormon*, Salt Lake City, Signature Books, 1986, pp. 105-144.*(128)

1812 James Foster **"American Antiquities,"** in *Weekly Register*, Vol. 1, Jan 11; Vol. 10, Baltimore.

Dan Vogel writes:

James Foster describes fortifications in Ohio . . . Foster speculates that the mounds were the work of another race "much more civilized than the present Indian inhabitants."

Source: ^Dan Vogel, "Bibliography" in *Indian Origins and the Book of Mormon*, Salt Lake City, Signature Books, 1986, pp. 105-144.*(137)

1812^ DeWitt Clinton ***Discourse Delivered before the New-York Historical Society.*** [6 Dec. 1811]. New York, 1812.

Anti-Mormon Dan Vogel writes the following in referring to Captain Moroni's system of fortification:

Given the presence of fortification mounds in the Great Lakes region, many of these mounds within Smith's personal observation, this description of Moroni's fortifications [Alma 50:1-4] makes sense. . . . If published descriptions of these archaeological sites were not accessible to Smith, the mounds themselves were. DeWitt Clinton described fortificaitons int he vicinity of Smith's home--works near such

towns as Onondaga, Pompey, Manlius, Oxford, Scipio, Jamesville, Ridgway, Canandaigua, and others. Smith would have seen these mounds at least from a distance even if he didn't see them up close. [pp. 53-54]

Source: Dan Vogel, *Joseph Smith: The Making of a Prophet*, Salt Lake City: Signature Books, 2004, pp. 257-258.

Dan Vogel writes:

Clinton, governor of New York, describes the various fortifications in his state (57-58). He also makes a distinction between the mound builders and the Indians, who supposedly destroyed the mound builders in a terrible war (53, 61).

Source: ^Dan Vogel, "Bibliography" in *Indian Origins and the Book of Mormon*, Salt Lake City, Signature Books, 1986, pp. 105-144.

On pp. 314-322 of Governor Clinton's Discourse we find a discussion of "Indian Antiquities," with a more special focus on the Mound Builders. On pages 320-321, after describing the location and character of a number of these mounds, he writes:

. . . on the south shores of Lake Erie, these ancient fortresses exist in great number, there can be no doubt but that these works were erected, when this ridge was the southern boundary of Lake Ontario, and, consequently, that their origin must be sought in a very remote age.

A great part of North America was then inhabited by populous nations, who had made considerable advances in civilization. These numerous works could never have been supplied with provisions without the aid of agriculture. Nor could they have been constructed without the use of iron or copper; and without a perseverance, labour, and design which demonstrate considerable progress in the arts of civilized life. A learned writer [Morse, 1795] has said, "I perceive no reason why the Asiatic North might not be an *Officina virorum* as well as the European. The overteeming country to the east of the Riphoean Mountains must find it necessary to discharge its inhabitants. The first great wave of people was forced forward by the next to it, more restless and more powerful than itself. Successive and new impulses continually arriving, short rest was given to that which spread over a more eastern track; disturbed again and again, it covered fresh regions. At length, reaching the farthest limits of the old world, it found a new one, with ample space to occupy unmolested for ages."

1812^ **Elijah Parish** *A New System of Modern Geography*, 2nd ed. Newburyport, MA: E. Little & Co., 1812

As appears on the title page, this was "A New System of Modern Geography: or a General Description of all the Considerable Countries in the World, compiled from the Latest European and American Geographies, Voyages, and Travels. Designed for the use of the seminaries, schools and academies of the United States." Some pertinent information found in this book is as follows:

[pp. 134-135] *Mexico, or New-Spain* . . .

Religion and arts-- The religion of the Spaniards is Roman catholic. One fifth of the inhabitants are ecclesiastics. The religion of the Indian natives was infinitely worse than the Roman catholic. Fasts, penances, and tortures were common rites. Human sacrifices were considered the most acceptable. Captives were tortured, and then sacrificed. The heart and head were the portion of the gods: (Castillo) the captor and his friends feasted on the body. In Mexico 25,000 men were annually sacrificed. The great temple of Mexico was a square mound of earth, partly faced with stone; on the top of which was an image of their deity. The Mexicans had an excellent manufacture of earthen ware, and were skilled in casting metals. They buried their dead in mounds like those before the gates of the forts in the west. They raised fortifications for their defence. . . . The form of the Mexican temples was that of the Egyptian pyramids. (Humboldt) The ruins of four vast cities have been discovered in the province of Campeachy and its vicinity. They are of stone and adorned with admirable sculptures. The figures show, that they were not formed by Europeans. These ruins bespeak a state of civilization superior to that of the Peruvians. (Dr. Barton) The province of Campeachy lies on the southern side of the gulf of Mexico; on the Campeachy, 300 miles E. of Vera Cruz . . .

1812 *The American Antiquarian Society is organized.*

1812^ **Hannah Adams** *the History of the Jews*. 2 vols. Boston, 1812

Dan Vogel writes:

Adams mentions the black Jews of Cochin and their brass plates (2:197-99).

Source: ^Dan Vogel, "Bibliography" in *Indian Origins and the Book of Mormon*, Salt Lake City, Signature Books, 1986, pp. 105-144.

In the final pages of her 2-volume work, Hannah Adams writes the following (pp. 331-332):

The future conversion of the Jews has been the subject of various works published in Europe in the last, and especially since the commencement of the present century.* Dr. Hartley, Dr. Prestley, and others, have written in defence of the restoration of the Jews to their native country. At a later period Mr. Faber has published a work on this subject, in which he adduces various passages from the prophets to prove, that after a period of the most terrible political convulsions which the world ever witnessed, the Jews will be restored to Palestine, partly in a converted, and partly in an unconverted state: that the ten tribes will be afterwards converted and restored, and with the tribe of Judah united under one head, the king Messiah, and reign with him a thousand years in high pre-eminence among the nations of the earth. . .

. . . An inspired apostle has assured us, that the Jews, "the natural branches of the Olive Tree," (See Hartley's Observations on Man, Vol. III. P. 373) though now broken off by unbelief, will "be grafted in again, and participate with the Gentiles in the blessings resulting from faith in the Messiah."

In order to prove that the American Indians are descended from the ten tribes, Mr. Adair adduces various arguments; a sketch of his mode of reasoning is as follows:

[Adams then has nine arguments of cultural similarities (6 pages) used by Adair in support of his belief.]

Note* See the 1644 Ben Israel notation. See the 1775 James Adair notation.

1812 **Jarvis Carter** ***A Topographical Description of the State of Ohio, Indiana Territory, and***

Louisiana. Boston, 1812

Dan Vogel writes:

Carter describes mammoth bones (48)

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, "Bibliography," (pp. 103-144).

1812 **Peter Martyr (1455-1526)** ***The Decades of the World.*** London, 1812

Dan Vogel writes:

Martyr describes the Indians and their customs.

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, "Bibliography," (pp. 103-144).

1814 **Benjamin Smith Barton** ***Archaeologiae Americanae Telluris Collection et Specimina; or,***

Collections with Specimens, for a Series of Memoirs on Certain

Extinct Animals and Vegetables of North-America. Philadelphia,

1814.

Dan Vogel writes:

Barton describes various mammoth bones found in North America.

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, "Bibliography," (pp. 103-144).

1814 Henry Marie Brachenridge *Views of Louisiana*. Pittsburgh, 1814

Dan Vogel writes:

Brachenridge describes mounds and palisaded forts in North America (121, 183-88) and mentions various theories on Indian origins.

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, "Bibliography," (pp. 103-144).

1814 Meriwether Lewis *History of the Expedition under the Command of Captains Lewis and*

***Clark*. 2 vols. Philadelphia, 1814.**

Dan Vogel writes:

This work describes ancient fortifications near the Missouri River (1:62-65).

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, "Bibliography," (pp. 103-144).

1814 Alexander Humbolt *Researches*. 5 volumes. Translated by Helen Maria Williams.

(MONGOLOID) London, 1814

Humbolt traveled in America during the years 1799-1804.

1814 H[enry] M[arie] Brachenridge (1786-1871). *Views of Louisiana*. Pittsburgh, 1814.

Dan Vogel writes:

Brachenridge describes mounds and pallisaded forts in North America (121, 183-88) .

Source: ^Dan Vogel, "Bibliography" in *Indian Origins and the Book of Mormon*, Salt Lake City, Signature Books, 1986, pp. 105-144.* (108)

1815 Alexander [von] Humboldt *Personal Narrative of Travels to the Equinoctial Regions of the*

(MONGOLOID) *New Continent, during the Years 1799-1804*. Translated by

Helen Maria Williams. 7 vols. Philadelphia, 1815.

Dan Vogel writes:

As traveler, explorer, and scientist, Humboldt, one of the most qualified men of his day, reports to his fellow Europeans his finds in the New World. For example, he describes antiquities of North America and Mexico (6:315-22).

Source: ^Dan Vogel, "Bibliography" in *Indian Origins and the Book of Mormon*, Salt Lake City, Signature Books, 1986, pp. 105-144.

Note* Does BYU have volume 6?

1815^ William Hubbard *A General History of New England, from the Discovery to*

(1770) *MDLXXX*. By the Rev. William Hubbard, Minister of Ipswich, Mass.

Published by the Massachusetts Historical Society. Cambridge:

Hilliard & Metcalf, 1815.

Hubbard seems to favor the theory that the Indians were originally were rebellious souls brought here from Asia, Europe and Africa by the Devil. He rejects the ten tribe theory of Indian origins.

Originally the manuscript was derived from a transcript made by Peter Oliver, Chief Justice of Massachusetts, sometime previous to June of the year 1773. This manuscript was later furnished to the Massachusetts Historical Society by the Rev. Dr. John Eliot from his collection and was published by the Society in 1815. They write that "many of their associates and others have expressed a wish, that it might be given to the publick; as it is the original source from which several of our earliest historians derived much of their information." A note from Rev. Eliot mentions that "Mr. Hubbard was certainly for many years the most eminent minister in the county of Essex: equal to any in the province for learning and candour, and superiour to all his contemporaries as a writer."

1816* Rev. Solomon Spaulding *Manuscript Story*, Unpublished. Later included in ^*The 'Manuscript*

Found," *Manuscript Story*, by Rev. Solomon Spaulding. Printed from

a Verbatim Copy . . . Millennial Star Office, Liverpool, 1910.

Note* Solomon Spaulding was born in the year 1761 in Connecticut. He graduated in theology in 1787 and moved to Conneaut, Ohio about 1809. During his residence there he wrote a story in which some Romans sailing to England were blown off course, became lost and finally landed in America. The manuscript dealt with what they encountered among the Indians. About 1812 Spaulding moved to Pittsburgh for two years, and in 1814 he moved again to Amity, Pennsylvania. In 1816 Spaulding died without the manuscript being published.

In the 1830's, an apostate Mormon named D. P. Hurlbut began circulating the idea that the Book of Mormon was plagiarized from Solomon Spaulding's lost manuscript when he had various people relate to him that Solomon Spaulding had been telling a story about an early colony who came to the Americas and lived among the Indians. However, while he was gathering material for an 1836 anti-Mormon book he came across this manuscript, found it did not substantiate his previous claims, and suppressed it. Through various means the whereabouts of this manuscript became known in 1884 to President James H. Fairchild, of Oberlin College, Ohio. A number of years later a copy of this manuscript was given to the College and in 1910 a verbatim copy was finally published.

I will now quote from this copy for a number of reasons. First, it represents what a contemporary of Joseph Smith might be capable of in narrative literature. Second, this manuscript was used for over fifty years by anti-Mormon writers as evidence against the Book of Mormon.

We begin in Chapter 1:

[pp. 4- 5] Preparation was made instantly an we sailed--The vessel laden with provisions for the army--cloathing, knives and other impliments for their use had now arived near the coasts of Britan when a tremendous storm arose & drove us into the midst of the boundless Ocean. Soon the whole crew became lost & bewildered--They knew not the direction to the rising Sun or polar Star--for the heavens were covered with clouds; & darkness had spread her sable mantle over the face of the raging deep. . . .

Dan Vogel writes:

Solomon Spalding (sometimes spelled Spaulding) of Ohio, at one time a Congregational minister, took advantage of the lore of his generation to spin a fanciful romance of ancient America. The romance, written sometime before Spalding's death in 1816 but not published until the late 1800's, pretended to be a translation of an ancient record. In his introduction, Spalding wrote that he found the ancient record in "a small mound of Earth" near the west bank of the Conneaut River in Ohio. ON top of the mound was "a flat Stone," which he raised up with a lever. This stone turned out to be a cover to "an artificial cave," about eight feet deep and lined with stones. After descending into the pit, he discovered "an earthan [sic] Box with a cover." Removing its lid, he found that the box contained "twenty eight sheets of aprchments . . . written in an eligant [sic] hand with Roman Letters & in the Latin Language . . . [containing] a historyh of the authors [sic] life & that part of America which extends along the great Lakes & the waters of the Mississippi." (pp. 1-2) Spalding told the story of Roman sailors driven off course by a storm to North America about the time of Constantine. They found tthe land inhabited by two groups of natives.

Given the currency of such stories, Joseph Smith's own claim that he found a stone box, metal plates, and an Indian record in the hill near his father's farm certainly would have seemed credible to his money-digging friends as well as to others of his contemporaries. . . .

For an interesting parallel to Spalding's imaginary discovery see the account of a stone-lined vault containing a skeleton and some engraved brass rings which Irishman Thomas Ashe discovered under a large stone at the summit of a mound of earth (*Travels in America*, London, 1808, 1:308-18).

Source: (p. 19. 81 n. 52)

Dan Vogel writes:

Solomon Spalding described the fortifications of the ancient mound builders who lived along the Ohio River in his romance novel, written some years before his death in 1816:

Near every village or city they constructed forts or fortifications. Those were generally of an oval form & of different dimensions according to the number of inhabitants . . . The Ramparts or walls, were formed of dirt which was taken in front of the fort. A deep canal or trench would likewise be formed. . . . In addition to this they inserted a piece of Timber on the top of the Ramparts--These pieces were about seven feet in length from the ground to top which was sharpened. (Solomon Spalding, *The Manuscript Found.*" *Manuscript Story by Rev. Solomon Spaulding. Deceased*, Liverpool: Millennial Star Office, 1910, p. 54)

Source: Dan Vogel, *Origins and the Book of Mormon*, SLC: Signature Books, 1986 (p. 26, 83, n. 31)

1816[^] Henry Ker *Travels through the Western Interior of the United State, from the Year 1808 up to the Year 1816 with a Particular Description of a Great part of Mexico, or New-Spain.* Elizabethtown, New Jersey, 1816.

Dan Vogel writes:

Ker describes an ancient mound-builder city discovered in North America (324), and mentions mammoth bones (320-23).

Source: [^]Dan Vogel, "Bibliography" in *Indian Origins and the Book of Mormon*, Salt Lake City, Signature Books, 1986, pp. 105-144.

1816^ Elias Boudinot *A Star in the West; or, a Humble Attempt to Discover the Long Lost*

(ISRAELITISH) *Ten Tribes of Israel*. Trenton, 1816.

George Weiner writes:

. . . undoubtedly one of the most influential works on the theory was *A Star in the West; or a Humble Attempt to Discover the Long Lost Ten Tribes of Israel* by Elias Boudinot, a public figure of considerable stature. Boudinot's book was essentially an unimaginative rehash of the works of Adair and Edwards, but the fame of its author made it perhaps the number one best-seller of all time in the Jewish-Indian category. An ardent patriot during the American Revolution, Boudinot was president of the Continental Congress at the time of the signing of the peace treaty with Great Britain. Then, after serving in the new United States Congress and subsequently as Director of the United States Mint, he resigned in 1805 from a long and distinguished governmental career to devote himself to biblical studies and charitable work. His book made its appearance in 1816, the same year that he became the first president of the newly formed American Bible Society.

Source: ^George Weiner (non-LDS), "America's Jewish Braves," in *Mankind*. Vol. 4, Number 9 (October 1974). Published bi-monthly by Mankind Publishing Company, Los Angeles, California, p. 62.

Dan Vogel writes:

The title of this work was no doubt inspired by Claudius Buchanan's popular book, *A Star in the East* (Boston, 1811), which claimed the ten tribes were east of Israel in Persia and India. Boudinot wrote to defend the Indians' character and to save them from extinction. He relies heavily on evidences compiled by James Adair. He also mentions the Indians' lost book of God (110-11).

Source: ^Dan Vogel, "Bibliography" in *Indian Origins and the Book of Mormon*, Salt Lake City, Signature Books, 1986, pp. 105-144.

Dan Vogel Writes:

Perhaps such discoveries of metal plates encouraged the persistent legend of a lost Indian book. See:

Ethan Smith, *View of the Hebrews; or the Tribes of Israel in America*, Poultney, VT, 1825,

pp. 130, 217-25.

Elias Boudinot, *A Star in the West: or a Humble Attempt to Discover the Long Lost Ten Tribes of Israel* (Trenton, 1816), 110-11;

Charles Beatty, *The Journal of a Two Months Tour* (London, 1768), 90;

Israel Worsley, *A View of the American Indians* (London, 1828), 116, 182.

Source: Dan Vogel, *Origins and the Book of Mormon*, SLC: Signature Books, 1986 (p. 18, 81 n. 49)

1816 **John Kilborn** ***The Ohio Gazetteer***. Columbus, 1816, 1817, 1818, 1821, 1826, 1829

Dan Vogel writes:

Kilborn describes burial, temple, and fortification mounds in Ohio (21-25). The North American mounds commence in western New York, he writes, and extend through the western states in a southwest direction, terminating in Mexico (21).

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, "Bibliography," (pp. 103-144).

1816 **Oliver Oldschool [Joseph Dennie] ed.** ***Port Folio***, Vol. 2, July 1816, Philadelphia,

Dan Vogel writes:

Vol. 2 (fourth series), July 1816: Continues the June article about the aborigines of the western country, discussing the mound builders' metallurgy and use of copper, brass, and iron (1-8)

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: @

1817 "American Antiquities," in *Weekly Register*, Vol. 13, Sept. 27, Baltimore, 1817.

Dan Vogel writes:

This article states that the mound builders, a highly civilized nation, were destroyed by the savage Indians (74). As evidence of the mound builders' superiority over the Indians, the author claims that glass objects have been discovered in some of the mounds (74-75)

Source: ^Dan Vogel, "Bibliography" in *Indian Origins and the Book of Mormon*, Salt Lake City, Signature Books, 1986, pp. 105-144.*(138)

1817 William Tudor ed. *North American Review and Miscellaneous Journal*, Vol. 15, Sept. 1817,

Boston

Dan Vogel writes:

Vol. 15, Sept. 1817: Willilam Cullen Bryant's poem "Thanatopsis" is thought to be about the "millions" of ancient mound builders who slumber in Ameriacan mounds. (338-40)

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: @

1817 DeWitt Clinton "A Memoir on the Antiquities of the Western parts of the State of New-York,"

Transactions of the Literary and Philosophical Society of New York, 2

(1815-1825), 1817, p. 81.

Anti-Mormon Dan Vogel writes the following in referring to Captain Moroni's system of fortification:

Given the presence of fortification mounds in the Great Lakes region, many of these mounds within Smith's personal observation, this description of Moroni's fortifications [Alma 50:1-4] makes sense. . . . If published descriptions of these archaeological sites were not accessible to Smith, the mounds themselves were. DeWitt Clinton described fortifications in the vicinity of Smith's home--works near such towns as Onondaga, Pompey, Manlius, Oxford, Scipio, Jamesville, Ridgway, Canandaigua, and others. Smith would have seen these mounds at least from a distance even if he didn't see them up close. . . . After describing the banks of earth and the ditches found in Oxford, Clinton wrote in 1817: "Probably this work was picketed in, but no remains of any wooden work have been discovered."

Source: Dan Vogel, *Joseph Smith: The Making of a Prophet*, Salt Lake City: Signature Books, 2004, pp. 257-258.

1817^ James Haines McCulloh, Jr. Researches on America; Being an Attempt to Settle Some

(ATLANTIS) **Points Relative to the Aborigines of America &c.** Baltimore,

1817.

[pp. 210-214] These important traditions have been extracted from the Port Folio, of Philadelphia; and were originally taken from some manuscripts in the possession of the editor of that periodical work;--they are as follows:

"Mr. Thomas Bodely was informed by Indians of different tribes, north west of the Ohio, that they had understood from their old men, and that it had been a tradition among their several nations, that Kentucky had been settled by whites, and that they had been exterminated by war. They were of opinion that the old fortifications now to be seen in Kentucky and Ohio, were the productions of those white inhabitants. . . .

Colonel M'Kee, who commanded on the Kenhawa when Cornstalk was inhumanly murdered, had frequent conversation with that chief, respecting the people who had constructed the ancient forts. He stated, that it was a current and assured tradition among the Indians, that Ohio and Kentucky had been

once settled by white people; who were possessed of facts which the Indians did not know, and that after many sanguinary contests they were exterminated.--(*Port Follio*, number for June, 1816)

From these traditions, and from the testimony of three South American nations, who ascribe their civilization and religion to three white men, whom we shall presently notice, it appears very reasonable to believe, that a race of white men, imperfectly civilized, were the center from whence the civilization, observable in America, has emanated;--and to this population must we refer the pyramids and fortifications of the Western country.*

Note* We have already shewn, (in page 52) that white men are found in several parts of America, who have never had any connexion with Europeans. Bearded men may be seen among the ancient Mexican figures and hieroglyphicks--as see Humboldt's *Atlas Pittoresque Planches*, 21, 47, and 48.

...

It can be also shewn that the works and labours of the Mexicans, bear striking analogies to the ruins found along the Mississippi and Ohio. The pyramids of Anahuac, and temples of Mexico, are decidedly of the same style, design and arrangement, with the ancient remains. The Mexicans also raised places of defence similar to the ancient fortifications; this may be seen in Clavigero, ii. 389; and this is also evident by the account given by Cortez, of the conquest of Mexico.

Clavigero has given a drawing of the defence to the Tlascalan territories, not materially different from the figure of one given in the *Columbian Magazine*, iii. and figu. 1st. which is situated on the Huron river. .

1818 Timothy C. Strong ed. "Indian Antiquities," in *Palmyra Register* vol. 1, Jan. 21, Palmyra, NY,

1818.

Dan Vogel writes:

This article is a reprint of an article from the *North American Review* (Vol. 16, Nov. 1817) which in turn reported on an item from the *Western Gazetteer* describing several mounds found in Harrison, Indiana. The editor of the *North American Review* introduces the item by stating that the mounds were the work of a people "who had made much greater advances in the arts of civilized life" than any of the Indians. The *Western Gazetteer* is quoted as stating that the mound builders were more civilized than the Indians and that the numerous skeletons which fill the mounds "were doubtless killed in battle, and hastily buried."

Source: ^Dan Vogel, "Bibliography" in *Indian Origins and the Book of Mormon*, Salt Lake City, Signature Books, 1986, pp. 105-144.*(139)

1818 Richard Henry Bonnycastle *Spanish America*. London, 1818; Philadelphia, 1819.

Dan Vogel writes:

Bonnycastle describes ancient fortifications, temples, ruins, and highways in Mexico and Peru (55, 58-59, 70, 91-92, 99-100, 107-108, 113-16, 120-22)

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, "Bibliography," (pp. 103-144).

1818 Caleb Atwater "On the Prairies and Barrens of the West . . . in letters to the Editor,"
in

American Journal of Science. vol. 1, Benjamin Silliman ed., New York, 1818.

Dan Vogel writes:

Caleb Atwater discusses theories of how the North American prairies were made: one popular theory is that the aborigines burned down the forests in order to hunt wild animals, another that the forests were cut down by the aborigines in order to cultivate large crops (116). Both theories are rejected by Atwater who believes the prairies were once covered by the waters of the Great Lakes (120-24). The *Journal* also prints the call of an Ohio museum for extinct animal bones and curious works of the ancients. (203-206).

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, "Bibliography," (pp. 103-144).

1818 Hezekiah Niles ed. *Niles' Weekly Register*, Vol. 13, January 17 1818; June 13 1818;
Baltimore

Dan Vogel writes:

Vol. 13, 17 Jan. 1818: Reports a St. Louis paper's claim that living mammoths were seen near the Rocky Mountains (344).

Vol. 14, 13 June 1818: Reports several old Indians seeing a mammoth (279-80).

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, 1986, pp. 103-144 (p. 138)

1819 **Stillman published Journal of Arts and Sciences**

1819 **Timothy C. Strong ed.** ***Palmyra Register***, Palmyra N.Y., Vol. 1, January 21 1818, Palmyra.

Dan Vogel writes:

Vol. 2, 26 May 1819: "American Antiquities" reports on the discovery of mounds and expresses the belief that their builders were exterminated by the Indians.

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: @

1819 **H. M. Brachenridge** "Letter from H. M. Brachenridge to Thomas Jefferson," in ***Belles-Lettres***

Repository, A. T. Goodrich ed, vol. 1, New York, Aug. 1819.

Dan Vogel writes:

Letter from H. M. Brachenridge to Thomas Jefferson, dated 25 July 1813, which had been read before the American Philosophical Society on 1 October 1813, reports Brachenridge's visits to mounds near Pittsburgh as well as those along the Ohio and Mississippi Rivers (290-95). He distinguishes between Indians and mound builders (292-92) and estimates that some five thousand mounds can be found in eastern North America (291).

1819 **Oliver Oldschool [Joseph Dennie] ed.** *Port Folio*, Vol. 7, April 1819, Philadelphia,

Dan Vogel writes:

Vol. 7 (fourth series), April 1819: "Antiquities of the West" describes antiquities of Tennessee, including a stone fort, some glass, and an iron sword (350).

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: @

1820 **Caleb Atwater** **"Description of the Antiquities Discovered in the State of Ohio and Other**

Western States," in *Archaeologia Americana: Transactions and Collections of the American Anti-Quarian Society*, vol. 1 (1820),

Dan Vogel writes:

Vol. 1, 1820: Caleb Atwater, "Description of the Antiquities Discovered in the State of Ohio and other States," describes North American mounds and fortifications, speculating that at least some of the ancient works were picketed (145), and includes several drawings of the mounds. Atwater, president of the American Antiquarian Society, believes that mound builders were metallurgists who possessed knowledge of making iron and possibly steel (232) and reports their use of "rude stone coffins" (162). At the end of this work, he offers his "Conjectures, respecting the Origin and History of the Authors of the Ancient works in Ohio," comparing American mounds to those of various nations in Europe and Asia. He rejects the idea that the Indians or their ancestors built the mounds, thus making a sharp distinction between Indians and mound builders (205-10).

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: @

Anti-Mormon Dan Vogel writes the following in referring to Captain Moroni's system of fortification:

Given the presence of fortification mounds in the Great Lakes region, many of these mounds within Smith's personal observation, this description of Moroni's fortifications [Alma 50:1-4] makes sense. . . . In 1820 Caleb Atwater, postmaster of Circleville, Ohio, published in *Archaeologia Americana* his "Description of the Antiquities Discovered in the State of Ohio and Other Western States." Several of the earthen fortifications were protected by ditches and trenches, and among the works near Chillicothe, Ohio, he wrote, "is a circular work containing between seven and eight acres, whose walls are not now more than ten feet high, surrounded with a ditch." Of a fort near Circleville which included two circular walls separated by a deep ditch, he wrote: "The round fort was picketed in, if we are to judge from the appearance of the ground on and about the walls. Halfway up the outside of the inner wall, is a place distinctly to be seen, where a row of pickets once stood, and where it was placed when this work of defense was originally erected." [pp. 151, 145]

Source: ^Dan Vogel, *Joseph Smith: The Making of a Prophet*, Salt Lake City: Signature Books, 2004, pp. 257-258.

Dan Vogel writes:

Joseph Smith was certainly not the first to claim the discovery of a stone box . . . In 1820, for example, the *Archaeologia Americana* reported that human bones had been discovered in some mounds "enclosed in rude stone (p. 162) coffins." (see the 1823 notation)

Dan Vogel writes:

Although rare, a few of these fortifications were built of stone. Atwater, for example, described two stone-walled fortifications in Ohio, one on Paint Creek near Chillicothe. Of the other stone work, situated in Perry County, he wrote:

This large stone work contains within its walls forty acres and upwards. The walls, as they are called in popular language, consist of rude fragments of rocks, without any marks of any iron tool upon them. These stones lie in the utmost disorder, and if laid up in a regular wall, would make one seven feet or seven feet six inches in height, and from four to six feet in thickness. (Atwater, p. 132. See his description of stone fortifications, 131-33, 145-51)

But it was Atwater's description of earthen walled fortifications that was much more typical. Near Newark, Ohio, he wrote,

is a fort containing about forty acres, within its walls, which are, generally, I should judge, about ten feet in height. Leading into this fort are 8 openings or gateways, about fifteen feet in width; in front of which, is a small mound of earth, in height and thickness resembling the outer wall. . . . These small mounds are about four feet longer than the gateway is in width; . . . These small mounds of earth were probably intended for the defence of the gates, opposite to which they are situated. (Atwater, pp. 126-27)

Several of the earthen fortifications Atwater described were protected by ditches or trenches. Among the works near Pain Creek, he wrote, "is a circular work, containing between seven and eight acres, whose walls are not now more than ten feet high, surrounded with a ditch." Atwater also described at least one fortification which seemed to have been topped with picketing for added protection. This fort near his home in Circleville, Ohio, had been constructed with two circular walls of earth separated by a deep ditch.

The round fort was picketed in, if we are to judge from the appearance of the ground on and about the walls. Half way up the outside of the inner wall, is a place distinctly to be seen, where a row of pickets once stood, and where it was placed when this work of defence was originally erected. (Atwater, p. 151, 145)

Such detailed descriptions of local ruins were readily accessible in Joseph Smith's day. DeWitt Clinton, for example, described many fortifications in the vicinity of Joseph Smith's home--works near such cities as Onondaga, Pompey, Manlius, Oxford, Scipio, Jamesville, Ridgway, Canandaigua, and others. Yates and Moulton described many of the same mounds in their history of New York. At the very least, Joseph would have seen, if not visited, many of these mounds. One historian has estimated that there were at least eight mounds within twelve miles of the Smith farm near Palmyra.

For example, there was an Indian burial mound in Clifton Springs, a little more than five miles south of the Smith farm. About ten miles away, near Victor, there was not only a mound but an ancient fortification, showing evidence of once being picketed, and some Indian graves. There were three mounds ten miles south in Canandaigua, where the Smiths occasionally conducted business. And east of Canandaigua, on the road to Geneva, was the circular wall of one of New York's most famous ancient fortifications.

Joseph Smith sometimes traveled outside of the Palmyra/Manchester area in pursuit of work and probably would have passed through Geneva, about seventeen miles southeast of the Smith farm, on his way to South Bainbridge. Three fortifications, at least one of which showed evidence of picketing, and one burial mound were near Geneva. When he traveled to Chenango County to dig for money, Joseph passed near mounds in Norwich, Greene, and Oxford. Near Oxford, about fifteen miles north of South Bainbridge, there were many mounds and stone-lined Indian graves. Within Oxford village was another of New York's most famous mounds. After describing the banks of earth and the ditches there, Clinton wrote in 1817, "Probably this work was picketed in, but no remains of any wooden work have been discovered." The *Oxford Gazette* for 19 November 1823 also speculated that it was "most probable" that the circular walls of earth had been "picketed." In St. Lawrence County, where Smith's grandfather Asael

Smith and other relatives lived, there were at least nine ancient works. And three of these fortifications were in Potsdam where Smith's uncle Silas Smith lived.

Source: Dan Vogel, *Origins and the Book of Mormon*, SLC: Signature Books, 1986 (pp. 26-27, nn. 32-44)

Source: Dan Vogel, *Origins and the Book of Mormon*, SLC: Signature Books, 1986 (pp. 25-26, 83 n. 27, 28, 29, 32)

Dan Vogel writes:

Observers were interested not only in who might have built the numerous mounds but also in how such engineering feats might have been accomplished. How could the mound builders have built the great pyramids, thrown up the great banks of earth, and dug the deep trenches without the use of metal tools? In 1805 Thaddeus Harris cautioned against assuming size presupposed the use of metal, however.

It is in vain to conjecture what tools or machines were employed in the construction of these works; but there is no reason to suppose that any of the implements were of iron. . . . Nothing that would answer the purpose of a shovel has ever been discovered.

Still the dearth of examples of metal tools did not stop such conjecture, and Clinton's sentiments were undoubtedly more typical than those of Harris. The fortifications of North America, he wrote, could not "have been constructed without the use of iron or copper." Ethan Smith proposed that the tools had perhaps been "dissolved by rust." He supported his argument by detailing Atwater's discovery in an Ohio mound of what appeared to have been a small sword or a large knife. All that remained was a handle made of elk's horn and some traces of oxide, which was enough to convince Smith that the knife had once had an iron blade.

Occasionally claims surfaced that intact metal objects had been found in the North American mounds, and mound builders were sometimes credited with objects of obvious European manufacture. The *Port Folio* reported in 1819 that one Tennessee mound contained "an iron sword, resembling the sabre of the Persians or Scythians." John Haywood claimed that in addition to clay objects "iron and steel utensils and ornaments have also been found." The Ohio mound builders, he wrote, "had swords of iron and steel, and steel bows, . . . tools also of iron and steel, and chisels with which they neatly sculptured stone, and made engravings upon it." In 1820 Atwater reported in the *Archaeologia Americana* that the mound builders "had some very well manufactured swords and knives of iron, possibly of steel." He also claimed that in Virginia "there was found about half a steel bow, which, when entire, would measure five or six feet." (Atwater, 232, 176.) . . .

It is true that North American Indians did hammer copper and silver, but they never achieved the metallurgical sophistication required to make iron or steel, early nineteenth-century beliefs to the contrary. Several who first dug in the mounds were unaware that some of the works they examined dated to post-colonial times. Through careful research, the Smithsonian Institution's Bureau of American Ethnology finally put to rest in the 1880s the idea that the mound builders were expert metallurgists.

Source: Dan Vogel, *Origins and the Book of Mormon*, SLC: Signature Books, 1986 (pp. 28-29, nn. 52-57, 60-61)

1820 **Caleb Atwater** **"On the Prairies and Barrens of the West . . . in letters to the Editor,"**
in

American Journal of Science. vol. 2, Benjamin Silliman ed., New York, Nov.,

1820.

Dan Vogel writes:

On some ancient human bones &c. with a notice of the bones of the Mastodon or Mammoth, and of various shells found in Ohio and the west," describes discovery of a mammoth skeleton by Charles W. Peale (35, 242, 245-46)

1820 *Western Review*, vol. 2, May, Lexington, KY, 1820.

Dan Vogel writes:

This issue describes two ancient modes of burial which indicate to the writer that "there were too [two] powerful nations contending for the country" (200). The fortifications and burial mounds are evidence that a terrible war had been fought in North America (200). The writer also rejects the Bering Strait theory and proposes instead that the ancient Americans came by ship (204).

Source: ^Dan Vogel, "Bibliography" in *Indian Origins and the Book of Mormon*, Salt Lake City, Signature Books, 1986, pp. 105-144*(144)

1820 Emanuel Howitt *Selections from Letters Written during a Tour through the United States,*

In the Summer and Autumn of 1819; Illustrative of the Character of the

Native Indians, and of Their Descent from the Lost Ten Tribes of

Israel. Nottingham, [1820]

Dan Vogel writes:

Howitt describes ancient fortifications he has visited (135-6, 183). He believes the mounds were erected more than a thousand years previous (183), states that they were the work of a people superior to the Indians (136), and mentions the mound builders' use of iron (135, 183). He also subscribes to the thesis that Indians are descendants of the ten tribes of Israel (161-84). He describes the mammoth skeleton on display during his 1819 visit to Peal's Museum in Philadelphia (61).

Source: ^Dan Vogel, "Bibliography" in *Indian Origins and the Book of Mormon*, Salt Lake City, Signature Books, 1986, pp. 105-144.

Note* This book is only found in AMER-RARE and as such no part can be copied without undue cost.
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1820^ Samuel Farmar Jarvis *Discourse on the Religion of the Indian Tribes of North America,*

Delivered Before The New-York Historical Society, December 20,

1819. New York: C. Wiley & Co., 1820

In this "Anniversary Discourse" delivered by the "Reverend Doctor Jarvis" we find the following:

[pp. 10-15]

The most unequivocal method of tracing the origin of the aborigines of America, as Charlevoix has sensibly remarked, is to ascertain the character of their languages, and to compare them with the primitive languages of the eastern hemisphere.

But this test will, I conceive, be found very fatal to the theory in question. The best informed writers agree, that there are, exclusive of the Karalilt or Esquimaux, three radical languages spoken by the Indians of North America. . . . These three languages are primite, that is to say, are so distinct as to have no perceivable affinity. All, therefore, cannot be derived from the Hebrew; for it is a contradiction in terms, to speak of three languages radically different, as derived from a common source. . . .

Besides, there is one striking peculiarity in the construction of American languages, which has no counterpart in the Hebrew. Instead of the ordinary division of genders, they divide into the animate and inanimate. it is impossible to conceive that any nation, in whatever circumstances they might be placed, could depart, in so remarkable a manner, from the idioms of their native language.

But supposing that there were some affinity in any one of the languages of North America to the Hebrew, still it would not prove that the persons who speak it are of hebrew descent. . . .

[He then analyzes the Indians in a number of related religious areas [pp. 20-60] :

1. A belief in One Supreme Being
2. The belief of a future state of rewards and punishments
3. The belief that there is a God who regulates the affairs of men and of a future state of rewards and punishments.
4. The system of Priesthood.
5. Prophecy and seership.

Note* In regards to part 5, the following is pertinent:

[p. 52] But there is another office, which Carver, Bartram, and others, have confounded with the priesthood, which exists among all the Indian Tribes, and concerning which, there is no diversity in the statement of travellers. To this class of men, the French Missionaries gave the name of *Jongleurs*, whence the English have derived that of Jugglers or Conjurers. . . . "The Jongleurs of Canada," says

Charlevoix, "boast that by means of the good spirits whom they consult, they learn what is passing in the most remote countries, and what is to come to pass at the most distant period of time; that they discover the origin and nature of the most secret disorders, and obtain the hidden method of curing them; . . .

[p. 60] In proportion, then, as Idolatry increased, the prophetic spirit in the patriarchal church was gradually withdrawn. While the true God was worshipped, even though in the absurd connection with Idols, the divine influence was sometimes communicated. But being gradually more and more frequently denied, the prophets had recourse to the superstitious observances of divination and judicial astrology. And as Idolatry, in its downward course, at length lost sight of the Creator, and worshipped only the creatures, so the prophetic office degenerated into the arts by which impostors preyed upon the superstition of the ignorant.

1820 James Bentley Gordon *An Historical and Geographical Memoir of the North-American*

Continent. Dublin, 1820.

Dan Vogel writes:

Gordon describes the mounds of Mexico (45-47)

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, "Bibliography," (pp. 103-144).

1821 Thomas Nuttall *Journal of Travels into the Arkansa Territory, during the year 1819.*

Philadelphia, 1821.

Dan Vogel writes:

Nuttall speaks of the destruction of ancient mound builders by the Indians (247) and describes various mounds and fortification (25-26, 80-81, 110, 114)

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, "Bibliography," (pp. 103-144).

1821 Henry Rowe Schoolcraft *Narrative Journal of Travels through the Northwestern Regions of the*

United States. Extending from Detroit through the Great Chain of

American Lakes, to the Sources of the Mississippi River. Albany,

1821

Dan Vogel writes:

Schoolcraft mentions mounds and fortifications he saw during his travels (29-30)

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, "Bibliography," (pp. 103-144).

1821[^] Timothy Dwight *Travels; in New-England and New-York*, 4 vols. New Haven, 1821-22, vol. 1,

pp. :126.

In the Preface of his book, Timothy Dwight writes:

In the year 1795 I was chosen President of Yale College. The business of this office is chiefly of a sedentary nature, and requires exertions of the mind almost without interruption. In 1774, when a tutor in the same Seminary, I was very near losing my life by inaction, and a too intense application to study. A long course of unremitted exercise restored my health. These facts, together with subsequent experience,

had taught me, that it could not be preserved by any other means. I determined, therefore, to devote the vacations, particularly that in the autumn, which includes six weeks, to a regular course of travelling.

Letter [Chapter] IX is a "General account of the Indians of New-England--Divisions of their Nations or Tribes--Their character, passions, and manners--Their Weekwams, Agriculture, Wars, Treatment of Captives, Government, Knowledge of Medicine, Religion, Morale, and Language--*Considerations relative to their Origin*. On pages 124-129 we find the following:

6. There is nothing mysterious in finding this set of Colonists on every part of the Western Continent. To wander is the delight, and very often the proper and only business of Indians; as it ever has been of the Tartars. Indians travel with a facility, a celerity, and a freedom from fatigue, unknown to the people of Europe. Their couriers, or runners, are said to go at the rate of one hundred miles in a day. . . .

It will require but a moderate number of years, compared with what an European would naturally suppose, to furnish ample opportunity for a tribe of these people, delighted as they are with rambling, to reach the most distant parts of this continent. Half a century would convey them with great ease from Cape Prince of Wales to Cape Horn.

1821 Timothy Dwight *Travels; in New-England and New-York*, 4 vols. New Haven, 1821-22, 1:126.

1821 William Bingley *Travels in North America, From Modern Writers*, London, 1821, p. 2

(ext)

Antim-Mormon Dan Vogel writes:

The Great Lakes region together with the Mississippi Valley seems to satisfy the Book of Mormon's description of the land of many waters and the waters of Ripliancum very nicely. Speaking of this area, William Bingley said, "no part of the world is so well watered with rivulets, rivers, and lakes, as this." Charlevoix also described the area as possessing "rivulets, fountains, and rivers." (As quoted in Henry Rowe Schoolcraft, *Narrative Journal of Travels Through the Northwest Region of the United States*,

Extending From Detroit Through the Great Chain of American Lakes, to the Sources of the Mississippi River. Albany: E. & E. Hosford, 1821, p. 53.)

Source: ^Dan Vogel, "Book of Mormon Geography: Mormon Efforts to Relocate Nephite Lands," unpublished paper, no date (abt. 1984).

Dan Vogel writes:

Bingly mentions the mammoth skeleton found in New York (4-5) and the one in Peale's Museum (48).

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, "Bibliography," (pp. 103-144).

1821 Timothy C. Strong ***Western Farmer***, Palmyra, N.Y. Vol. 1, 29 Sept., 1821

Dan Vogel writes:

Mentions that workers on the Erie Canal discovered human skeletons and "several plates of brass"

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: @

1822 Antonio del Rio ***Description of the Ruins of an Ancient City, Discovered Near Palenque, in the***

Paul Cabrera ***Kingdom of Guatemala . . . Followed by Teatro Critico Americano; or, Critical***

Investigation and Research into the History of the Americans, by Doctor Paul

Felix Cabrera, London, 1822, 31.

Dan Vogel writes:

Antonio del Rio's 1822 book, . . . was another important early source of information about Central America. Published in London, Rio's book was cited two years later in *The History of the State of New York*, by John Yates and Joseph Moulton. (pp. 73-77) In addition, Mark Beaufoy (1828, pp. 218-23), William Bullock (1824, p. 331), Domingo Juarros (1823, pp. 18-19), and John Ranking (1828), all published books in London during the 1820's, knew of Rio's book and the Palenque ruins.

Source: Dan Vogel, *Origins and the Book of Mormon*, SLC: Signature Books, 1986 (p. 23, 82 n. 10)

Dan Vogel writes:

Rio describes various ruins at Palenque, including several houses and palaces and a very large building. He includes plates of some of the structures, several Mayan codices, and an article, "Teatro Critico Americano; or, a Critical Investigation and Research into the History of the Americans," written by Paul Felix Cabrera. Cabrera interprets the pre-Adamite theory of Indian origins as an attack on the atonement of Christ (28-29). He suggests instead that the ancient Americans came by sea (101). He also mentions the tradition of an eclipse in A. D. 34 and speculates that the Mexican god Quetzalcoatl was St. Thomas preaching the gospel in ancient America (93-94, 113).

Source: ^Dan Vogel, "Bibliography" in *Indian Origins and the Book of Mormon*, Salt Lake City, Signature Books, 1986, pp. 105-144.

Yates and Moulton write [pp. 72-73]:

The ruins of an ancient city near **Palenque**, in the province of Chiapa, and kingdom of Guatemala, in Spanish America, are described as exhibiting the remains of magnificent edifices, temples, towers, aqueducts, statues, hieroglyphics, and unknown characters. This city (since called the Palencian city)

was first discovered by Captain Antonio Del Rio, in 1787. He says in his report, that the town appears to have been seven or eight leagues in length, and at least half a league in breadth; that from a Romish similarity in location, in that of a subterranean stone aqueduct, and from certain figures in Stucco, he thought that an intercourse once existed between the original natives and **Romans**. The Palencian edifices are of very remote antiquity, having been buried for many ages in the impenetrable thickets covering the mountains, and unknown to the historians of the new world.

Source: John Van Ness Yates and Joseph White Moulton, *History of the State of New York*. vol. 1, New York: A.T. Goodrich, 1824.

NOTE* THIS BOOK IS ONLY FOUND IN THE BYU NON CIRC. RARE COLLECTION. (F 1435.1 .P2 R5 1822) As such no portion of it can be copied without undue cost.

1823 **John Haywood (1762-1826)** *The Natural and Aboriginal History of Tennessee*. Nashville, 1823

Dan Vogel writes:

Haywood, first president of the Tennessee Antiquarian Society, attempted a pre-history of the state. He compares American antiquities with those of Hindus, Egyptians, and Hebrews. He describes North America fortifications and Mexican temples (77, 107, 121-53, 168-73) and discusses the mound builders' use of metals, including steel (11, 181 348-49), copper and brass plates (82, 345-46, 348), and metal coins (173-82, 342-43). He reports the discovery in a mound of brass plates inscribed with strange characters (82), describes stone boxes used by the Indians to bury their dead (203-4, 348, 352), discusses the possible use of the wheel and horse in ancient America (134, 163), and concludes that the mound builders were a white people destroyed by the Indians (1, 191, 218).

Source: ^Dan Vogel, "Bibliography" in *Indian Origins and the Book of Mormon*, Salt Lake City, Signature Books, 1986, pp. 105-144.*(115)

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Haywood, first president of the Tennessee Antiquarian Society attempted a pre-history of the state. He compares American antiquities with those of Hindus, Egyptians, and Hebrews. He describes North America fortifications and Mexican temples (77, 107, 121-53, 168-73) and discusses the mound builders' use of metals, including steel (11, 181, 348-49), copper and brass plates (82, 345-46, 348), and metal coins (173-82, 342-43). He reports the discovery in a mound of brass plates inscribed with strange characters (82), describes stone boxes used by the Indians to bury their dead (203-4, 348, 352), discusses the possible use of the wheel and horse in ancient America (134, 163), and concludes that the mound builders were a white people destroyed by the Indians (1, 191, 218).

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, "Bibliography," (pp. 103-144).

Dan Vogel writes:

In 1823 Tennessean John Haywood described Meexican temples, towers, and roads, including an account of a ruin found deep in the jungle. (pp. 77, 94-95)

Source: Dan Vogel, *Origins and the Book of Mormon*, SLC: Signature Books, 1986 (p. 23)

Dan Vogel writes:

Joseph Smith was certainly not the first to claim the discovery of a stone box . . . In 1820, for example, the *Archaeologia Americana* reported that human bones had been discovered in some mounds "enclosed in rude stone coffins." A similar stone box, described by John Haywood of Tennessee, was made by placing "four stones standing upright, and so palced in relation to each other, as to form a square or box, which enclosed a skeleton," (Haywood, p. 196)

Source: Dan Vogel, *Origins and the Book of Mormon*, SLC: Signature Books, 1986 (p. 18, 80n.41)

Stone boxes of various sizes and shapes had reportedly been found in Tennessee, Kentucky, Missouri, Ohio, New York, and other palces. (see Squire notation, p. 224; J. W. Powell ed., *Twelfth Annual Report of the Bureau of Ethnology*, 1890-1891, pp. 334-36, 351-53, 690-701; David I. Bushnell, Jr., *Natrive Cemeteries . . .*, 1920, pp. 44-58; *William A. Ritchie, The Archaeology of New York State* . . . 1965, p. 214)

Source: Dan Vogel, *Origins and the Book of Mormon*, SLC: Signature Books, 1986 (p. 18, 80n.42)

Dan Vogel writes:

According to various accounts, some of the North American mounds also contained metal plates. Plates constructed by the Indians were usually made of hammered copper or silver and were sometimes etched. Plates made of other metals were most likely of European manufacture. In 1775 Indian trader Jameeds Adair described two brass plates and five copper plates found with the Tuccabatches Indians of North America. According to Adair, an Indian informant said "he was told by his forefathers that those plates were given to them by the man we call God; that there had been many more of other shapes, . . . some had writing upon them which were buried with particular men." (Adair, p. 179) The Reverence Thaddeus mason harris stated in 1805 that "plates of copper have been found in some of the mounds, but they appear to be parts of armour." (Harris, p. 153. Harris's unusual mention of copper breastplates--copper was thought too soft for armor--finds an interesting parallel in the Book of Mormon (see Mos. 8:10)) Orsamus Turner reported that in 1809 a New York farmer ploughed up an "Ancient Record, or Tablet." This plate, according to Turner, was made of copper and "had engraved upon one side of it . . . what would appear to have been some record, or as we may well imagine some brief code of laws." (Orsamus Turner, *Pioneere History of the Holland Purchase of Western new York*, Buffalo, 1850, p. 668-69.) The Philadelphia *Port Folio* reported in 1816 that "thin plates of copper rolled up" were discovered in one mound. ("Of the Aborigines of the Western Country," pt. 2, *Port Folio*, Philadelphia, fourth series, 2 July 1816, 1.) In 1823 John Haywood described "human bones of large size" and "two or three plates of brass, with characters inscribed resembling letters" found in one West Virginia mound. (p. 82, see 1823 Haywood notation) In 1883 John Roan of the Smithsonian Institution's Bureau of Ethnology excavated a mound near Peoria, Illinois, and discovered ten stone boxes, several containing a single skeleton and "a thin copper plate ornamented with stamped figures." (J. W. Powell, ed. *fifth Annual Report of the Bureau of Ethnology 1883-1884*, Washington, D.C.: Government Printing Office, 1887, pp. 98-107.) Thus the connection of metal plates with stone boxes may have been a natural one.

Source: Dan Vogel, *Origins and the Book of Mormon*, SLC: Signature Books, 1986 (p. 18, 80nn. 43-48)

1823 Timothy C. Strong, ed. *Palmyra Herald*, Vol. 2, Palmyra, New York, 19 Feb. 1823.

Dan Vogel writes:

Distinguishes between mound builders and Indians. The first settlers of North America are supposedly the descendants of Shem who come by sea. Later the descendants of Japheth cross the sea and subjugate them. This source also speaks of mammoths.

Source: ^Dan Vogel, "Bibliography" in *Indian Origins and the Book of Mormon*, Salt Lake City, Signature Books, 1986, pp. 105-144.

1823^ John M. Duncan *Travels through Part of the United States and Canada in 1818 and 1819.* 2 vols. New York, 1823.

Dan Vogel writes:

Duncan describes the Indian's religion and America's ancient antiquities (2:91-101). Like Clinton, he distinguishes between the mound builders, whose bodies supposedly filled the burial mounds of North America, and the Indians, who were said to have destroyed them (2:91-93).

Source: ^Dan Vogel, "Bibliography" in *Indian Origins and the Book of Mormon*, Salt Lake City, Signature Books, 1986, pp. 105-144.

**1823^ Edwin James *Account of an Expedition from Pittsburgh to the Rocky Mountains:*
Performed**

in the Years 1819 and '20, by Order of the Hon. J. C. Calhoun, Sec'y of War

under the Command of Major Stephen H. Long. (2 vols) Compiled by Edwin

James, Philadelphia: H. C. Carey and I. Lea, vol. 1, 1823, pp. 56-69.

[Foreword] Secretary of War John C. Calhoun, with the concurrence of President Monroe, set in motion what was projected as a grandiose expedition by the United States Army into the West. The plan envisaged a powerful military force of approximately 1,000 men which would proceed up the Missouri River and construct a fort near the mouth of the Yellowstone River. From that base the Army could overawe the Indians and prevent incursions by British traders into American territory. The plan also called for a scientific party to investigate the region. According to Secretary Calhoun's orders, it was "to acquire as thorough and accurate knowledge as may be practicable, of a portion of our country, which is daily becoming more interesting, but which is as yet imperfectly known." The scientific party, under command

of Major Stephen Long, consisted of army men and of civilian scientists. The results of what the expedition accomplished in 1819-1820 were reported by Edwin James, a botanist and geologist in the party. . . . James, who acted as a compiler, drew from a large mass of notes and journals kept by himself and others. Maps, scientific data, illustrations, and special reports accompanied the narrative.

[Chapter III] Tumuli and Indian graves about St. Louis . . .

[p. 59] Tumuli, and other remains of the labours of nations of Indians that inhabited this region many ages since, are remarkably numerous about St. Louis. Those tumuli immediately northward of the town, and within a short distance of it, are twenty-seven in number, of various forms and magnitudes, arranged nearly in a line from north to south. The common form is an oblong square, and they all stand on the second bank of the river. . . . It seems probable these piles of earth were raised as cemeteries, or they may have supported altars for religious ceremonies . . .

[p. 63] In the first [Indian] grave opened by Mr. Say, were found the fragments of an earthen pot, and the bones of an infantine skull . . . An inhabitant residing here informed them, that many similar graves had been found along the summits of most of the neighbouring hills. . . . After spending a night at this place, they crossed the river to the town of Lilliput, (one of the projected towns here has received this name) the place so often mentioned as the locality of the graves of a pigmy race. Appearances here are in general similar to those already described. One head, that had been dug up, was that of an old person, in whom the teeth had been lost, and the alveolae obliterated, leaving the sharp edge of the jaw bone. From this the neighbouring settlers had inferred the existence of a race of men without teeth, having their jaws like those of the turtle. Having satisfied themselves that all the bones found here were those of men of the common size, Mr. Say and Mr. Peale "sold their skiff, shouldered their guns, bones, spade, &c. and bent their weary steps towards St. Louis . . ."

[pp. 64-66] Whist we were at Cincinnati, Dr. Drake exhibited to us in his cabinet of Natural History, two large marine shells, that had been dug out of ancient Indian tumuli in that vicinity. These shells were each cut longitudinally, and the larger half of each only remained . . .

One of these specimens seems to be a *Cassis cornutus* . . . The other specimen is a heterostrophe shell of the genus *Fulgur* of Montfort, and, as far as we can judge, in every respect the same with those which are, at the present day, found on the coast of Georgia and East Florida . . .

Several different countries have been mentioned by authors as the habitation of the *cornutus* . . . The *cornutus* becomes of some importance in the question relative to the Asiatic origin of the American Indians. All the authorities to which we have been able to refer, correspond in assigning the shore of Asia, or those of the islands which lie near that continent, as the native territory of this great species of conch . . . as no other author has discovered it on the coasts of this continent, we must believe with Bruguiere, that it is only to be found in the Asiatic ocean.

The circumstance then of this shell being discovered in one of the ancient Indian tumuli affords, at least, an evidence that an intercourse formerly existed between the Indians of North America and those of Asia; and leads us to believe that even a limited commerce was carried on between them [between Asia and America], as it undoubtedly was with the Atlantic coast, from which the *Fulgur* was obtained.

But although this isolated fact does not yield a positive proof of the long asserted migration of the ancestors of the present race of American Indians from Asia to this country, yet, when taken in

combination with other evidence, which has been collected by various authors, with so much industry, it will be regarded as highly corroborative of that popular belief.

1823 The Erie Canal Connects Palmyra (western New York) with New York City

Some people have thought that the people of western New York at the time of the Restoration lived in an isolated area without access to books or information. Non-Mormon David Pursuite has a different perspective. He writes:

In the first place, there were several roads connecting the towns of western New York with each other and with the eastern cities. More importantly, Dewitt Clinton's Erie Canal passed one block away from the main street of Palmyra This canal connected Palmyra with the Hudson River (and therefore New York City) as early as 1823, and with Lake Erie by 1825. Bringing much business and trade to the area, the canal in fact caused Palmyra to become a boomtown of sorts.

Source: ^David Pursuite, *Joseph Smith and the Origins of the Book of Mormon*. Jefferson, North Carolina: McFarland & Company, Inc., 2000, p. 16.

Non-Mormon D. Michael Quinn writes concerning the increased availability of books during this period of time:

Farmers in early America loved reading books--all kinds of books. . . . During the 1820's, bookstores near Joseph Smith's home were selling thousands of hardback books . . . Aside from books, literary journals were on sale . . . [They] included the regular monthly or quarterly copies of British periodicals . . . and of American periodicals. . . . Rural areas also demonstrated this [love of books] by establishing libraries to lend books to farmers at little or no cost. [Some towns] had a subscription library, which required an initial membership fee . . . plus an annual fee. . . . By 1826 there were at least twenty-three libraries in communities surrounding Manchester/Palmyra. More than half were incorporated as "public library" or "farmer's library." . . . Three towns had both a subscription library and a separate "public library."

Source: ^D. Michael Quinn, *Early Mormonism and the Magic World View: Revised and Enlarged*, Salt Lake City: Signature Books, 1998, pp. 179-183

Note* For an LDS perspective on both Pursuite's and Quinn's books and methodology, see the *FARMS Review of Books*. One of the points made by the LDS reviewers is that when Quinn writes

that "thousands" of books were sold on the frontier of western New York, he is misleading the reader. Some of these bookstores were the chief conveyers of school primers and bibles. Thus just two books (but thousands of copies of those two books) could account for the "thousands" of books alluded to. Another idea they attack is the idea the the availability of books in libraries could be had for "little cost." When converted to today's monetary value, this "little cost" would have been substantial to many farmers trying to survive on the western frontiers of New York.

1823 Lewis Caleb Beck *A Gazetteer of the States of Illinois and Missouri* Albany, 1823

Dan Vogel writes:

Beck describes ruins of stone buildings (203, 305), mounds (43, 203, 281, 331), and mammoth bones (260).

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, "Bibliography," (pp. 103-144).

1823 Sarah Joseph (Buell) Hale *The Genius of Oblivion; and Other Original Poems*. Concord, NH,

1823

Dan Vogel writes:

Hale's romance depicts the mound builders of North America as coming by ship from Tyre, a hundred miles from Jerusalem, during the siege of Nebuchadnezzar of Babylonia, 585-73 B.C. She concludes her work with eight pages of notes where she describes mounds and fortifications (65-69) and mentions that some fortifications had "pickets" (69). According to Hale, mound builders had metallurgy, including a knowledge of how to make steel (72). She believes that they were a different race than the Indians (67-68).

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, "Bibliography," (pp. 103-144).

1823^ **Domingo Juarros** *A Statistical and Commercial history of the Kingdom of Guatemala*. Translated by John Baily. London, 1823.

This work details the traditions regarding the settlement of Guatemala. Part of this tradition would be quoted in the Sept. 15, 1842 *Times and Seasons* (see notation).

Source: John L. Sorenson and Matthew Roper, "Before DNA," in *Journal of Book of Mormon Studies*, Vol. 12, Num. 1, 2003, p. 12, p. 114 note 36.

Note* FARMS Library has a xerox copy of this book.

Dan Vogel writes:

Juarros claims his history of Guatemala was taken from ancient manuscripts. According to him, the original inhabitants arrived in the New World shortly after the dispersion from the tower of Babel, since the Indians retain stories both of the tower and of the Flood (208-9). Juarros also describes Guatemalan fortifications, buildings, temples, and palaces, including the ruins of Palenque (18-19, 171-72, 187, 383).

Source: ^Dan Vogel, "Bibliography" in *Indian Origins and the Book of Mormon*, Salt Lake City, Signature Books, 1986, pp. 105-144.

Dan Vogel writes:

Juarros described "well defended cities,," "magnificent palaces," "fortresses constructed with . . . much art," "buildings of pure ostentation and grandeur," and "the remains of a magnificent building . . . constructed of hewn stone." (pp. 171-72, 187, 383)

Source: Dan Vogel, *Origins and the Book of Mormon*, SLC: Signature Books, 1986 (p. 23, 82 n. 13)

[pp. 207-209] Chap. IX

One fact, however, is beyond controversy, viz. that this province was inhabited by a powerful and polished people, who maintained an intercourse with the Egyptians, as the sumptuous cities of Culhuacan and Tulha, vestiges of which yet remain near the towns of Palenque and Ocosingo, evidently demonstrate. In the first, some remaining buildings are objects of admiration, and rivalled in magnificence the most celebrated capitals of the old world. Stately temples, in which many hieroglyphics, symbols, devices, and traces of fabulous mythology, have resisted the effect of time: portions of superb palaces still remain; and an aqueduct, of sufficient dimensions for a man to walk upright in, yet exists almost entire.

1823[^] Ethan Smith *View of the Hebrews; or the Tribes of Israel in America*, Poultney, Vermont, 1823.

2nd Edition, Poultney, Vermont: Northern Spectator, 1825

George Weiner writes:

Boudinot's book was replaced on the best-seller list in 1823 by *View of the Hebrews* by Ethan Smith, pastor of a church in Poultney, Vermont. For the most part, Smith's book was also an uninspired warm-over of what had been said before on the subject. But it was instrumental in bringing interest in the search for Judaizing Indians to its peak. For Smith brought forth the story of Captain Joseph Merrick of Pittsfield, Massachusetts, who turned up a phylactery while plowing his field in the summer of 1815. Since no resident of Pittsfield had any knowledge of a Jew ever having lived there, the conclusion was obvious: who else could have lost the phylactery but an Indian?

Source: [^]George Weiner (non-LDS), "America's Jewish Braves," in *Mankind*. Vol. 4, Number 9 (October 1974). Published bi-monthly by Mankind Publishing Company, Los Angeles, California, p. 62.

Dan Vogel writes:

Ethan Smith, a Congregational clergyman who served as pastor to churches in Massachusetts, New Hampshire, Vermont, and New York, quoted both Adair [1775] and Boudinot [1816] as well as a variety of American and European sources in his 1823 book *View of the Hebrews; or the Tribes of Israel in America*. . . . The first edition of Ethan Smith's book appeared in 1823, but its popularity required a second, expanded edition two years later.

Vogel notes that Smith linked the Moundbuilders with the people of Mexico:

Ethan Smith reported more than 3,000 tumuli [artificial earthen mounds] along the Ohio River alone. Based on the number of mounds in eastern North America, one observer, Henry Brackenridge, estimated "that there were 5,000 cities at once full of people . . . I am perfectly satisfied," he wrote, "that cities similar to those of ancient Mexico, of several hundred thousand souls . . . have existed in this country."

Vogel comments concerning these mounds:

The eastern portion of North America was dotted with hundreds of artificial earthen mounds, or tumuli as they were often called. . . . Three general types of mounds were described: [1] temple or altar mounds, believed to have been erected for worship, either as altars or as platforms for temples which had long since deteriorated: . . . On 19 February 1823 western New York's *Palmyra Herald* opined that "many of these fortifications were not forts, but religious temples, or places of public worship. . . . [2] burial mounds, believed to contain the bodies of mound builders who had been slain in a terrible battle: . . . The *Palmyra Register* for 21 January 1818 stated that the unfortunate mound builders must have been "killed in battle, and hastily buried." . . .; and [3] fortification mounds, believed to have been built by mound builders in defense against attack by savages. . . . New York governor DeWitt Clinton described in 1817 a mound near Ridgway, Genesee County, New York, containing piles of skeletons. "They were deposited there by their conquerors," he speculated. . . .

Vogel also notes that on page 223 of *View of the Hebrews*, Ethan Smith related that the Indians once had "a book which they had for a long time preserved. But having lost the knowledge of reading it, they concluded it would be of no further use to them; and they buried it with an Indian chief."

Source: ^Dan Vogel, *Indian Origins and the Book of Mormon: Religious Solutions from Columbus to Joseph Smith*, U.S.A: Signature Books, 1986, pp. 18-19, 24-31, 35-44, 48

Note* In his book *A Critical Study of Book of Mormon Sources* (Detroit, Mich.: Harlo Press, 1964), Wesley M. Jones writes some notes on "View of the Hebrews" in which he states:

[Ethan] gives no detailed explanation as to how the Tribes of Israel reached America--only the fact that they are here. He quotes Esdras as saying that the Ten Tribes lived for a time in Media. Then, dissatisfied, they took a northeast journey of about a year and a half to a "sequestered land never inhabited by man since the great flood." (p. 37)

Ethan Smith supplies an appendix of thirteen pages into which he masses an impressive list of outside evidences supporting his thesis, such as: similarities of the American Aborigines and the Hebrews. Both have a monotheistic religion; they divide the people into tribes; they count time by "moons"; many Indian words and phrases have a Hebrew counterpart; their languages sound alike; the Indians, like the Hebrews claim they are a chosen people; they have a tradition of a white God with a long beard. Also, they have a tradition of a great flood; a tradition of a land flowing with milk and honey.

In the 1920's, B. H. Roberts made a chronological summary of correspondences between *View of the Hebrews* and *The Book of Mormon*. These "parallels" were distributed privately after the death of B. H. Roberts, and in 1956 Mervin B. Hogan had them published in *The Rocky Mountain Mason*. The quotes below are taken from a photomechanical reprint of the 1825 edition, which included "The Parallels between the Book of Mormon and the View of the Hebrews, by the Mormon Historian B. H. Roberts." (Salt Lake City: Modern Microfilm Co.):

["A Parallel", pp. 18-19]:

(#3) *View of the Hebrews* published (First Edition), 1823. Second Edition published 1825; considerably enlarged by quotations from Baron Humboldt's *New Spain* (Black's translation) American Edition, 1811. Copious quotations on ruined cities of America, temples, and the story of Quetzalcoatl--reminiscent of Moses "as a type of the Christ."

["A Parallel", p. 25]:

(#11) *Israel: The View of the Hebrews* has many references to both the scattering and gathering of Israel "in the last days." The second chapter of the *View of the Hebrews* is entitled "The Certain Restoration of Judah and Israel," and in this section is quoted nearly all the references to Isaiah that are referred to, but quoted more fully, in the *Book of Mormon*.

Ethan Smith's *View of the Hebrews* quotes copiously and chiefly from Isaiah in relation to the scattering and gathering of Israel. In his second chapter on "the certain restoration of Israel" he quotes from six different chapters in Isaiah. In his fourth chapter and in the few pages he devotes to a "Conclusion" he returns to the subject of the "restoration of Israel," and here he quotes from twenty chapters of Isaiah! He quotes Isaiah 18th chapter complete; but verse by verse with comments and makes of it an "Address" of Isaiah to the U.S. to save Israel.

The following comes from *The View of the Hebrews*:

[CONTENTS]

- Chapter 1 The Destruction of Jerusalem (pp. 13-46)
- Chapter 2 The Certain Restoration of Judah and Israel (pp. 47-66)
- Chapter 3 The Present State of the Jews, and of Israel

Preliminary Remarks

1. Israel as well as Judah to be recovered (70)
 2. Hence they are now in existence, but in an outcast state (73)
 3. The last account of them (74)
 4. Suppositions concerning them (75)
 5. These suppositions true (79)
 6. A prophecy in Amos viii. 11,12 relative to a famine
of the word in Israel (81)
- Character and writings of James Adair, Esq. (84)

Commencement of arguments in favour of the natives of America being

- the descendants of Israel* (85)
1. These natives all appear to have had one origin
 2. Their language appears to have been Hebrew (89)
 - ...
 11. Various other traditions and arguments (113)

Where they came to this country,

Promiscuous testimonies from page 114-225; a few only of which shall be here noted

.....

[AUTHORS AND AUTHORITIES ADDUCED]

Archaeologia Americana	Adair
Don Alonzo de Ericilla	Boudinot
Bartram	Buttrick
Beatty	Charlevoix
Colden	Cushman
Clavigero	Chapman
Carver	Columbus
Commissioners	Casas
Dodge & Blight	Edwards
Esdras	Frey
Giddings	Gooking
Hunter	Humboldt
Herman	Heckewelder
Hebard	Hutchinson
Immanuel de Moraez	Jarvis
M'Kenzie	Long
Lewis & Clark	Morse
Mather	Melvrda & Acasta
Occum	Pratz
Pedro de Cicca	Penn
Pixley	Robertson
Sauard	Smith (Col.)
Schoolcraft	Ulloa

[p. 70] 1. It has been clearly ascertained in the preceding chapter, that the ten tribes, as the Israel of God, are in the last days to be *recovered*, and restored with the Jews. The valley of dry bones, and the two sticks becoming one in the prophet's hand, have been seen clearly to ascertain this: See Ezek. xxxvii, as well as the many other passages noted in that chapter. . . .

When the restoration of the Hebrews is predicted, in Isai. xi. that God will in the last days set up an ensign for the nations; it is to "assemble the *outcasts* of Israel; and gather together the *dispersed* of Judah from the four corners of the earth." Mark the distinction; the Jews are "dispersed," scattered over the nations as Jews, as they have long been known to be; but Israel are "outcast;" cast out from the nations; from society . . .

(see the B. H. Roberts notation for 1909)

1823^ (abt. Joseph Smith) "How Much Did the Prophet Know," *Newsletter and Proceedings of the S.E.H.A.*, Number 158, December 1984, pp. 2-3.

The following was part of an address delivered by Ross T. Christensen at the Thirty-third Annual Symposium on the Archaeology of the Scriptures, held at BYU on September 28 and 29, 1984. In a paper entitled, "How Much Did the Prophet Know," *Newsletter and Proceedings of the S.E.H.A.*, Number 158, December 1984, pp. 2-3. Christensen writes:

A recent study documents no fewer than 22 visitations of the angel Moroni to Joseph, as well as appearances of Nephi, Alma, Mormon, and other Book of Mormon notables. Most of these visits were made, no doubt, during this four-year period, and many of them were reported by Lucy Mack Smith, mother of the Prophet, who in her old age dictated a biography of her controversial son. [*Biographical Sketches of Joseph Smith the Prophet and His Progenitors for Many Generations*, Liverpool, England: S. W. Richards, 1853--dictated in 1845]

Chapter 18 of Mother Smith's biography is of particular interest. It starts with the date September 22, 1823, when young Joseph told his father of the visits of Moroni through the previous night. Then, that evening and the next, his whole family gathered about to listen to him.

From this time forth, Joseph continued to receive instructions from the Lord, and we continued to get the children together every evening for the purpose of listening while he gave us a relation of the same. I presume our family presented an aspect as singular as any that ever lived upon the face of the earth--all seated in a circle, father, mother, sons and daughters, and giving the most profound attention to a boy, eighteen years of age, who had never read the Bible through in his life: he seemed much less inclined to the perusal of books than any of the rest of our children, but far more given to meditation and deep study.

During our evening conversations, Joseph would occasionally give us some of the most amusing recitals that could be imagined. He would describe the ancient inhabitants of this continent, their dress, mode of traveling, and the animals upon which they rode; their cities, their buildings, with every particular; their mode of warfare; and also their religious worship. This he would do with as much ease, seemingly, as if he had spent his whole life among them. (Smith, 1979, pp. 82-83)

. . . In any case, the Prophet seems to have known a good deal about ancient Nephite civilization.

Note* In his book *Moroni: Ancient Prophet-Modern Messenger* (SLC: Deseret Book, 2000), H. Donl Peterson has a chart, "Moroni's Known Appearances to Joseph Smith: 1823-1829," in which is listed twenty-two visits. (see pp. 131-134). Peterson also has a chart "Personages Who Appeared to Joseph" in which 59 visitors are listed. (see pp. 148-150) Among those visitors that might have related information about Book of Mormon geography we find: Moroni, the twelve Nephite Apostles including the Three Nephites, Nephi, Zelph the Lamanite, Mormon, and Alma.

Note* Orson Pratt wrote:

Here, then, was a reality--something great and glorious, and after having received from time to time, visits from these glorious personages, and talking with them, as one man would talk with another, face to face, beholding their glory, he was permitted to go and take these plates from their place of deposit--plates of gold--records, some of which were made nearly six hundred years before Christ" (*Journal of Discourses*, 13:66).

1824^ **John Van Ness Yates** *History of the State of New York*. vol. 1, New York: A.T. Goodrich,

Joseph White Moulton 1824.

(MIXED)

Dan Vogel writes:

Yates and Moulton trace the ancient and colonial history of New York, discussing in detail the problems and various theories of Indian origins in America (13-93). They describe mounds and fortifications in their state and neighboring states (13-20, 33-34), as well as the ruins of an ancient city near Palenque (73-77). According to them, these mounds, part of a great chain running down through Mexico and into South America (19-20), were built by a separate race of white -skinned people who were destroyed by the Indians (21-22, 40-44, 92-93). They mention the discovery of hieroglyphic writing and mammoth bones (14-15, 20), and include reports that Indians in certain locales possessed the signs and tokens of Freemasonry (55-56).

Source: ^Dan Vogel, "Bibliography" in *Indian Origins and the Book of Mormon*, Salt Lake City, Signature Books, 1986, pp. 105-144.

Dan Vogel writes:

Two prominent members of the state [of New York] had also been at work on a book exploring Indian origins. John Van Ness Yates, lawyer, secretary of state of New York, and member of the New York Historical Society, and Joseph White Moulton, lawyer and member of the state historical society, had sent out a circular asking for information about the aboriginal and colonial history of New York. The circular appeared in various newspapers around the state including the *Wayne Sentinel*, which was published near Joseph Smith's home in Palmyra, New York. The newspaper reported back to its readers by announcing the publication of the book, *History of the State of New York*, on 20 April 1825: "The traditions and speculations relative to the aborigines are laid down at large . . . The work abounds with historical references, and is evidently a production of great research and industry. It will no doubt be extensively patronised, for no library in the state can be complete without it."

According to Vogel, Yates and Moulton saw the ruins of their own state as part of one great continental project [linking the North American mounds with the ruins of Mexico, Central America, and Peru]:

These remains of art may be viewed as connecting links of a great chain, which extends beyond the confines of our state, and becomes more magnificent and curious as we recede from the northern lakes, pass through Ohio into the great vale of the Mississippi, thence to the Gulf of Mexico, through Texas into New Mexico and South America. In this vast range of more than three thousand miles, these monuments of ancient skill gradually become more remarkable for their number, magnitude, and interesting variety, until we are lost in admiration and astonishment.

Note* The Yates-Moulton circular was published in the *Wayne Sentinel*, 28 April 1824; the publication announcement appears in the *Wayne Sentinel* for April 1825.

Source: ^Dan Vogel, *Indian Origins and the Book of Mormon: Religious Solutions from Columbus to Joseph Smith*, U.S.A: Signature Books, 1986, pp. 24-31, 35-44, 48

Dan Vogel writes:

Many early writers explicitly linked the North American mounds with the ruins of Mexico, Central America, and Peru. . . . Yates and Moulton also saw the ruins of their own state as part of one great project:

These remains of art may be viewed as connecting links of a great chain, which extends beyond the confines of our state, and becomes more magnificent and curious as we recede from the northern lakes, pass through Ohio into the great vale of the Mississippi, thence to the Gulf of Mexico, through Texas into New Mexico and South America. In this vast range of more than three thousand miles, these monuments of ancient skill gradually become more remarkable for their number, magnitude, and interesting variety, until we are lost in admiration and astonishment. (Yates and Moulton, p. 19)

. . . Such descriptions of course imply that all structures were engineered by one group--the mound builders. Many writers speculated that this group originated in the north and then migrated south into Mexico and Peru, building greater and greater mounds. Others believed the group originated in the south and was pushed into North America by savage tribes. The fortifications in the Great Lakes region would thus have been a last desperate effort at defense.

Source: Dan Vogel, *Origins and the Book of Mormon*, SLC: Signature Books, 1986 (p. 27, 84, n. 47)

Vogel writes concerning a tradition of the Seneca Indians contained in this book:

before and after that remote period, when the ancestors of the Senecas sprung into existence, the country, especially about the lakes, was thickly inhabited by a race of civil, enterprising, and industrious people, who were totally destroyed, and whose improvements were taken possession of by the Senecas. (*History of the State of New York*, p. 40)

Furthermore, Yates and Moulton inform their readers that the copper-colored Senecas had "exterminated" a white race of highly civilized people. (Ibid., pp. 42-43) And it was the "whites, whom tradition describes as having occupied the states north-east of the Ohio." (Ibid., p. 92) Yates and Moulton then speculate that it was this white race that built the forts in the vicinity of the Great Lakes and east of

the Mississippi River in an effort to defend themselves against the savage red men. (Ibid.) They also inform their readers that many theories about the origin of this white race of men have been given, including an Israelitish origin. (Ibid., pp. 70ff.)

Source: Dan Vogel, "Book of Mormon Geography: Mormon Efforts to Relocate Nephite Lands," unpublished paper, no date (abt. 1984), p. 21, 44 notes 47-51.

Note* In regard to the writings of Yates and Moulton I would like to say that because of the excellent extent of their scholarly research and the detail and reasoning given to the various Indian Origin theories with respect to the State of New York, and because they wrote at this time period (early 1820's) and in this place (New York) which times and place correlate so well with the birth of Mormonism and the coming forth of the Book of Mormon, I will try to include a good portion of their text. They write as follows:

Before we enter into any investigation of these theories a delineation of the antiquities of this state and sketches of the traditions of its aboriginal people, might become an interesting preliminary in the development of the main question. . . .

[pp. 19-20] These remains of art may be viewed as connecting links of a great chain, which extends beyond the confines of our state, and becomes more magnificent and curious as we recede from the northern lakes, pass through Ohio into the great vale of the Mississippi, thence to the Gulf of Mexico, through Texas into New Mexico and South America. In this vast range of more than three thousand miles, these monuments of ancient skill gradually become more remarkable for their number, magnitude, and interesting variety, until we are lost in admiration and astonishment, to find, as Baron Humboldt informs us, in a world which we call new, ancient institutions, religious ideas, and forms of edifices, similar to those of Asia, which there seem to go back to the dawn of civilization.

Over the great secondary region of the Ohio, are the ruins of what once were forts, cemeteries, temples, altars, camps, towns, villages, race-grounds and other places of amusement, habitations of chieftains, videttes, watch-towers, and monuments. . . .

In the valley of the Mississippi, the monuments of buried nations are unsurpassed in magnitude and melancholy grandeur by any in North America. Here cities have been traced, similar to those of ancient Mexico, once containing hundreds of thousands of souls. Here are to be seen thousands of tumuli, some a hundred feet high, others many hundred feet in circumference . . . Similar mounds are scattered throughout the continent, from the shores of the Pacific into the interior of our state, as far as Black river, and from the lakes to South America.

[p. 21] Philosophers and antiquaries concur in opinion, that these remains of art evince the remote existence of nations far more civilised than the indigenes of the present race; than, at least, of any known tribes of North America.

The antiquities of this state are, in the opinion of Mr. Clinton, (9) demonstrative evidence of the existence of a vast population settled in towns, defended by forts, cultivating agriculture, and more advanced in civilization than the nations which have inhabited the same countries since the European discovery. . . .

[pp. 42-44] . . . Many support the opinion, that the western states of the Union were the original country of the Mexicans and Toltecas. From a comparison of the bodies and envelopes found in the Copperas cave in Tennessee, and from other circumstances, the inference has been drawn that the western country was once their seat; that they were a copper-coloured people, who, it has been supposed, owed their knowledge and refinement to certain aboriginal whites. Three South American nations ascribe their civilization and religion to *three white men*, who appeared among them. Abbe Molina says, there is a tribe of Indians in Baroa, in Chili, whose connexions are a clear white and red. Baron Humboldt remarks, that in the forest of Guiana, especially near the sources of the river Orinoco, are several tribes of a whitish complexion. An exterminating war appears to have taken place between the barbarous natives, perhaps under some Attila or Genseric, and their more refined and civilized neighbours, ending in nearly the total destruction of the latter, the few survivors of whom fled to happier climes; and to these aboriginal whites perhaps the Mexicans, &c. were indebted for their knowledge and refinement.

The traditions of other Indians ascribe the construction of these works to whites. Indians north-west of Ohio and others say, that they had understood from their old men, that it had been a tradition among their several nations, that the western country, and particularly Ohio and Kentucky, had once been inhabited by white people, but they were exterminated. The last battle was fought at the falls of Ohio. The Indians drove the aborigines into a small island, (Sandy Island) below the rapids, where the whole were cut to pieces. *Kentuckee*, in Indian, signifies *river of blood*. Some of the remains of the ancient tribe of the Sacs expressed to a gentleman at St. Louis, their astonishment that any person should live in Kentucky. The country they said, had been the scene of much blood, and was filled with the manes of the butchered inhabitants who were white people.(19)

Numerous traditions of nations *west of the Mississippi* though varying as to the motive or uses that occasioned the construction of their tumuli and fortifications, concur in their great antiquity, and most of them in their having been the work of a people which had altogether ceased to exist, before those hunting grounds came into possession of the ancestors of the present occupants. (20)

But who were these whites? May it be presumed that the Alleghanians (Alligewi) and Mexicans were the same people by intermixture and that the former erected these works before the Lenape and Iroquois came and destroyed them. (21) Many of the supposed fortifications were temples, particularly that of Circle-ville in Ohio, where human sacrifices were one of the rites, and where female victims, as in India were immolated with the males. Their similitude with those of Mexico, as described by Humboldt, has also been traced. (22) . . .

[pp. 44- 56]

In conclusion, is it improbable that soon after the Spanish discovery of South America, or in the early visits of the Europeans, (as early as the commencement of the sixteenth century into Florida) some struggling Welshmen might have visited Florida or Alabama, and (like many resident traders since) intermarried with the natives? . . .

But from the assumed establishment of the fact of the existence of Welsh Indians, a strong *Probability* has been deduced in favour of Madoc's voyage to this continent, and his colonial settlement in the twelfth century. Whether true or fictitious, Prince Madoc's adventures have been the theme of modern (27) as well as ancient song, and the historian, traveller, and antiquary, (28) as well as the bard, have concurred in supporting as authentic, what others (29) have considered a fable. We shall not enter into the controversy, but dismiss it with a few observations . . .

If the Welsh Indians could be identified as descendants of Madoc's colony, or if the Alligewi could be ascertained to have been Welsh, the discovered traces of civilization, Christianity, and the arts, might partly be referred to their instrumentality. But the pre-existence of inhabitants when Madoc is supposed to have arrived, the crowded population (for instance, in Ohio 700,000, as Mr. Atwater has conjectured, which formerly swarmed over this continent, preclude the presumption that Madoc's colony (322 years only before Columbus) were the first settlers, or that they and their descendants were the sole constructors of all the mounds, temples, and fortifications that appear to have been erected. . . . But limited must be the views that would circumscribe the origin of myriads who have swarmed over this continent to the narrow confines of Wales.

[pp. 57-61] It is certain that our ancient forts in New-York resemble the old British and Danish. . . . The Danes descended from the Scythians and made settlements and conquests on the British Isles even since the days of Julius Caesar. According to Pliny, the name of Scythian was common to all nations living in the north of Asia and Europe, (41) The Scythians, therefore, from whom the Tartars were descended, in all probability first peopled the British isles. The fact that our works are in all respects like those of Britain, and that similar works may be found all the way from this part of America to Tartary, furnishes some proof that **the Tartars** were the authors of ours also. (42)

Edward Brerewood (43) claims the Tartars as the only parent people of the aborigines. John

In conformity to this interesting hypothesis, the antiquary is instructed to trace the swarms from the great hive of nations existing to the eastward and westward of the Caspian Sea, in a manner very different from that which some writers of Europe have pursued, as the barbarians descended upon the more warm and productive countries of the south. "He will follow the hordes journeying by land eastward, and he will trace the fearless boatman venturing over sea westward, until the Tartar and the Samoied meet each other at the antipodes. He will find this antipodal region to lie south of lake Ontario and Erie; and thereon pursue the vestiges of their combats, their conflicts, and their untold story, **to Onondaga**; the great head-quarters of the victorious Iroquois. The Danes, or Fins, and Welshmen, performing their migrations gradually to the southwest, will appear to have penetrated to the country situate **south of lake Ontario**, and to have fortified themselves there. The Tartars of Samoieds, traveling, by degrees, from Alaska to the southeast, probably found them there. In their course, these Asian colonists probably exterminated the Malays (49) who had penetrated along the Ohio and its streams, or drove them to the caverns abounding in saltpetre and copperas in Kentucky and Tennessee, where their bodies, accompanied with the clothes and ornaments of their peculiar manufacture, have been repeatedly disinterred and examined. Having achieved this conquest, the Tartars and their descendants had probably a much more difficult task to perform: this was, to subdue the more ferocious and warlike European colonists, who had already been entrenched and fortified in the country before them. There is evidence enough, that long and bloody wars were waged among the tribes. In these, the Scandinavians and Esquimaux seem to have been overpowered in New-York. The survivors of the defeat and ruin retreated to Labrador, where they have continued secure and protected by barrenness and cold. **How memorable a spot has been Onondaga!--where men of the Malay race from the southwest, and of the Tartar blood from the northwest, and of the Gothic stock from the northeast, have successively contended for supremacy and rule**, and which may be considered as having been possessed by each before the French, Dutch, or English, had ever visited or known the country!"(50)

[pp. 72-73] The ruins of an ancient city near **Palenque**, in the province of Chiapa, and kingdom of Guatemala, in Spanish America, are described as exhibiting the remains of magnificent edifices, temples, towers, aqueducts, statues, hieroglyphics, and unknown characters. This city (since called the Palencian city) was first discovered by Captain Antonio Del Rio, in 1787. He says in his report, that the town appears to have been seven or eight leagues in length, and at least half a league in breadth; that from a Romish similarity in location, in that of a subterranean stone aqueduct, and from certain figures in Stucco, he thought that an intercourse once existed between the original natives and **Romans**. [SEE THE 1822 NOTATION OF DEL RIO] The Palencian edifices are of very remote antiquity, having been buried for many ages in the impenetrable thickets covering the mountains, and unknown to the historians of the new world.

[pp. 73-75] Among the few historical American works that escaped the flames of the Spanish conquerors (who destroyed most of the memorials of the natives) was an ancient narrative, which is said to have fallen into the hands of the bishop of Chiapa, who refers to it in his *Diocesan Constitution*, printed at Rome 1702. This was the narrative of **Votan**, which, it is conjectured by Doct. Cabrera, of New Guatemala, may still be extant. A copy (as Doct. C. believes) of the original, in hieroglyphics, (taken soon after the conquest) was communicated to him in a memoir from a learned friend.

1824 C[onstantine] S[amuel] Rafinesque *Ancient History, or Annals of Kentucky; with a Survey of the*

Ancient Monuments of North America. Frankfort, KY, 1824.

Dan Vogel writes:

He also mentions the discovery of mammoth bones in Ohio (9)

Source: ^Dan Vogel, "Bibliography" in *Indian Origins and the Book of Mormon*, Salt Lake City, Signature Books, 1986, pp. 105-144.*(125)

1824 C[onstantine] S[amuel] Rafinesque "Ancient History of North America" Parts 1-6, in the *Cincinnati*

Literary Gazette, Vol. 1, Feb. 21-May 29, Cincinnati, 1824

Dan Vogel writes:

describes mounds and fortifications of Ohio (59-60, 107-8, 116-17, 146-47, 155, 170).

Source: ^Dan Vogel, "Bibliography" in *Indian Origins and the Book of Mormon*, Salt Lake City, Signature Books, 1986, pp. 105-144. *(134)

1824 **Jean Francois Champollion** *Precis du Systeme Hieroglyphique des anciens Egyptians*

Note* Prior to Jean Francois Champollion's work in 1824, nobody could translate Egyptian hieroglyphics at all. Even during his lifetime (1790-1832), his work was piecemeal and did not necessarily provide discernment of Egyptian writing systems to even the most diligent of his students. Some subsequent progress was summarized in Scotland's *Edinburgh Review*, (December 1826, pp. 85-147, and March 1827, pp. 528-539). Knowledge in America was obscure until 1827, when notice appeared in the much circulated *Niles' Register* of December 1. Thereafter notices appeared in various other American publications.

[Source "The Salding Sage 2:Prequel to the Plates" p. 13 of 14, n. 4;
solomonspalding.com/SRP/saga/saga02b.htm]

1824-5 ***Columbian Historian***. vol. 1, May 13, June 17, Aug. 13. New Richmond, Ohio,

1824-25

Dan Vogel writes:

The Aug. 13 issue describes several fortifications and states that they are the work of "a people far more civilized than our Indians. (60)

Source: ^Dan Vogel, "Bibliography" in *Indian Origins and the Book of Mormon*, Salt Lake City, Signature Books, 1986, pp. 105-144.*(135)

1824 William Bullock ***Six Months Residence and Travels in Mexico.*** London, 1824, 1825.

Dan Vogel writes:

Bullock describes Mexican temples, fortifications, and idols (111-12, 326-42)

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, "Bibliography," (pp. 103-144).

Dan Vogel writes:

Bullock reported that the Mexican antiquities included "the remains of pyramids, castles, fortifications, temples, bridges, houses, . . . [and] towers . . . seven storeies high." (p. 330)

Source: Dan Vogel, *Origins and the Book of Mormon*, SLC: Signature Books, 1986 (p. 23)

1824 Joel Roberts Poinsett ***Notes on Mexico, Made in the Autumn of 1822.*** Philadelphia, 1824.

Dan Vogel writes:

Poinsett mentions the Mexican tradition of the Flood (46), notes their immense pyramids and long paved roads, and mentions their hieroglyphic drawings and knowledge of astronomy and metallurgy (248).

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, "Bibliography," (pp. 103-144).

1824 **Nichaolas Mill** *History of Mexico*. London, 1824.

Dan Vogel writes:

Mill describes Mexican pyramids and compares them with those of Egypt (140, 158).

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, "Bibliography," (pp. 103-144).

1825 **Theodore Dwight** *The Northern Traveller*. New York, 1825, 1826, 1828

Dan Vogel writes:

Dwight describes mounds and fortifications in western New York (74, 102-3)

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, "Bibliography," (pp. 103-144).

1825 **Ethan Smith** *View of the Hebrews; or the Tribes of Israel in America*, Poultney, VT, 1825,
pp. 130, 217-25.

Dan Vogel Writes:

Perhaps such discoveries of metal plates encouraged the persistent legend of a lost Indian book. See:

Ethan Smith, *View of the Hebrews; or the Tribes of Israel in America*, Poultney, VT, 1825,

pp. 130, 217-25.

Elias Boudinot, *A Star in the West: or a Humble Attempt to Discover the Long Lost Ten Tribes of Israel* (Trenton, 1816), 110-11;

Charles Beatty, *The Journal of a Two Months Tour* (London, 1768), 90;

Israel Worsley, *A View of the American Indians* (London, 1828), 116, 182.

The legend, as related by Congregational minister Ethan Smith of Poultney, Vermont, held that the Indians once had "a book which they had for a long time preserved. But having lost the knowledge of reading it, they concluded it would be a no further use to them; and they buried it with an Indian chief." (Smith, *View of the hebrews*, 223) The legend further stated that the Indians "once, away in another country, had the old divine speech, the book of God; they shall at some time have it again, and shall then be happy." (Smith, *View of the Hebrews*, 130)

Source: Dan Vogel, *Origins and the Book of Mormon*, SLC: Signature Books, 1986 (p. 18, 81 n. 49)

Note* see the 1816 Solomon Spaulding notation.

Dan Vogel writes:

On 19 February 1823 western New York's *Palmyra herald* opined that "many of these fortifications were not forts, but religious temples, or places of public worship." . . . According to [Ethan] Smith, the ancient North Americans built not only "walled towns," "forts," and "watch-towers" but also "temples." He compared the temple mounds with the altars or "high places" of ancient Israel. (pp. 189, 200-201)

Source: Dan Vogel, *Origins and the Book of Mormon*, SLC: Signature Books, 1986 (p. 24, 82 n. 20)

1825^ Josiah Priest *The Wonders of Nature and Providence, Displayed*. Albany, 1825.

Dan Vogel writes:

This book was published twice in 1825 and once in 1826. The first edition contained no plates, but the second and third editions were enlarged and included ten plates. . . . This work, a compilation of many previously published works, includes an extract from Francisco Clavigero's *History of Mexico* recounting the ancient Mexican traditions of idolatry and human sacrifice (569-93) and a portion from Ethan Smith's *View of the Hebrews* detailing evidence that Indians were of Hebrew origin (297-332).

Source: ^Dan Vogel, "Bibliography" in *Indian Origins and the Book of Mormon*, Salt Lake City, Signature Books, 1986, pp. 105-144.

According to Dan Vogel, By the time the second edition of Ethan Smith's book *View of the Hebrews* appeared in 1825, dozens of passages from Smith's book were appearing in another book, *The Wonders of Nature and Providence, Displayed*, published in New York and written by Josiah Priest, an uneducated harness-maker and peddler of chap-books. Priest also quoted from Clavigero.

Note* Priest's book was listed in the Manchester Library under accession number 208.

Source: ^Dan Vogel, *Indian Origins and the Book of Mormon: Religious Solutions from Columbus to Joseph Smith*, U.S.A: Signature Books, 1986, pp. 35-44, 48

Note* *The Wonders of Nature and Providence Displayed* is a 600-page series of about 140 short accounts or stories concerning people and cultures and lands from various parts of the world. For example, we have the "Adventure of a sailor in the river Congo," or an account "Of the inquisition at Spain," or a "Description of a Poison Tree and its effects." There are a few of these that might be pertinent:

"The Dragon, Sea Serpents, and Flying Serpents" (pp. 2-) --These are some articles extracted from "Calmet's Dictionary of the Bible" on snakes and such.

[I AM MISSING SOME OF THESE PAGES]

"Monstrous Serpent of the Ocean" (pp. 31-34)

"History of Giants" (pp. 48-52)

"Of the Fiery Simoom of Arabia" (pp. 57-62)--An account of the moving pillars of sand in the desert of Nubia, given by Mr. Bruce, who describes this fearful phenomena, having encountered one in passing over that desert to Grand Cairo (From Mr. Bruce's Travels).

"The Travels of Bruce" (pp. 62-79)--extracts from travels in various parts of the Southern Hemisphere.

"Wonderful Visions" (pp. 154-170)--On the manifestation of the Son of God from Genesis to Revelation.

"The Phenomena of Fire and Earthquakes" (pp. 258-297)

"Northern and Western Indians" (p. 297-331)-- Proofs that the Indians of North America are literally descended from the ancient Hebrews.

"Customs of the Sauks and Foxes Indians" (pp. 477-479)--which details a number of customs, none of which appear in the Book of Mormon.

"Customs of the ancient Mexicans" (pp. 569-575)--Interesting extracts from the *History of Mexico*," translated from the Italian by C. Cullen, Esq.

"Mexican Idol festivals (pp. 576-588)-- Interesting extracts from the *History of Mexico*," translated from the Italian by C. Cullen, Esq.

"A tragical account of a Human Sacrifice" (pp. 589-590)-- Interesting extracts from the *History of Mexico*," translated from the Italian by C. Cullen, Esq.

1825 **Editor** **Wayne Sentinel**, Palmyra, New York, 16 Feb. and 27 Dec. 1825.

Dan Vogel writes that in 1825 the *Wayne Sentinel*, located in Palmyra, New York, reprinted an article from the *Windsor [Vermont] Journal*, stating that many believed in the "frightful stories of money being hid under the surface of the earth, and enchanted by the Devil or Robert Kidd." (*Wayne Sentinel*, (Palmyra), 16 Feb. 1825.) The *Wayne Sentinel* that same year reprinted another article from the *Orleans [New York] Advocate*, which reported:

A few days since was discovered in this town, by the help of a mineral stone, (which becomes transparent when placed in a hat and the light excluded by the face of him who looks into it, provided he is fortune's favorite,) a monstrous potash kettle in the bowels of old mother Earth, filled with the purest bullion. Some attempt have been made to dig it up, but without success. His Satanic Majesty, or some other invisible agent, appears to keep it under marching orders; for no sooner is it dug on to in one place, than it moves off like "false delusive hope," to another still more remote [place]. (*Wayne Sentinel*, (Palmyra), 27 Dec. 1825.)

Source: ^Dan Vogel, *Indian Origins and the Book of Mormon*, Salt Lake City: Signature Books, 1986, pp. 16-17.

1825 John P. Foote ed. *Cincinnati Literary Gazette*, Vol. 4, July 2 1825, Cincinnati, Ohio.

Contains a description and diagram of an Ohio fortification (209).

\$Books, 1986, pp. 103-144 (p. 134)

1825 John V. N. Yates & Joseph W. Moulton *History of the State of New York*, New York, 1825.

Dan Vogel writes:

Two prominent members of the state [of New York] had also been at work on a book exploring Indian origins. John Van Ness Yates, lawyer, secretary of state of New York, and member of the New York Historical Society, and Joseph White Moulton, lawyer and member of the state historical society, had sent out a circular asking for information about the aboriginal and colonial history of New York. The circular appeared in various newspapers around the state including the *Wayne Sentinel*, which was published near Joseph Smith's home in Palmyra, New York. The newspaper reported back to its readers by announcing the publication of the book, *History of the State of New York*, on 20 April 1825: "The traditions and speculations relative to the aborigines are laid down at large . . . The work abounds with historical references, and is evidently a production of great research and industry. It will no doubt be extensively patronised, for no library in the state can be complete without it."

According to Vogel, Yates and Moulton saw the ruins of their own state as part of one great continental project:

These remains of art may be viewed as connecting links of a great chain, which extends beyond the confines of our state, and becomes more magnificent and curious as we recede from the northern lakes, pass through Ohio into the great vale of the Mississippi, thence to the Gulf of Mexico, through Texas into New Mexico and South America. In this vast range of more than three thousand miles, these monuments of ancient skill gradually become more remarkable for their number, magnitude, and interesting variety, until we are lost in admiration and astonishment.

Note* The Yates-Moulton circular was published in the *Wayne Sentinel*, 28 April 1824; the publication announcement appears in the *Wayne Sentinel* for April 1825.

Source: ^Dan Vogel, *Indian Origins and the Book of Mormon: Religious Solutions from Columbus to Joseph Smith*, U.S.A: Signature Books, 1986, pp. 24-31, 35-44, 48

1825 Thomas Horne *Introduction to the Critical Study and Knowledge of the Holy Scriptures,*

Philadelphia: Littell, 1825.

In an article entitled "How Much Was Known About Chiasmus in 1829 When the Book of Mormon Was Translated?" written by John W. Welch and published in *The FARMS Review* (Provo, Utah: Foundation for Ancient Research and Mormon Studies, vol. 15/1, 2003, pp. 47-80) we find the following:

Another set of frequently raised questions includes: did Joseph Smith know about chiasmus in 1829 when he translated the Book of Mormon? Could he have known of chiasmus from scholarly sources in his information environment? When and where was chiasmus discovered by biblical scholars? When was this manner of literary analysis published and disseminated, and when did it become generally accepted? . . . I asked these questions in 1967 after I learned of the subject at a lecture in a Catholic theological seminary in Regensburg, Germany, and subsequently discovered chiasmus in the Book of Mormon. Most of what I learned about chiasmus in those early months in Germany came from my reading of Nils W. Lund's *Chiasmus in the New Testament* (Chapel Hill: University of North Carolina Press, 1942; reprint, Boston, Mass.: Hendrickson, 1992.) . . . I returned to Brigham Young University and, as an undergraduate student, wrote a paper entitled "Chiasmus in the Book of Mormon," which I submitted to *BYU Studies* in 1968. It was accepted in the spring of 1969 and published in that year's autumn issue. . . .

My [1970 masters] thesis focused primarily on defining and describing three forms of chiasmus (simple, compound, and complex) found in various ancient literatures, but also devoted a dozen pages in my thesis to what I had been able to learn about the emerging awareness of chiasmus in the early nineteenth century. . . . I showed that the works published in London by Bishop John Jebb in 1820 and by Reverend Thomas Boys in 1824 and 1825 were pioneering efforts in the study of chiasmus in the scriptures. Although their techniques have since been refined, I argued that their conclusions were largely sound. . . . it is now evident that John Jebb's 1820 publication became better known in certain circles in the 1820s than was previously thought. Although copies of Jebb's work probably did not make it across the Atlantic in the 1820s, as has been previously conjectured, Jebb's *Sacred Literature* was positively discussed in a large treatise on the critical study of the Bible by Thomas Horne in 1825. That edition of Horne was published not only in London but also in Philadelphia, and so information about introverted parallelism was present in the United States earlier than I and others had suspected. Yet it still appears unlikely that Joseph Smith had any knowledge of Jebb's ideas before he completed his translation of the Book of Mormon, and the presence of chiasmus in that text remains significant. Indeed, Joseph Smith acquired a copy of the 1825 edition of Horne's treatise, but that did not happen until January, 1834, well after the Book of Mormon was in print . . . In addition, it would remain several years after the publication of

the Book of Mormon in 1830 before the study of chiasmus in the Bible would receive further currency in the scholarly world. . . .

The work of two men--D. Johannes Albertus Bengel of the University of Tübingen and Robert Lowth of Oxford--preceded that of Jebb and Boys. Bengel is interesting because in 1742, he was perhaps the first to use the term *Chiasmus* to describe the phenomenon in the Bible, yet his works had little influence on his contemporaries. Bengel's *Gnomon Novi Testamenti*, written entirely in Latin and not translated into English until 1860-62, mentions chiasmus in its glossary of literary devices found in the New Testament . . . the entry on chiasmus, being two and a half pages long, is one of the longest sections in his glossary. . . .

To John Jebb, Bishop of Limerick, belongs the credit for being the first English writer to explicate chiasmus as a distinct type of parallelism prevalent in the Old and New Testaments. . . .

Contrary to what I had previously thought, and as Michael Quinn has shown, Thomas Hartwell Horne (1780-1862) adopted Jebb's basic terminology and represented a few of Jebb's examples of introverted parallelism in Horne's 1825 edition of his *Introduction to the Critical Study and Knowledge of the Holy Scriptures*. (Philadelphia: Littell, 1825) . . .

The first edition of his main work, . . . was published in 1818 in London by Cadell and Davies. . . . A printing of the fourth corrected edition (and first American edition) of Horne's *Introduction to the Critical Study* appeared in London and Philadelphia in 1825 . . . and offers an enlarged section on Hebrew poetry, which contains several pages that mention Jebb on many points of parallelisms. This material appears in volume 2, toward the end of chapter 10, "On the Poetry of the Hebrews," and under the subheading "Parallel Lines Introverted." Jebb's work receives high praise as being "elegant and instructive" (2:448) in showing especially that parallelism of all kinds "pervades the New Testament as well as the Old" (2:451). . . . Four pages in this twenty-eight page chapter introduce the basic idea of introverted parallelism (2:456-57, 466-68). . . .

A sixth edition of the *Introduction to the Critical Study and Knowledge of the Holy Scriptures* appeared in 1828, and the seventh in 1836. . . . the text remained essentially the same as it had appeared in 1825. . . .

In light of what I now know, I would qualify or clarify my position simply to assert a *very low probability* that Joseph Smith knew anything about chiasmus in 1829, being careful not to imply, claim, or suggest complete ignorance of this literary form in America at that time. . . .

Still, for many reasons I do not think that these new developments significantly change the conclusion concerning Joseph Smith's actual knowledge of chiasmus or concerning its presence in the Book of Mormon. Although further information may yet come forth to change this view . . . I know of no evidence that the 1820, 1824, or 1825 works of Jebb or Boys themselves reached America, let alone Palmyra or Harmony, in the 1820s; and no copy of Horne was found on the book lists of the Manchester library, which contained very few religious books of any kind (only 8 of its 421 titles were religious). I do not know how many copies of the 1825 edition of Horne were printed in Philadelphia. Judging by the large size of this work and the frequency with which it was reprinted, individual print runs may have been fairly modest in size. . . .

Horne's treatise would have been available for purchase in bookshops or from traveling salesmen, and such merchants would have been the most likely sources for Joseph Smith to have obtained a fledgling knowledge of the five examples; and a few pages about introverted parallelism buried in those two massive tomes. . . .

[But] even if Joseph Smith had read Horne or Jebb, he still would have known little about structural chiasmus. . . . Furthermore, one may well ask, if Joseph Smith had known of these works, would he have

followed them? . . . Could people in the 1820s have been confident that these notions would withstand the test of time? In addition, even if Joseph had dared to follow the lead of Jebb and Boys, he would have been misguided by their rule that these structures placed "in the centre the *less* important notion." Chiasms in the Book of Mormon typically do the opposite. . . . The idea of Joseph's ferreting out a knowledge of chiasmus from the bible on his own initiative also seems unlikely. . . . Thus the likelihood that Joseph Smith could have discovered this principle for himself or ever actually knew anything about chiasmus in 1829 remains very small.

And finally, even assuming that Joseph Smith had known of chiasmus, the following observation, which I made in 1981, still stands: "There would still have remained the formidable task of composing the well-balanced, meaningful chiastic structures . . . which are found in precisely those portions of the Book of Mormon in which one would logically and historically expect to find them."

Source: ^John W. Welch, "How Much Was Known About Chiasmus in 1829 When the Book of Mormon Was Translated?" in *The FARMS Review*. Provo, Utah: Foundation for Ancient Research and Mormon Studies, vol. 15/1, 2003, pp. 47-80.

Note* See the 2001 Huntamer & Ellis notation which deals with interpreting Book of Mormon geography by setting the pertinent phrases in chiastic order.

1826^ J. C. Pritchard *Researches into the Physical History of Mankind*, 3-vols., 2nd. ed,
London, 1826

J. C. Pritchard's 3-volume work deals extensively with the races of the world. Volume 2 of this 3-volume set goes into extensive detail on the various tribes of both North and South America and their linguistic and physical attributes. It pulls from the most informative and historical sources--See the notation in the External Evidences section.

In volume 2, Book VIII, Part VI. We find the "History of the Native Races of America." In Chapter 1 ("Introductory and General Observations) under Section 1 ("General Remarks on the Nations of America in comparison with each other") we find the following:

Much has been written on the population of the New Continent, and a variety of conjectures have been proposed as to the origin of its inhabitants. Some writers have derived them from Europe, some from Africa: of late it has been the most general opinion that the American nations came originally into the continent they now inhabit, from the north-eastern extremity of Asia. It is not my design to enter full into this inquiry at present: the facts which are most calculated to throw light upon it will develop themselves in

the course of the following pages: but in order that the bearing of these facts may be evident, it will be requisite, before we enter into the history of particular races, to make some general observations on the native people of America collectively.

We shall first inquire whether all the races discovered by Europeans in the New World are people of a similar description, and appear to belong to the same stock, or on the contrary constitute distinct families or classes of mankind, which may be though, with probability, to have had their origin in different parts. In his inquiry we shall survey, briefly, the most striking facts connected with the physical structure and constitution of the American races, and with the history of their languages. In the second place we shall point out what races in the eastern hemisphere have been supposed, with the greatest probability, to be related to the people of America, and to be the stock from whence they derived their origin. [pp. 336-337]

In a section titled "On the Physical Characters of the American Aborigines" Pritchard concludes:

it is evident that their physical characters, in different parts of the continent, have that sort of general resemblance, which is strongly favourable to the opinion, that all these nations are of one stock. But, of this, the reader will, perhaps, be more fully convinced, after he has gone through the description of particular nations. [p. 341]

In concluding a section titled "Relations between the American Languages," Pritchard writes the following:

The foregoing considerations on the languages of the American nations, tend obviously towards the same conclusion as the remarks previously offered on their physical characters. How far either, or both, are conclusive, the reader is enabled to judge. [p. 349]

In Section 2 ("Remarks on the American Languages, and on the Physical Characters of the People, in comparison with those of other Races") commenting "On their Languages," Pritchard writes:

It may be seen, from the remarks on the last paragraph, that the Hebrew dialects have many of the peculiarities belonging to the Indian languages; as the conjugation of verbs, giving rise to a modification in the sense, the use of affixes and suffixes; the feminine forms, etc.: but all these are in so inferior and limited a degree in Hebrew, that the analogy is very distant. . . . On the whole, it does not appear that any mode of speech, as yet known in the eastern hemisphere, can with certainty be classed, in respect to its laws of structure, with the polysynthetic idioms of the New World. . . .

The only American language detected with certainty in Asia, is that of the Esquimaux, which is spoken by the Tschuktschi, but this fact is of itself of importance, though it should be allowed that the Tschuktschi are a colony from America, since it proves that a communication and interchange of inhabitants has really existed between the two continents. [pp. 350-352]

In the section titled "On their Physical Characters" Pritchard writes:

It is in the idioms of Northern Asia, that the most numerous analogies have been discovered to those of the Western Continent, and to the people of the same region, the physical structure of the American races displays by far the nearest resemblance.

We have had occasion to observe in a former part of this work, that the form of the skull prevalent among the Mongolian, and other races of Eastern Asia, bears a near analogy to that of the American nations. . . . The analogy between them," says Von Humboldt, "is particularly evident in the colour of the skin and hair, in the want of beard, the shape of the cheek-bones, and the direction of the eyes. . . ." . . . In comparing the Mongole physiognomy with the American, the observer has opportunity enough to find traces of the series of developments, through which the Eastern Asiatic had to pass, under the influence of the climate, in order at length to be transformed into an American. [354-357]

Note* Franklin Harris writes that J.C. Pritchard's 1826 book, *Researches into the Physical History of Mankind*, detailed some the theories concerning the idea that the American Indians were of the Lost Tribes of Israel. (^Franklin S. Harris, Jr. *The Book of Mormon: Message and Evidences*, 2nd ed., Salt Lake City: Deseret Book Co., 1961, p. 55.--see the note on the 1831 notation) However, I find his explanations very distant from any assertions such as this.

1827^ **David Cusick** *Sketches of the Ancient History of the Six Nations*. Lewistone, New York, 1827.

Dan Vogel writes:

Cusick records Indian fables which he believes support the mound builder myth. One fable, for example, speaks of the descendants of two brothers continually at war with the other until one group is finally destroyed in North America. These fables, according to Cusick, explain the remains of fortifications and burial mounds in New York state, including those near Canandaigua (about ten miles south of the Joseph Smith, Sr., farm).

Source: ^Dan Vogel, "Bibliography" in *Indian Origins and the Book of Mormon*, Salt Lake City, Signature Books, 1986, pp. 105-144.

1827 John Ranking *Historical Notions of the Conquest of Peru and Mexico in the Thirteenth*

Century by the Mongols. London, 1827

He writes:

The Wampum of the Canadians is exactly the Quipos of the Peruvians, as described by a good authority. The Quipos have been used in China and Mexico till the seventh century, and in Peru long before the arrival of Mango Capac. . . .

If, to the foregoing reasons for supposing the population of America to be of Mongol and . (pp. 466-471)

Source: ^H. Alvah Fitzgerald, "Progressive Opinion of the Origin and Antiquity of the American Indian: A Thesis Submitted to the Faculty of the Department of Religious Education," (In partial fulfillment of the requirements for the degree of Master of Science), Brigham Young University, 1930, pp. 74-78

1827 John Ranking *Historical Researches on the Conquest of Peru, Bogota, Natchez, and*

Talmeco, in the Thirteenth Century, by the Mongols, Accompanied with Elephants; and the Local Agreement of History and Tradition, with the Remains of Elephants and Mastodons, Found in the New World.

London, 1827

Dan Vogel writes:

Ranking, inspired by Indian legends and mammoth remains, writes of thirteenth-century Mongolians who use the mammoth in their conquest of Mexico and Peru. He assumes the mound builder myth.

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, "Bibliography," (pp. 103-144).

1828 **John Ranking** *Remarks on the Ruins at Palenque, in Guatemala, and on the Origin of*

the American Indians. London, 1828

Dan Vogel writes:

Ranking describes the ruins at Palenque as reported by Antonio del Rio and discusses the origin of the Indians.

Source: ^Dan Vogel, "Bibliography" in *Indian Origins and the Book of Mormon*, Salt Lake City, Signature Books, 1986, pp. 105-144.

Note* I couldn't find this book in the BYU Library catalogue.

1828^ **Frederick Butler** *Elements of Geography and History Combined*, 4th ed., Wethersfield, Conn.:

Deming and Francis, 1828.

North America

History:

Q. What is the history of North America?

A. North America was first discovered by John Cabot in the year 1496. . . . About the year 1517, the Spaniards, from their settlements on the island of Cuba, explored the shores of the gulf of Mexico as far west as the isthmus of Darien . . . At this time the whole continent of North America was possessed by numerous tribes of Indians, who were all in a state of nature, of an olive complexion, savage in their manners and habits, and without the arts, or even the use of iron. The Mexicans were in some respects an exception to this general character. . . . [pp. 19-20]

Mexico

. . . *Remarks:*

Q. What ancient nations upon the eastern continent did the Mexicans resemble, in their government, and religious rites?

A. The Mexicans resembled the Phoenicians and Egyptians. These were regular governments, had the arts, and in their religious rites worshipped the sun, and offered human sacrifices to their gods; the Egyptians built pyramids, and embalmed their dead. they also adorned their temples with the image of the sun, or golden suns.

Q. What other evidence have we that the Mexicans sprang from the Phoenicians, and these from the Persians or Chaldeans?

A. Their knowledge of astronomy which so exactly corresponded.

Q. Will you illustrate this remark?

A. The Chaldean shepherds, on the plains of Babylon, began the study of astronomy soon after the flood; from thence it passed into the west and became the great object of attention among the Phoenicians and Egyptians, and they regulated their navigation by the heavenly bodies; calculated eclipses and became learned in astronomy; and from thence the science passed into Mexico with the first adventurers.

Q. What evidence have we of this?

A. The Abbe Clavigero, in his history of Mexico states that they had discovered, that the year did not consist of 365, nor of 366 days, but of some intermediate number, which they supplied by adding 13 days to every 52 years; which exactly answers to our leap year.

Q. How could the Phoenicians and Egyptians reach Mexico?

A. They had ships, were the first commercial people; and before the mariners compass was discovered, had sailed round the continent of Africa. If any of these adventurers had been blown off the coast of the eastern continent, the trade winds would have conveyed them into the gulf of Mexico.

Q. Wherein do the Mexican rites of sepulture resemble those of the Egyptians?

A. The Egyptians built their pyramids as their mausolea of stone, but the Mexicans built their's in the same form, of brick, and of earth; remains of the latter are not only found in Mexico, but throughout the interior of all the western states, and in the western parts of the states of Pennsylvania and New York, as far north as the lakes; and a female mummy has been found in a cave in Kentucky.

Q. Are the ancient Mexicans supposed to have been the authors of all those ancient monuments of art?

A. Those people undoubtedly attempted to settle the rich basin of the Mississippi, and western interior, and were overpowered by the natives; as were many of the first settlements of the English. . . .

Q. What corroborative evidence is there is this?

Inscriptions have been found upon large, flat rocks, in Kentucky and Ohio, supposed to be of the Phoenicians character; but as that language is lost, the inscriptions cannot be decyphered. . . .

Q. At what age of the world could the Phoenicians, or Egyptians, or Mexicans, have made these settlements?

A. It might have been 2,000 years since; because it is more than that length of time since the Phoenicians were conquered by the Grecians; the Egyptians were conquered by the Romans 31 years after Christ. Supposing the settlements to have been made within the period of the first thousand years after Christ, even that distance of time will fully account for the growth of timber upon those ancient mounds and the total loss of tradition among the natives. [pp. 178-180]

Natives of North America

In the next place, I find them of like countenance, and their children of so lively a resemblance, that a man could think himself in Duke's place, or Berry street, London, where he seeth them. But this is not all: they agree in rites, they reckon by moons, they offer their first fruits, they have a kind of feast of tabernacles, they are said to lay their altar upon twelve stones, their mourning a year, the customs of women, &c." [pp. 184-185]

1828^ Israel Worsley *A View of the American Indians:* Their General Character, Customs, Language, Public Festivals, Religious Rites, and Traditions: Shewing Them To Be the Descendants of The Ten Tribes of Israel. By Israel Worsley. London, 1828.

The Contents of this 185-page volume are as follows:

Preface

Chapter 1. "On the Origin of Mankind: plan of the work

Chapter 2. "On the Prophecies"

Chapter 3. "The general character of the American Indians"

Chapter 4 "The Religion and Religious Rites of the Indians"

Chapter 5 "Their Public Festivals"

Chapter 6 "The Language of the Indians"

Chapter 7 "The Indian Traditions"

Chapter 8 " On the Passage from one Continent to the other"

Chapter 9 "On the Arts and the Science of the Indians"

Chapter 10 "The Hebrew Testimony"

Chapter 11 "On the Invasion of America by Cortes"

Chapter 12 "Retrospective View and closing Remarks"

In Chapter 2 we find a scriptural discussion of "The Prophecies" concerning the dispersion and gathering of Israel. The scriptures cited are:

"The passages in Isaiah which have a reference to God's people are numerous, I need not repeat them all" . . .

Isaiah 9:8-19; 10:5-6; 11;11; 16; 18; 43; 49

Ezekiel 20:35-- ; 37:16, 21

In the book of Ezekiel 37:16 we have this striking passage, "Moreover, thou son of man, take thee a stick and write upon it, 'for Judah and for the children of Israel, his companions.'" And then another stick and write upon it, 'For Joseph, the stick of Ephraim and for all the house of Israel, his companions.' And the fact has been as the prophet intimated: for at the captivity some of the people of Israel were intermixed with those of Judah and taken away with them, while the greater part were carried captive at a different time and place in a country to the north of Babylon.

[Note* This is a different interpretation for this verse in Ezekiel than the traditional LDS interpretation.]

Amos 8:11

Zech. 8:7

Dan Vogel writes:

Worsley describes mounds and iron tools (137-44) and explains that the mound builders had been destroyed by the Indians (144). He also mentions the discovery of large stone crosses in Central America (161-62) and records the Indian tradition of a lost book of God (182).

Source: ^Dan Vogel, "Bibliography" in *Indian Origins and the Book of Mormon*, Salt Lake City, Signature Books, 1986, pp. 105-144. See also ^Franklin S. Harris, Jr. *The Book of Mormon: Message and Evidences*, 2nd ed., Salt Lake City: Deseret Book Co., 1961, p. 55. (see the note on the 1831 notation)

Dan Vogel Writes:

Perhaps such discoveries of metal plates encouraged the persistent legend of a lost Indian book. See:

Ethan Smith, *View of the Hebrews; or the Tribes of Israel in America*, Poughkeepsie, VT, 1825,

pp. 130, 217-25.

Elias Boudinot, *A Star in the West: or a Humble Attempt to Discover the Long Lost Ten Tribes of Israel* (Trenton, 1816), 110-11;

Charles Beatty, *The Journal of a Two Months Tour* (London, 1768), 90;

Israel Worsley, *A View of the American Indians* (London, 1828), 116, 182.

Source: Dan Vogel, *Origins and the Book of Mormon*, SLC: Signature Books, 1986 (p. 18, 81 n. 49)

1828 [Mark?] Beaufoy **Tour though Parts of the United States and Canada.** London, 1828.

Dan Vogel writes:

Beaufoy, a British subject, visited entrenchments and burial mounds in Ohio (104). "Some insist they are the remains of a civilized people, exterminated by the Indian hordes from Asia," he wrote. He also mentions the pyramids of Mexico and the Welsh theory of Indian origins.

Source: ^Dan Vogel, "Bibliography" in *Indian Origins and the Book of Mormon*, Salt Lake City, Signature Books, 1986, pp. 105-144.* (107)

1828 Timothy Flint (1780-1840) ***A Condensed Geography and History of the Western States for***

the Mississippi Valley. 2 vols. Cincinnati, 1828.

Dan Vogel writes:

Flint, missionary and author of several works, describes the mounds of New York and Ohio (1:192-95). He too adopts the theory that the mounds were built by people more industrious and numerous than the Indians but rejects the notion that the mound builders used iron tools (1:193-94, 2:164, 314). He also mentions the discovery of mammoth bones in North America (1:197)

Source: ^Dan Vogel, "Bibliography" in *Indian Origins and the Book of Mormon*, Salt Lake City, Signature Books, 1986, pp. 105-144.*(112-113)

1828 Karl Bernhard *Travels through North America, during the Years 1825 and 1826.* 2 vols.

Philadelphia, 1828

Dan Vogel writes:

Bernhard describes the mammoth skeleton he saw at Peale's Museum in Philadelphia (1:139-40).

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, "Bibliography," (pp. 103-144).

1829 Thomas F. Gordon *The History of Pennsylvania, from Its Discovery by Europeans to the*

Declaration of Independence in 1776. Philadelphia, 1829.

Dan Vogel writes:

Gordon describes the mounds of the Mississippi valley (44).

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, "Bibliography," (pp. 103-144).

1829 "Aborigines of Ammerica," Parts 1 and 2, in *American Monthly Magazine*, vol.

1, April-May 1829, p. 41-46.

Dan Vogel writes:

The American Monthly Magazine (Boston) published a detailed description of South, Central, and North American antiquities. According to the periodical, one palace found in Mexico City had "twenty doors of entrance, and one hundred rooms," and many "spacious temples and palaces for the nobility" were found in Peru (41-46)

Surprisingly detailed, if not completely accurate, accounts of Central and South American ruins were thus more or less readily available to nineteenth-century Americans.

Source: Dan Vogel, *Origins and the Book of Mormon*, SLC: Signature Books, 1986 (p. 23-24, 82 n. 15)

Dan Vogel writes:

The article presents the idea that all American Indians are descended from the same source (45, 48) and describes Mexican idolatry, human sacrifice and "hieroglyphic paintings" (42, 44, 46). Although the Mexicans are somewhat more civilized than North American Indians, they are not the builders of the great pyramids and buildings of Central America but had assumed these from an earlier civilization (44). The article also describes North American mounds and Mexican and Peruvian structures (41-46)

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, SLC: Signature Books, 1986, pp. 103-144 (p. 133)

1829 James H[aines] McCulloh, Jr. *Researches, Philosophical and Antiquarian, Concerning the Aboriginal*

(ATLANTIS) ***History of America***. Baltimore, 1829.

Dan Vogel writes:

McCulloh describes temples in Mexico and Peru (249-371) and mounds and fortifications in North America (501-22). He again discusses the theory that the mound builders were a white race far superior to the Indians (501-22).

Source: ^Dan Vogel, "Bibliography" in *Indian Origins and the Book of Mormon*, Salt Lake City, Signature Books, 1986, pp. 105-144. *(121)

1830 The Book of Mormon Is Published.

Palmyra: E. B. Grandin, 1830.

Note* For an analysis of cultural descriptions of the people described in the Book of Mormon, see the Story of the Book of Mormon.

were first, who shall be last; and there are they who were last, who shall be first.

1831 W.W. Phelps (abt. Joseph Smith) Revelation? given to Joseph Smith, July 17,
1831 Joseph

Smith Collection, Church Historian's Office

In a 1981 article in *Dialogue*, Steven F. Christensen writes some commentary on the new 1981 Triple Combination edition published by the Church. Among other things he writes the following:

In addition to the new Triple another book will also be helpful to students of the D&C: Lyndon Cook's *The Revelations of the Prophet Joseph Smith*, (Seventy's Book Store: Provo, Utah, 1981). This is the finest historical commentary to appear on the D&C. In some instances its doctrinal comments are without peer. . . . Also interesting is Cook's listing of 34 "Uncanonized Revelations Received by Joseph Smith (1831-44)." This is found as Appendix B in his work.

Christensen then combines his commentary of the new Triple Combination and Cook's commentary with the following:

One of the more interesting changes in the new Triple Combination was that "white and delightsome" (2 Nephi 30:6) became "pure and delightsome." According to the *Ensign* (October 1981): 18 this returns the content to its intended meaning. Our purpose is not to dispute the change but rather to share a somewhat related piece of evidence.

In the new preface to section 132 it states:

[Revelation given through Joseph Smith the Prophet, at Nauvoo, Illinois, recorded July 12, 1843, relating to the new and everlasting covenant, including the eternity of the marriage covenant, as also plurality of wives. HC 5:501-507.] Although the revelation was recorded in 1843, it is evident from the historical records that the doctrines and principles involved in this revelation had been known by the Prophet since 1831.

The D&C does not indicate what these historical records were. However, in Cook's commentary on the D&C he states the following: "Joseph Smith learned of the principle of plural marriage as early as July 1831, near Independence, on the border of Missouri and what later became Kansas" (p. 293)

This comment is further explained in his footnotes which state:

William W. Phelps to Brigham young, 12 August 1861, Brigham Young Collection, Church Archives. This letter contains a revelation which alludes to plural marriage. The introduction to the letter follows: The Substance of a revelation by Joseph Smith Junr. given over the boundary, west of Jackson Co. Missouri, on Sunday morning July 17 1831, when seven Elders, Viz:; Joseph Smith Jun. Oliver Cowdery, W. W. Phelps, Martin Harris, Joseph Coe, Ziba Peterson and Joshua Lewis, united their hearts in prayer, in a private place, to inquire of the Lord who should preach the first sermon to the remnants of the Lamanites and Nephites, and the people of that Section, that should assemble that day, in the Indian Country, to hear the gospel and the revelations according to the Book of Mormon.

Among the company there being neither pen, Ink, or paper, Joseph remarked that the Lord could preserve his words, as he had ever done, till the time appointed.

Unfortunately Cook only quotes Phelps' introduction to the revelation and not the revelation itself. (He does list the 17 July 1831 revelation in his appendix B of uncanonized revelations received by Joseph Smith.) One published account of the revelation is found in Fred C. Collier's *Unpublished Revelations of the Prophets and Presidents of the Church of Jesus Christ of Latter Day Saints* which was published privately in 1979 by the compiler. On pages 57-58 of this work we find the following:

A Revelation given through the Prophet Joseph Smith, west of Jackson County, Missouri, on July 17, 1831

1. Verily, Verily, saith the Lord, your Redeemer, even Jesus Christ, the light and the life of the world ye cannot discern with your natural eyes, . . .

3. Verily, I say unto you, ye are laying the foundation of a great work for the salvation of as many as will believe and repent, and obey the ordinances of the Gospel, and continue faithful to the end; For, as I live, saith the Lord, so shall they live.

4. Verily, I say unto you, that the wisdom of man in his fallen state, knoweth not the purposes and privileges of my holy priesthood, but yet shall know when ye receive a fullness by reason of the anointing:

For it is my will, that in time, *ye should take unto you wives of the Lamanites and Nephites, that their posterity may become white, delightsome* and just, for even now their females are more virtuous than the gentiles.

5. Gird up your loins and be prepared for the mighty work of the Lord . . .

Christensen then states:

Verse 4 indicates another way for the descendants of the Nephites and Lamanites to become "white and delightsome." This is especially interesting if it really is one of the first indications of plural marriage. It should be noted however, that there is a discrepancy between Cook and Collier as to what the original source really is--unless it is found in both places.

Sources: ^Steven F. Christensen, "Scriptural Commentary: The New Triple Combination," in *Sunstone*, Nov-Dec, Vol. 6, No. 6, pp. 62-64. Also ^Fred C. Collier, *Unpublished Revelations of the Prophets and Presidents of the Church of Jesus Christ of Latter Day Saints*, Fred C. Collier, 1979, pp. 57-58.

1833^ **"Discovery of Ancient Ruins in Central America,"** in *Evening and Morning Star* 1,

February 1833, n. p.

A late number of the London Literary Gazette, contains a letter from Lieut, Co: Galindo, at Peten, in Central America, giving some idea of those antiquities which rescue ancient America from the charge of barbarism. These ruins extend for more than twenty mile, and must anciently have embraced a city and its suburbs. The principal edifice is supposed to have been a palace, formed of two rows of galleries, eight feet wide, separated by walls a yard thick; the height of the walls to the eaves is nine feet, and thence three yards more to the top. The stones of which all the edifices are built, are about eighteen inches long, nine broad and two thick, cemented by mortar. The front of the palace contained five lofty and wide doors. Numerous statues of stone are scattered about. In another building, which Col. G. calls the study, are numerous full length figures, of about six feet high, some of them holding naked infants on their right arms, and not in the manner of the modern Indian woman, who always set their children astride on their hips. A place of religious worship and a prison, complete the list of buildings enumerated by Col. G.

"The whole of the ruins," says Col. G. are buried in a thick forest, and months might be delightfully employed in exploring them. I have seen sufficient to ascertain the high civilization of the former inhabitants, and that they possessed the art of representing sounds by signs, with which I have hitherto believed no Americans previous to the conquest were acquainted."--"The neighboring country for many

leagues distant, contains remains of the ancient labors of its people, bridges, reservoirs, monumental inscriptions, subterraneous edifices, &c." "Every thing bears testimony that these surprising people were not physically dissimilar from the present Indians; but their civilization far surpassed that of the Mexicans and Peruvians; they must have existed long prior to the fourteenth century."

REMARKS.--We are glad to see the proof begin to come, of the original or ancient inhabitants of this continent. It is good testimony in favor of the book of Mormon, and the book of Mormon is good testimony that such things as cities and civilization, "prior to the fourteenth century," existed in America. Helaman, in the book of Mormon, gives the following very interesting account of the people who lived upon this continent, before the birth of the Savior. . . . [numerous verses are then cited]

1833[^]

"Good Proof," in *The Evening and the Morning Star* 2, June 1833, p. 99.

No people that have lived on this continent, since the flood, understood many of the arts and sciences better than the Jaredites and Nephites, whose brief history is sketched in the book of Mormon. The facts following, from the *Star in the West*, is not only proof of their skill, but it is good proof, to those that want evidence, that the book of Mormon, IS TRUE.

In Rowan County, (N.C.) on the summit level of a piece of table land, in the first settlement of that section of the new world, a stone house was found, completely imbedded in the earth--even the funnel of the chimney was covered by the growth of the earth. This relic of antiquity, was discovered by one of the early planters in plowing up a piece of land. Finding some stone on a particular part of his farm, in a position which seemed to indicate the work of art, he fell to removing the same, and soon found he was taking off the funnel of a stone chimney. This circumstance excited the curiosity of the neighboring planters, who met and agreed to examine the edifice by excavating the earth from the stone wall. They soon found that the chimney was attached to a large stone house; by tracing the angles of the same, and digging to the very foundation, they found its dimensions to be 23 feet 11 inches, by 36 feet 3 inches, with a wall 15 feet in height, constructed with doors and windows according to the strict rules of architecture. At the foundation of this ancient edifice, which appeared to be built with much taste, was found relics of house-hold furniture, such as broken pieces of earthen pots, &c. which showed the arts of civilized life were well understood by the inhabitants of this antique dwelling place of human beings.

In Cincinnati, when excavating the earth, at the first settlement of that place, 27 feet below the surface was found an artificial peach and pear, cut out of stone, with a complete imitation of the stem and blossom end, which proved beyond the possibility of a doubt, that the skill of some human being had been exerted in imitation of nature's beautiful works.

1833, p. 107

A friend told me the other day a bee story, and were he not a man on whose word I can strictly rely, I should set it down as a real Munchausen. Such as it is you shall have it.

In Wythe county, in Virginia, in a spur of the Alleghany Mountains, called the "Tobacco Row," is a perpendicular ledge of rock fronting the southeast, about fifty feet high--an open sunny situation. About thirty feet from the base, a horizontal crack or fissure opens in the rock, from half an inch to six inches in width, and extending near eighty feet in length. How deep this fissure extends into the mountain is not known, as no one has ever examined it. This fissure is full of bees! Their numbers are so great, that in the summer time they hang out in hug clusters for several feet, above and below the fissure, in its whole length. A short distance above are two other cracks, containing earth, in which grow some little chinquapin bushes, and these are covered with the bees. They frequently go off in huge swarms, like a barrel or hogshead in bulk, and are often compelled to return, finding no place large enough to contain them. In the spring, previous to commencing their labors, the dead bees, remnants of comb, and cleanings of the habitation which are brought out and dropped by them, make a winrow of a foot in height the whole length of the opening.

My informant saw it in the month of June, when immense numbers of bees were out on the surface, making great patches of rock black with their swarming masses. The oldest inhabitants say that the first settlers found the bees there, and the Indians told them that their oldest traditions knew nothing of its origin. "It was always there."

No one has ever been found bold enough to attempt its plunder, or to examine the place where they are. It is in fact too dangerous an enterprise to meddle with.

If these facts be so, and I cannot doubt it, does it not form rather a new feature from that generally received in the history of the bee? By the way, I fear that I am going to have all this bee discussion to myself. But we'll see.

Do none of the correspondents of the American Farmer live near this great bee hive? If so I should be much gratified to hear further about it.--[Gen. Farmer.]

ULMUS

Remarks-- To them that believe in the revelations of the Lord, this bee story is no great mystery. The bees may have been there more than three thousand years. When Jared and his brother came from the tower of Babel, *to settle the continent of America*, they brought bees, as it is written in the book of Ether. [verses on bees are then quoted]

What a pity it is that man has strayed so far from the knowledge of the Lord! Created as he was in the image of his Maker, an agent unto himself, and capable, by obeying the commandments of the Lord of receiving the Holy Ghost, which bringeth all things to remembrance, he might let his understanding reach to heaven, and never be at a loss for the truth; but alas he trusts in his own wisdom, and scarcely arrive at certainty.

Before the flood, bees might have been in every part of the world, but since Noah left them on the other side of the Atlantic, unless brought by man they would not have been able to cross it. . . .

1834^ Josiah Priest *American Antiquities and Discoveries in the West*, Albany: Hoffman & White,

non-LDS 1834. (4th ed.)

In the Preface of this 400-page book we find the following:

Although the subject of American antiquities is everywhere surrounded with its mysteries; yet we indulge the hope, that the volume we now present the public, will not be unacceptable . . .

We have felt that we are bound by the nature of the subject, to treat wholly on those matters which relate to ages preceding the discovery of America by Columbus . . .

We have undertaken to elicit arguments, from what we suppose evidence, that the first inhabitants who peopled America, came on by land, at certain places, where it is supposed once to have been united with Asia, Europe, and Africa, but has been torn asunder by the force of earthquakes, and the irruptions of the waters, so that what animals had not passed over before this great physical rupture, were forever excluded; but not so with men, as they could resort to the use of boats.

We have gathered such evidence as induces a belief that America was, anciently, inhabited with partially civilized and agricultural nations, surpassing in numbers its present population. This, we imagine, we prove, in the discovery of thousands of the traits of the ancient operations of men over the entire cultivated parts of the continent, in the forms, and under the character of mounds and fortifications, abounding particularly in the western regions.

We have also ventured conjectures respecting what nations, in some few instances, may have settled here; also what may have become of them. . . .

As it respects some of the ancient nations who may have found their way hither, we perceive a strong probability that not only Asiatic nations, very soon after the flood, but that also all along the different eras of time, different races of men, as Polynesians, Malays, Australasians, Phoenicians, Egyptians, Greeks, Romans, Israelites, Tartars, Scandinavians, Danes, Norwegians, Welsh, and Scotch, have colonized different parts of the continent.

We have also attempted to show that America was peopled before the flood; that it was the country of Noah, and the place where the ark was erected. The highly interesting subject of American antiquities, we are inclined to believe, is but just commencing to be developed. The immensity of country yet beyond the settlements of men, towards the Pacific, is yet to be explored by cultivation, when other evidences, and wider spread, will come to view, affording, perhaps, more definite conclusion.

As aids in maturing this volume, we have consulted the works of philosophers, historians, travellers, geographers, gazetteers, the researches of antiquarian societies, with miscellaneous notices on this subject, as found in the periodicals of the day. The subject has proved as difficult as mysterious; any disorder and inaccuracies, therefore, in point of inferences which we have made we beg may not become the subjects of the severities of criticism. . . . JOSIAH PRIEST

Among the articles contained in this book we find the following in the "Contents":

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Note* These articles are representative of those quoted by early publications in the Church to support the Book of Mormon.

**1835 E.S. Aaby *Journal of a Residence and Tour in the United States of North America,*
from**

***April, 1833, to October, 1834*, 3 vols. (London, 1835), 3:57-58.**

Dan Vogel writes:

Edward Strut Abdy wrote in 1835 that "the mounds of earth, which, as they now exist in that part of the country, have given rise to so much interest and speculation, are referred to, by the preachers of the Mormon faith, as proofs of the existence of these theocratic tribes."

Source: ^Dan Vogel, *Joseph Smith: The Making of a Prophet*, Salt Lake City: Signature Books, 2004, p. 333.

1840-s ? George Weiner "America's Jewish Braves," in *Mankind* 4 (n.d.), pp. 56-64.

In 1644 Antonio de Montezinos, a Jewish adventurer, declared he had found the lost Ten Tribes in America. The Spanish, who in the Inquisition tried to eliminate Jewish influence, continued to do so in America. They destroyed artifacts and architecture that made the link. The belief that the Lost Ten Tribes were in America has had a profound influence on the history of the world. Among the books written supporting this theory, the Book of Mormon is a significant work.

[J.W.M.]

1840^ Parley P. Pratt "Interesting Discoveries," in *Millennial Star* 1, August 1840, pp. 101-103.

Scandinavian Relics in America.-- A highly interesting discovery has been announced by the Danish geologist, Dr. Lund, to the Northern Archaeological Society, as made by him, while excavating in the neighbourhood of Bahia, in Brazil. This discovery began with the fragment of a flag-stone covered with engraved Runic characters, but greatly injured. Having succeeded in deciphering several words, which he recognised as belonging to the Icelandic tongue, he extended his researches, and soon came upon the foundations of houses in hewn stone, bearing a strong architectural resemblance to the ruins existing in the northern parts of Norway, in Iceland, and in Greenland. Thus encouraged, he went resolutely on, and at length, after several days digging, found the Scandinavian god of thunder, Thor, with all his attributes-- the hammer, gauntlets, and magic girdle. The Society has commissioned Professor Rafu (who first established, in an authentic manner, the existence of ancient relations between Iceland and Northern America, anterior to the discovery of that part of the world by Columbus), to report on the subject of Dr. Lund's letter, and to publish his report, with a view to direct the attention of the learned to this very interesting discovery, which would seem to prove, that the ancients of the North had not only extended their maritime voyages to Southern America, but even formed permanent establishments in that country.-
- *Athenaeum*

Coins Found in Charnwood Forest-- On the 2nd of June last, an urn or vase, such as is frequently found in Roman sepulchres, of very plain workmanship, and totally unornamented, was found in Charnwood Forest, in that part of it which is at present in the occupation of the monks of the Cistercian convent, which has lately been established in that neighbourhood. Charnwood is not far from Loughborough, in Leicestershire, and the spot in which the vase was found is in the highest part of the forest, and in a place which has probably never been used as arable land until the present time. The vase, which will contain about two quarts, was filled with coins of the Roman empire, varying in time from the year of our Lord 40 to the year 68. The coins that have been taken indiscriminately from the mass in the vase are of a base metal; they are white when cleaned from the incrustation of rust and corrosion, and in good preservation. On the obverse they bear the heads of various emperors and sons of emperors, with the legends, Marius, Probus, Philip, Quintillius, Gallienus, Salonina, Claudius Gothicus, Victorinus, &c.; and on the reverse are figures of Venus, Fortuna, &c. The vase has probably been in the ground since the year 426, in which the Romans left England, or perhaps longer. It was discovered by a lay brother of the convent, John M'Donell, and two labourers, W. Hickey and C. Lott, as they were ploughing. The vase was not more than a foot below the surface. The vase and its contents are now on view at Mr. Abraham's, No. 8, Burton-street, where they have been inspected by several antiquaries.--
Manchester Guardian

All such discoveries are hailed with interest, and readily believed by the world generally, although the testimony thereof be nothing more than a common newspaper report. To none is the discovery of the relics of the ancients more interesting than the Saints of the Last Days, and the remnants of scattered Israel; and we are led to inquire why it is, that while the people can receive the testimony of an anonymous paper alone, that an ancient city has been discovered under ground, and coins have been resuscitated from the bowels of the earth, which have been buried 1400 years, bearing the impress of Roman emperors and statesmen, in perfect form,--why is it that they cannot believe the testimony of living witnesses that an ancient record of the truth of God has come forth from the bowels of the earth to enlighten the inhabitants thereof?

Is it any more wonderful that the golden records which were hid in the earth by Moroni, according to the commandment of God, should be preserved entire, and come forth in the 19th century, than that the base metallic coins of Charnwood Forest should remain in good preservation, and come forth in the same period of time; or that a city should be discovered under ground in South America, which is but another proof of Mormon's history? We think not; and especially when we reflect that the golden records of Mormon were hid by express Revelation from on high; while the coins referred to, were deposited by the will of man alone, so far as we have any knowledge, or mere accident, and the city, as appears evident from its location, was buried by judgments.

Is it any thing more wonderful, curious, or incredible, that God should command Moroni to hide up the records of the house of Joseph in the land of America, in a stone box or cave, prepared expressly for that purpose, so that the remnants of that house might know of the promises made unto their fathers, and their right of inheritance in that land, when they should repent and turn again from their captivity, from being trod down by little and little by the feet of their Gentile oppressors, than it is that He should command Jeremiah to put or hide the sealed and unsealed evidence of the purchase of a piece of land in Asia "into an earthen vessel, that they might continue many days," so that the house of Judah might know their own lands, even those which they had received of their fathers or bought with their money, when they should return from their captivity at Babylon, whither they had been driven for their wickedness, (see Jer. xxxii. chap, &c.) just as the descendants of Joseph have been driven and trodden down for their iniquities in the land of America? No it is not; and, as the God of Abraham, and of Isaac, and of Jacob, was a God of Revelation to Judah, so he was a God of Revelation to Joseph, and to the whole house of Israel, for he is no respecter of persons to his covenant people; and when Judah shall return to his pleasant pastures, to his inheritance in Palestine, Joseph also shall return to his land, which was promised him by his father Jacob, (Gen. xlix. 22-26) and dwell in peace, sitting under his own vine, and eating his own precious fruits promised him by Moses, (Deut. xxxiii. 13-17) and which was confirmed by

the mouth of the Lord unto Lehi, (1st chap.); and we testify unto the world that the Book of Mormon is true, and the Bible also, although few believe and less practice it.

1841^ John L. Stephens *Incidents of Travel in Central America, Chiapas, and Yucatan,*

2 vols., New York: Harper & Bros., 1841

Note* When first published in 1841, although *Incidents of Travel in Central America, Chiapas and Yucatan* consisted of two volumes with close to 300,000 words it was an instant best seller. It was reprinted 12 times and sold 20,000 copies in three months. It excited the public to such an extent that money was allocated and archaeological research became an established field of work in Central America and Mexico. In fact, John Lloyd Stephens is known as the father of Maya archaeology."

In 1997, with the help of a grant by the Smithsonian Institution, Karl Ackerman would publish an abridgement of these volumes, enhanced with historical and modern photographs, all in one volume with about one-third the text. He writes:

The importance of and popular interest in *Incidents of Travel in Central America, Chiapas, and Yucatan* rest largely on Stephens' description of the Maya ruins, and I have edited these sections very lightly. . . . John Lloyd Stephens was an effortless writer, an acute observer, and a natural storyteller. It is those qualities that the present edition seeks to preserve.

Source: ^*Incidents of Travel in Central America, Chiapas, and Yucatan*. John Lloyd Stephens. New Edition by Karl Ackerman. Smithsonian Institution Press. Washington and London., 1997.

Note* David Palmer writes:

John L. Stephens, who discovered the Mayan ruins in 1839, lamented the dearth of written histories which were needed to understand the cities he had uncovered. He said,

Throughout the country the convents are rich in manuscripts and documents written by the early fathers, caciques, and Indians, who very soon acquired the knowledge of Spanish and the art of writing. Theses have never been examined with the slightest reference to the subject; and I cannot help thinking that some precious memorial is now mouldering in the library of a neighboring convent, which would determine the history of some one of these ruined cities.

What led to Stephens' frustration was the fact that all the aforementioned studies [see the notations for 1723span, 1806, 1811, 1830span, 1831Lon, 1836span] were unavailable, even to a man of his stature.

Furthermore, Mayan history came close to never being available as a result of the burning of native records by the Spanish priests. However, after the inquisitorial spirit subsided, there were a number of documents written by natives in their own languages in European script, which were discovered in later years. None of these was published prior to 1830. Practically all of these documents are of interest to Book of Mormon students because of references to the creation, to sacred globes (Liahona?), and to migrations across the sea. There is also an extensive treatment of religious customs.

The *Popul Vuh* was first published in Spanish in 1857 and in English in 1950. *Memorial de Solola* and *Titulo de los Senores de Totonicapan* were published in 1885, and *Papel del Origen de los Senores* in 1950. There are also a number of the so-called Books of *Chilaml Balam*, the first of which was published in 1882. The writings of Gaspar Antonio Chi have only recently been translated and published, and the works of the chronicler Diego de Landa (1524-1579) were first published in French in 1864 and in English in 1937.

Source: ^David A. Palmer, "A Survey of Pre-1830 Historical Sources Relating to the Book of Mormon," reprinted from *BYU Studies* 17, 1 (1976): 106-107.

Note* See the 1944 notation for Mariano Veytia

1841^ Don Carlos Smith "American Antiquities--More Proofs of the Book of Mormon," in *Times & Ebinnezer Robinson* *Seasons* 2, June 15, 1841, pp. 440-442.

This article contains a reprint from an article in the (New York) *Weekly Herald*, which gives details of two lectures on Central America by Mr. Catherwood who reported his findings at the sites of Copan, Santa Cruz del Quiche, Gueque Tenango, Ocosingo, Palenque, and Uamal. Frederick Catherwood was an illustrator who traveled to Central America with John Lloyd Stephens, a diplomat and amateur archaeologist who later published an illustrated book of this experience. The article is as follows:

We feel great pleasure in laying before our readers the following interesting account of the Antiquities of Central America, which have been discovered by two eminent travellers who have spent considerable labor, to bring to light the remains of ancient buildings, architecture &c., which prove beyond controversy that, on this vast continent, once flourished a mighty people, skilled in the arts and sciences, and whose splendor would not be eclipsed by any of the nations of Antiquity--a people once high and exalted in the scale of intelligence, but now like their ancient buildings, fallen into ruins.

From the (New York) *Weekly Herald*.

Since the Introductory address of Mr. Stephens, which was noticed in the Herald last week, Mr. Catherwood has completed his course of two lectures, on the Antiquities which he has visited in the ruined cities of Central America. Mr. Catherwood and Mr. Stephens left New York in the month of October, 1839, to examine these memorials of a people lost, and landed at Balize, in the Bay of Yucatan, or Honduras, the English Settlement, so remarkable for its produce of mahogany. From thence the travellers proceeded through the interior of the country, into the State of Honduras, one of the States of Central America, and to Copan, where a mass of antiquities was found. **This city was situated on the banks of the river Copan, and its ruins consist of massive stone walls, enclosing a considerable space,** statues, columns carved to a resemblance of human figures, alters, with base reliefs, and pyramids. The statues here were of very richly carved work; some of them were the idols or divinities of the ancient inhabitants; and not a few were decorated with ear-rings, bracelets, and complicated head dresses, the backs and sides being ornamented with festoons and **hieroglyphic characters.** The lecture, descriptive of these ruins, was illustrated by a plan of the city of Copan, called by the natives *Las Ventanas*, or *The Windows*, from the appearance of a part of the wall overlooking the river. Several large drawings representing the carved objects, were also exhibited.

The second lecture commenced with descriptions and illustrations of the ruins of *Santa Cruz del Quiche*, one of the most important cities of Central America, which the lecturer visited after leaving Copan.--This city, he said, had been of immense extent, but its houses had wholly disappeared and nothing remains but **a ruined Palace and Fortress. The fortress, which guarded the entrance to the Royal Palace, is still in good state of preservation, and is unapproachable, except by a causeway from one point.** . . . In the centre of the place rises a singular edifice, which is designated the **Place of Sacrifice.** . . .

. . . From a Spanish Priest, with whom the lecturer met in his travels, he learned that **a cave** in his vicinity had been discovered, **containing skulls of a size much larger than the natural head,** with many relations to the conformation of the skull of the Indians who are found in that country . . .

Leaving the City of Santa Cruz del Quiche, the travellers arrived, after several day's journey, at *Gueque tenango*, which, like the former city, was found to be of considerable breadth. Here were found pyramids, which there was some reason to believe contained spacious chambers; but on attempting to dig through the side of one of them, stone and **mortar** alone were met with. In a small adjoining stone cave, or sepulchre, several *Terra cotta* vases were discovered. . . . He exhibited them to his audience, and there were still observable, painted ornaments inside, and outside, as a part of the vase, were manufactured representations of foliage and **the grape.**

The next passed to Ocosingo . . . At Ocosingo, there are five spacious terraces, and a pyramidal structure . . . --Over these door ways are stucco ornaments, **which reminded the travellers of the winged globe found over Egyptian portals.** These doors led to an ante-chamber, and opposite to them was another door, which was a large quantity of wood, as hard as lignum vitae. **This door way excited much interest. The Indians believed that beyond it was a cavern which, if an entrance could be effected, would lead the travelers to Palenque in three hours--a distance otherwise of 150 miles.** . . . at the bottom was bituminous substance, like the bitumen used by the Egyptians to embalm the bodies of their dead.

The great object of their research was Palenque . . . all the piers of this court were ornamented with painted [figures] nearly as hard as stone, some consisting of groups, and some of single figures only. **Their bodies are painted of a red color, which appears, in that country, to have been the color universally used in painting bodies. This is the case also with Egyptian figures, the Egyptians always represented their own nation as red** . . .

. . . **A tower is found** in the interior of this structure 30 feet square and about 40 feet high, the two upper stories of which have fallen down . . .

. . . Of the uses of this building no satisfactory conclusion can be arrive at; while the travellers supposed it to be a temple, and the Indians called it the school, some Spanish priest has described it as a place of justice, and **the tables of hieroglyphics as the tables of the law**; and not the least interesting feature, in connection with these tablets, is, that **the same hieroglyphics, are used there, as were used at other very distant places.** . . .

It remained now only to describe the Aqueduct. this structure was by the side of the great place: it was 200 feet in length, as far as could be explored, 12 feet high, and 6 feet wide; with a large body of water passing through it still. . . . The buildings are numerous . . . The fronts were, in some instances, 300 feet in length, and they were richly ornamented with sculptured stone, a specimen of which the lecturer exhibited, to give some idea of the workmanship, **at a time when the use of iron was unknown.** The lecturer supposed the chisels then in use to have been of **copper**, but that those people had some mode of hardening copper which is unknown to the present generation. . . .

1841^ Charles W. Wandell "Communications," in *Times and Seasons*, vol. 2, no. 22, September

15, 1841, p. 545.

. . . The Episcopal D. D. at this place had the curiosity to write to Proff. C. Anthon of New York to know if our statement concerning the "words of the book" were correct: Proff. Anthon answered him by letter with permission to publish it, which he did. You will find it in a periodical entitled "The Church Record," Vol 1, No. 22. Although it was written with the avowed purpose of stopping the progress of this gospel, yet I consider it to be a great acquisition to us in proving the Book of Mormon to be a genuine record, by comparing it with the researches of Humboldt, Raffinesque, Stephens and others. The following is a short extract from Proff. Anthon's letter:

Many years ago, the precise date I do not now recollect, a plain looking countryman called upon me with a letter from Dr. Samuel L. Mitchel, requesting me to examine, and give my opinion upon a certain paper, marked with various characters , which the Doctor confessed he could not decipher, and which the bearer of the note was very anxious to have explained. A very brief examination of the paper convinced me that it was a mere hoax, and a very clumsy one too. The characters were arranged in columns like the Chinese mode of writing, and presented the most singular medley that I ever beheld. Greek, hebrew, and all sorts of letters, more or less distorted, either through unskillfulness or from actual designs, were intermingled with sundry delineations of half moons, stars, and other natural objects, and the whole ended in a rude representation of the Mexican Zodiac." I suppose that Proff. Anthon considered that this would be an incontrovertible argument against the Book of Mormon; but let us see: The celebrated Antiquarian Proff. Raffinesque says, in speaking of the writing found ont he ruins of the stone city found in Mexico, "The glyphs of Otolum are written from top to bottom like the Chinese, or from side to side, indifferently like the Egyptian and the Demotic Libian.--Although the most common way of writing the groups is in rows and each group seperated, yet we find some framed, as it were in oblong squares, or tablets like those of Egypt." American Antiquities page 127. Also on page 122 of the same work, is a fac simile of American hieroglyphics found in Mexico--They are arranged in columns, the 1st column consists of four "Delineations of half moons,," the 2nd of three suns, the 3rd of the letter I and the human scapula, the 4th of one R and two O's, the 5th column consists of 2 hands, the 6th of a triangle and two squares, the 7th of 2 fishes, the 8th of an S and a quill, the 9th consists of the letter N and blaze of fire, &c. &c. * * *

Now let us look for a few moments at facts as they are. A plain looking man came to Proff. Anthon with a paper containing various delineations of half moons, and other natural objects, interspersed with various sorts of letters, and these characters of letters were inscribed on the paper by a young man who was without means of information, with regard to the researches of antiquarians; and this was done sometime previous to the year 1830. And in the year 1838 (the date of the book of Antiquities in my possession,) a book is published containing a fac simile of American glyphs which consists of "visions, delineations of half moons, and other natural objects interspersed with various sorts of letters,,"--I leave you readers to draw their own conclusion.

Yours in the bonds of the new covenant,

Chas. W. Wandell

1841^ Charles B. Thompson *Evidences in Proof of the Book of Mormon Being a Divinely Inspired*

Record, Batavia, NY: D. D. Waite, 1841.

Three parts. Sets forth evidences to prove the Book of Mormon's truthfulness to benefit those embarking on missionary work, for the encouragement of those who had just joined the church, and to correct false doctrine concerning the Book of Morn's "real intent and character." Discusses scriptural accounts of the scattering and gathering of Israel, the sign of the record of Joseph, and America as a land of promise. Refutes allegations made against the Book of Mormon and issues a warning to the inhabitants of America.

[J.W.M.]

Dan Vogel writes:

Mormon elder Charles Chompson added in an 1841 pamphlet that such similarities [between the mounds and the Book of Mormon] were "sufficient to show to the public that the people whose history is contained int he Book of Mormon,a re the authors of these workds." (p. 101)

Source: Dan Vogel, *Origins and the Book of Mormon*, SLC: Signature Books, (pp. 31-32, n. 80)

1842^

"Evidences in Proof of the Book of Mormon," in *Times and Seasons*, vol. 3,

no. 5, January 1, 1842, pp. 640-44.

We have laying before us, a neat little work of 256 pages, 32 mo. entitled "Evidences in proof of the Book of Mormon" &c. By Charles Thompson, minister of the gospel; published at Batavia. N. Y. We are much pleased with the spirit manifested by the writer, and feel to commend him in his laudable undertaking. We make the following extracts, commencing on the 97th page.

I will next introduce the description of some of these ancient fortifications and military works of defence, as recorded in the *American Antiquities*, by **Joseph Priest**, and also introduce a history of the building of these fortifications and works of defence, as recorded in the Book of Mormon; and I will here remark, that the Book of Mormon was published in A. D. 1830, and the *American Antiquities*, by Joseph Priest, was not published until A. D. 1833, three years after.

Antiquities, p. 158 and 159. "Near **Newark** in the county of Licking, **Ohio**, is situated one of the **immense works of fortifications** of the ancient nations of America. It embraces in the whole, a circumference of about six hundred rods, or nearly two miles; a wall of earth about four hundred rods, is raised on the sides of this fort next to the small creek which comes down along its sides from the west and east. It would seem that the people made this settlement, undertook to encompass, with a wall, as much land as would support its inhabitants, and also sufficient to build their dwellings on, with several fortifications arranged in a proper manner for its defence. There are within its ranges four of these forts, of different dimensions; one contains forty acres, with a wall of about ten feet high; another containing twenty-two acres, also walled, but **in this fort is an elevated observatory**, sufficient height to overlook the whole country; **a third fort, containing about 26 acres, having a wall around it thrown out of a deep ditch on the inside of the wall.** This wall is now from twenty-five to thirty feet in height. A fourth fortification encloses twenty acres with a wall of about ten feet high."

Book of Mormon, p. 378. 2nd Ed. "*Now is come to pass that while Amalickiah had thus been obtaining power by fraud and deceit, Moroni on the other hand, had been preparing the minds of the people to be faithful unto the Lord their God, yea, he had been strengthening the armies of the Nephites, and erecting small forts or places of resort, throwing up banks of earth round about to enclose his armies, and also building walls of stone to encircle them round about their cities and the borders of their lands.*"

Antiquities, p. 160. "A second fort situated southwesterly from the great works on the Licking, encloses about forty acres; **its wall is entirely of stone.** . . .

Antiquities, p. 165. "Near the round fort at Circleville [Ohio] is another fort ninety feet, high and was doubtless erected to overlook the whole works of that enormous military establishment. That it was a military establishment is the decided opinion of the President of the Western Antiquarian Society, Mr. Atwater. He says **the round fort was picketed in**, if we are to judge from the appearance of the ground on and about the walls. half way up the outside of the inner wall, is a place distinctly to be seen, where a row of pickets once stood, and where it was placed when this work of defence was original erected.

These works have been examined by the first military men now living in the United States, and they have uniformly declared their opinion to be, that they were military works of defence."

Book of Mormon, p. 383, 2nd Ed., "*And now it came to pass that Moroni did not stop making preparation for war, or to defend his people against the Lamanites, for he caused that his armies . . . should commence in digging up heaps of earth round about all the cities throughout all the land which was possessed by the Nephites; and upon the top of the ridges of earth, he caused that there should be timbers, yea, works of timbers built up to the height of a man round about the cities. And he caused that upon those works of timbers there should be **a frame of pickets** built upon the timbers, round about, and they were strong and high; and he caused **towers to be erected** that overlooked those works of pickets. And he caused places of security to be built upon those towers, that the stones and arrows of the Lamlanties could not hurt them. . . .*

The foregoing is but a few of the corresponding accounts of fortifications and works of defence there are to be found in the Book of Mormon and American Antiquities, but these are sufficient to show to the public that the people whose history is contained in the Book of Mormon, are the authors of these works.-
-But again; as we trace the history of this people down through succeeding generations, we find that one **Gadianon**, a robber, rose up and organized a band to rob and plunder. These robbers prepared **strong holds and secret places in the mountains**, to which they could flee, and be secure when the armies of the Nephites pursued them. Some of these strong holds and secret places were discovered in 1832--two years after the Book of Mormon was published--by a Mr. Furguson, and communicated to the editor of the Christian Advocate and Journal. This account is recorded on page 169 of the American Antiquities. Mr. Furguson describes this discovery as follows:

"On a mountain called the **Lookout Mountain**, belonging to the vast Alleghany chain, running between the Tennessee and Coos rivers, rising about one thousand feet above the level of the surrounding valley. The top of the mountain is mostly level, but presents to the eye an almost barren waste. On this range, notwithstanding its height, a river has its source and after traversing it for about seventy miles, plunges over a precipice. . . . Immediately below the fall, on each side of the river, are bluffs, which rise about two hundred feet. Around one of these bluffs the river makes a bend which gives it the form of a peninsula. On the top of this are the remains of what is esteemed fortifications, which consist of a stone wall built on the very brow of this tremendous ledge. . . . **The only descent from this place is between two rocks, for about thirty feet, when a bench of the ledge presents itself from two to five feet in width and ninety feet long. This bench is the only road or path up from the water's edge to the summit.** But just at the foot of the two rocks where they reach this path and within thirty feet of the top of the rock, are five rooms, which have been formed by dint of labor. . . . Mr. Furguson thinks them to have been constructed during some dreadful war . . .

This again, is evidence that the Book of Mormon is true, and that this band of robbers were the constructors of this strong hold and these secret rooms which Mr. Furguson has described; for mark! this discovery was not made until two years after the Book of Mormon was published, consequently the writer of the Book of Mormon could not have written this tale concerning the robbers, to account for the construction of those caverns, for it was not known that there was such a place in existence, until after the book was written and published. And thus we have abundance of proof from recent discoveries, American Antiquities and prophecy, that the history contained in the Book of Mormon is true. . . .

This article contains a book review from an American paper of Stephen's *Incidents of Travel in Central America, Chiapas, and Yucatan*." Comments by the editor, Parley P. Pratt then follow. First the review:

We have no hesitation in saying that this is decidedly the most interesting work that has issued from the American press during the present seasons.

Mr. Stephens being entrusted by the President of America with a confidential mission to Central America, took his departure on the 3rd of October, 1839. After an absence of ten months he returned, having in the meantime made extensive personal explorations, and collected amass of information respecting that country which forms the material of the present work, and which will make Central America and the other countries through which he traveled a marvel and a wonder through succeeding ages.

Among the most interesting discoveries made during his journeyings are the wonderful remains of ancient edifices, the moss-covered ruins of cities long since gone to forgetfulness, the relics of bygone generations, which every met his eyes. Representations of these were made by Mr. Catherwood, and nearly an hundred beautiful steel engravings of them accompany these magnificent volumes. . . .

In a chapter near the conclusion of his work, Mr. Stephens advances the opinion that these cities were built by the races who occupied the country at the time of its invasion by the Spaniards, and he supports this belief by the condition of the remains themselves, which he thinks are much more perfect than they could have been after a lapse of two or three thousand years, since the climate and atmosphere are most destructive to all perishable materials; but mainly by reference to the historical account of Herrera, Bernal Diaz, and certain manuscripts found in the libraries at Dresden and Vienna. This conclusion he regards as far more interesting and wonderful than that of connecting the builders of these cities with the Egyptians or any other ancient people. It presents the spectacle, he says of a people skilled in architecture, sculpture, and drawing, and possessing the cultivation and refinement attendant upon these arts, not derived from the Old World, but originating and growing up here, without models or masters, having a distinct, separate, independent existence; like the plats and fruits of the soil, indigenous.

Beside the description of the remarkable monuments and other remains found in these countries, and the brief speculation touching their age and the origin of the race by which they were produced, a large portion of the work is made up of lively and graphic sketches of the country explored, with curious and highly instructive details of their social and political condition . . .

. . . In every respect it is one of the most creditable works that have ever been published in America.

. . . On the general subject of the ruins of Copan, Mr. Stephens remarks as follows:

We sat down on the very edge of the wall, and strove in vain to penetrate the mystery by which we were surrounded. Who were the people that built this city? In the ruined cities of Egypt, even in the long-lost Petra, the stranger knows the story of the people whose vestiges are around him. America, say historians, was peopled by savages; but savages never reared these structures, savages never carved these stones. We asked the Indians who made them, and their dull answer was 'Quien sabe?' 'Who know?' . . . Books, the records of knowledge, are silent on this theme. The city was desolate. No remnant of this race hangs round the ruins, with traditions handed down from father to son, and from generation to generation. It ally before us like a shattered bark in the midst of the ocean, her masts gone, her name

effaced, her crew perished, and none to tell whence she came, to whom she belonged, how long on her voyage, or what caused her destruction; her lost people to be traced only by some fancied resemblance in the construction of the vessel, and, perhaps, never to be known at all. . . . All was mystery, dark, impenetrable mystery, and every circumstance increased it. . . .

The above review is followed by some comments on the Book of Mormon.

We publish the foregoing for the purpose of giving our readers some ideas of the antiquities of the Nephites--of their ancient cities, temples, monuments, towers, fortification, and inscriptions now in ruin amid the solitude of an almost impenetrable forest; but fourteen hundred years since, in the days of Mormon, they were the abodes of thousands and millions of human beings, and the centre of civil and military operations unsurpassed in any age or country.

What a satisfaction it is for the lovers of intelligence to realize, that while the minds of Mr. Stephens and many others of the learned world have been and still are enveloped in mystery, impenetrable, dark, and drear on the subject of ancient America; and while they contemplate the ruins of a nation, whose very name they say is lost in oblivion, and whose history they say has not come down to us; we have their entire history,--their origin, laws, government, religion, wars, and lastly their destruction; lately discovered in their own hand-writing . . .

The "mystery" which Mr. Stephens and the wise men of Babylon acknowledge themselves entirely unable to fathom, has, by a God in heaven that revealeth secrets, been opened . . . It is a striking and extraordinary coincidence, that, in the Book of Mormon, commencing page 563, there is an account of many cities as existing among the Nephites on the "narrow neck of land which connected the north country with the south country;" and Mormon names a number of them, which were strongly fortified, and were the theatres of tremendous battles, and that finally the Nephites were destroyed or driven to the northward, from year to year, and their towns and country made most desolate, until the remnant became extinct on the memorable heights of Cumorah (now western New York),--I say it is remarkable that Mr. Smith, in translating the Book of Mormon from 1827 to 1830, should mention the names and circumstances of those towns and fortifications in this very section of country, where a Mr. Stephens, ten years afterwards, penetrated a dense forest, till then unexplored by modern travellers, and actually finds the ruins of those very cities mentioned by Mormon.

The nameless nation of which he speaks were the Nephites. . . .

The very cities whose ruins are in his estimation without a name, are called in the Book of Mormon, "Teancum, Boaz, Jordan, Desolation," &c.

Note* In 2002 Nathanael Rudolph, a non-LDS college student with an anti-Mormon slant, would write the following concerning the perspectives detailed above:

When referring to John Lloyd Stephens' writings, however, Joseph Smith overlooked the explorer's conclusions regarding the ruins of Mesoamerica. Not only had Stephens taken issue with the notion that the great cities had been built by ancient Jews, Egyptians, Europeans and the like, he went further, stating, " . . . we have a conclusion far more interesting and wonderful than that of connecting the builders

of these cities with the Egyptians or any other people. (Von Hagen, *Maya Explorer*, p. 196). As the first writer in the region to note the artistic value and beauty of the ruins, Stephens spoke in awe of their origin and closed his book with the note that "[the cities are] . . . the spectacle of a people skilled in architecture, sculpture, and drawing, and, beyond doubt, other more perishable arts, and possessing the cultivation and refinement attendant upon these, not derived from the Old World but, originating and growing up here without models or masters, having a distinct, separate, and independent existence; like the plants and fruits of the soil, indigenous." (Von Hagen, pp. 195-196).

Source: Nathanael J. Rudolph, "Walking a Sacred Tightrope: Archaeology, Geography and the Evolution of Belief in the Church of Jesus Christ of Latter-day Saints," Masters Thesis, Eastern Washington University. Cheney, Washington, Spring, 2002, pp.

1842[^] "Traits of the Mosaic History Found among the Aztec Nations," in *Times & Seasons* 3,

June 15, 1842, pp. 818-19.

This article describes in detail an Aztec painting published by Baron Humboldt (*Researches in Mexico*). It is a legend or myth of the great deluge of Noah, whom they call Tezpi. Among the different nations, according to Humboldt, who inhabited Mexico, were found paintings which "delineated all the leading circumstances and history of the deluge, of the fall of man, and of the seduction of the woman by the means of the serpent, the first murder as perpetrated by Cain on the person of his brother Abel. The LDS editor writes that, "The Mexican records agree so well with the words of the book of Ether (found by the people of Limhi, which is contained in the Book of Mormon) in relation to the confounding of languages," that he can compare the verses in that book with the legends in support for the Book of Mormon.

1842[^] J. Smith or J. Taylor "American Antiquities," in *Times & Seasons*, vol. III, No. 18, July 15,

1842, pp. 858-60.

Some have supposed that all the great works of the west, of which we have been treating, belong to our present race of Indians; but from continued wars with each other, have driven themselves from agricultural pursuits, and thinned away their numbers, to that degree that the wild animals and fishes of the rivers, and wild fruit of the forests, were found sufficient to give them abundant support: on which account, they were reduced to savagism.

But this is answered by the Antiquarian Society as follows:" Have our present race of Indians ever buried their dead in mounds by thousands? Were they acquainted with the uses of silver or copper? . . .

To this we respond, they never have: no, not even their traditions afford a glimpse of the existence of such things, as forts, tumuli, roads, wells, mounds, walls enclosing between one and two hundred, and even five hundred acres of land; some of them of stone, and others of earth, twenty feet in thickness, and exceeding high, are words requiring too much labor for Indians ever to have performed. . . .

One of the arts known to the builders of Babel, was that of brick making; this art was also known to the people who built the works in the west. The knowledge of copper was known to the people of the plains of Shinar, for Noah must have communicated it, as he lived an hundred and fifty years among them after the flood; also, copper was known to the antediluvians. Copper was also known to the authors of the western monuments. Iron was known to the antediluvians; it was also known to the ancients of the west; however, it is evident that very little iron was among them, as very few instances of its discovery in their works have occurred; and for this very reason we draw a conclusion that they came to this country very soon after the dispersion, and brought with them such few articles of iron as have been found in their works in an oxydized state. . . .

The ancients of Asia, immediately after the dispersion, were acquainted with ornaments made of the various metals; for int he family of *Terah*, who was the father of *Abraham* and *Nahor*, we find these ornaments in use for the beautifying of females. . . . from which we conclude a knowledge both of metals, and how to make ornaments, as above described, was brought by Noah and his family from beyond the flood. . . .

In regard to there being great wars, the following will shew: [The book of Ether is quoted about the final battles of Coriantumr] . . .

If men, in their researches into the history of this country, in noticing the mounds, fortifications, statues, architecture, implements of war, of husbandry, and ornaments of silver, brass, &c.--were to examine the Book of Mormon, their conjectures would be removed, and their opinions altered; uncertainty and doubt would be changed into certainty and facts; and they would find that those things that they are anxiously prying into were matters of history, unfolded in that book. They would find their conjectures were more than realized--that a great and a mighty people had inhabited this continent--that the acts sciences and religion, had prevailed to a very great extent, and that there was a great and mighty cities on this continent as on the continent of Asia. Babylon, Ninevah, nor any of the ruins of the Levant could boast of more perfect sculpture, better architectural designs, and more imperishable ruins, than what are found on this continent. Stephens and Catherwood's researches in Central America abundantly testify of this thing. . . . Their ruins speak of their greatness; the Book of Mormon unfolds their story.

Note* The Book of Mormon geographical perspective portrayed in this article is broadly continental with the ruins of the United States (especially the Mississippi Valley and Ohio region) more associated with the Jaredites, while Central America was associated with both the Jaredites and Nephites. There is an implication that Noah arrived in Babylon after the Flood and that he came from the Americas.

These articles contain extracts from the writings of Stephens at the end of which we find:

The foregoing extract has been made to assist the latter-Day Saints, in establishing the Book of Mormon as a revelation from God. It affords great joy to have the world assist us to so much proof, that even the most credulous cannot doubt. We are sorry that we could not afford the expense to give the necessary outs referred to in the original. Let us turn our subject, however, to the Book of Mormon, where these wonderful ruins of Palenque are among the mighty works of the Nephites:--and the mystery is solved.

On the 72d page of the third and fourth edition of the Book of Mormon it reads as follows: . . . 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.

And on page 280-1 is a full description of the Isthmus. Mr. Stephens' great developments of antiquities are made bare to the eyes of all the people by reading the history of the Nephites in the Book of Mormon. They lived about the narrow neck of land, which now embraces Central America, with all the cities that can be found. Read the destruction of cities at the crucifixion of Christ, pages 459-60. Who could have dreamed that twelve years would have developed such incontrovertible testimony to the Book of Mormon? surely the Lord worketh and none can hinder.

1842[^] "Ruins Recently Discovered in Yucatan Mexico," in *Times & Seasons* 4,
November 1842, pp. 15-16.

The following is quoted from some other source:

The ruins of *Chi-Chen*[Itza] are situated upon a plain of many miles in circumference, nearly in the centre of the province, about a hundred miles from the sea, and away from all water communication. Those which are now in the most perfect state of preservation are remarkable for their immense size and peculiarity of construction. They comprise temples, castles and pyramids, and measure around their sides from two hundred to a thousand feet. Their altitudes are from twenty to one hundred and twenty feet: a succession of terraces, constructed of small pieces of stone imbedded in mortar . . .

Speculation upon the origin of these ruins I leave to others. The subject is one that should excite the deepest interest in the minds of Americans. It is as yet wrapped in profound mystery, which it will doubtless require many years of laborious research to unfold.

1843[^] J. Taylor "Stephens' works on Central America," in *Times & Seasons* 4, October 1, 1843, pp. 346-347.

It is helpful to compare Stephens's writings on Central America with the Book of Mormon, for his works help to verify the Book of Mormon. This work is reviewed in P.386.

[J.W.M.] & [G.A.]

1843[^] Joseph Smith Documentary History of the Church, Vol. 5, p. 372. See *The Latter-day Saints' Millennial Star*, No. 3, Vol. 21, January 15, 1859, pp. 39-43

In a paper read at the Nineteenth Annual Symposium on the Archaeology of the Scriptures, held at Brigham Young University on October 18, 1969, John H. Wittorf would say the following:

On April 23, 1843, six brass, bell-shaped plates were taken from a mound near the village of Kinderhook, Illinois. Upon the plates being cleaned with dilute acid, each was found to be covered on both sides with what appeared to be inscribed characters. A short time after the discovery, the plates were taken to Joseph Smith in Nauvoo, Illinois, for examination. The prophet made no public comment on the plates at the time, but his journal entry for May 1, 1843, records the following:

I insert fac-similes of the six brass plates found near Kinderhook, in Pike County, Illinois, on April 23, by Mr. Robert Wiley and others, while excavating a large mound. . . I have translated a portion of them, and find they contain the history of the person with whom they were found. He was a descendent of Ham, through the loins of Pharaoh, king of Egypt, and that he received his kingdom from the Ruler of heaven and earth. (DHC, vol. 5, p. 372)

. . . [The facsimiles] may have had their first publication on February 15, 1845, in an issue of *The Prophet*, a weekly periodical of the Church published by John Taylor in New York City. (DHC, Vol. 5, p. 379) Joseph Smith's journal entry also appears to have been first published in this issue. . . .

Note* See the Kinderhook Plates notation for 1969. If this journal entry has truth in it, what does it say about settlement of North America after the flood of Noah? What would a descendent of the Pharaohs through Ham be doing among the Jaredites, or the Nephites?

Source: ^John H. Wittorf, "Joseph Smith and the Prehistoric Mound-Builders of Eastern North America," a paper read at the Nineteenth Annual Symposium on the Archaeology of the Scriptures, held at Brigham Young University on October 18, 1969; Published in the *Newsletters and Proceedings of the S.E.H.A.*, Number 123, October, 1970.

1843^ Editor "Singular Discovery-Material for Another Mormon Book,," in the *Quincy Whig,*

reprinted w/ permission in *Times and Seasons*, May 1, 1843, vol. 4, no. 12,

pp. 185-187

In 2002 Nathanael Rudolph, a non-LDS college student with an anti-Mormon slant, would write the following:

In 1843, Robert Wiley of Kinderhook, Illinois, dug up a set of brass, bell-shaped plates in front of a group of witnesses. One of these men wrote *Times and Seasons* editor John Taylor, telling of the discovery and the men's hope of a future translation of the characters found on the plates, along with a signed affidavit by nine witnesses to the event. (W.P. Harris to John Taylor, in *Times and Seasons*, vol. 4, no. 12, May 1, 1843, p. 186) In the same volume, *Times and Seasons* reprinted an article from the *Quincy Whig*, a local non-Mormon newspaper, which told the full story of the "Kinderhook Plates." Apparently Robert Wiley, the initial discoverer of the plates, had recurring dreams about their location and subsequently dug into an old mound where they were to be found. The next day Wiley recovered the plates in front of a group of bystanders; after a thorough cleaning they were found to be inscribed with characters. The article ended with the supposition "if Smith can decipher the hieroglyphics on the plates, he will do more towards throwing light on the early history of this continent than any man now living." Included with these letters was a forward written by Taylor which eluded to the plates' role as future supporting evidence of the *Book of Mormon*, as they were to be translated by Smith the Prophet.

In the *History of the Church*, a section attributed to Joseph Smith related a personal account of the Kinderhook Plates which were buried with a giant skeleton. Within the *History*, Smith included "fac-similies" of the plates, about which the Prophet stated, "I have translated a portion of them, and find they contain the history of the person with whom they were found. He was a descendant of Ham, through the loins of Pharaoh, king of Egypt, and that he received his kingdom from the Ruler of heaven and earth." In mid-1843, Joseph Smith published an advertisement in the *Nauvoo Neighbor*, another Mormon newspaper, which spoke of the Kinderhook Plates and of Smith's intent to release their contents in the *Times and Seasons* at the completion of translation (see Joseph Smith, Jr., *History of the Church of Jesus Christ of Latter-day Saints*, B. H. Roberts, ed., vol. 5. Deseret Book Co, Salt Lake City, 1909, p. 372.) . . . The publication of the translated Kinderhook Plates never occurred, however, probably due to the Prophet's untimely death in June of 1844. [This death was a year away. SEE ARTICLE ON THE PLATES]

Source: Nathanael J. Rudolph, "Walking a Sacred Tightrope: Archaeology, Geography and the Evolution of Belief in the Church of Jesus Christ of Latter-day Saints," Masters Thesis, Eastern Washington University. Cheney, Washington, Spring, 2002, pp. 28-29.

1844^ "Ancient Ruins," in *Times & Seasons* 5, January 1, 1844, pp. 390-391, 744-748. Reprinted in

slightly revised version in "Ancient Ruins in Texas," in *Times & Seasons*, August 15, 1844, pp. 622-623.

Supports the case that archaeology proves the truthfulness of the Book of Mormon. Cites as an example the ruins of ancient cities, castles, and temples lying near Santa Fe, Texas.

The author writes:

Every day adds fresh testimony to the already accumulated evidence on the authenticity of the "Book of Mormon." At the time that book was translated there was very little known about ruined cities and dilapidated buildings. The general presumption was, that no people possessing more intelligence than our present race of Indians had ever inhabited this continent, and the accounts given in the Book of Mormon concerning large cities and civilized people having inhabited this land, was generally disbelieved and pronounced a humbug. Priest, since then has thrown some light on this interesting subject. Stephens in his "Incidents of Travels in Central America," has thrown in a flood of testimony and from the following statements it is evident that the Book of Mormon does not give a more extensive account of large and populous cities than those discoveries now demonstrate to be even in existence.--ED.

(From the Texas Telegraph, Oct. 11.)

We have been informed by a gentleman who has traversed a large portion of the Indian country of Northern Texas, and the country lying between Santa Fe and the Pacific, that there are vestiges of ancient cities and ruined castles or temples on the Rio Puerco and on the Colorado of the West. . . . From his description we are induced to believe that it resembles the ruins of Palenque or Otulun. He says there are many similar ruins on the Colorado of the West, which empties into the Californian sea. . . . Neither the Indians residing in the vicinity, nor the oldest Spanish settlers of the nearest settlements, can give any account of the origin of these buildings. They merely know that they have stood there from the earliest periods to which their traditions extend. The antiquarian who is desirous **to trace the Aztec or Toltec races in their migrations from the northern regions of America**, may find in these ancient edifices many subjects of curious speculation. . . .

"*Wonderful Cave in Iowa*. In the lead district, within a few miles of the town of Du Buque, is a cave lately discovered, which abounds in inexhaustible quantities of rich lead ore. Some of the apartments are beautiful, full of spar and other formations. In one section, the caves extend to an unknown distance; it has been travelled three miles without any sign of its termination, or without the sight of walls on either side.--Compared to this the Mammoth Cave of Kentucky, and other subterranean wonders dwindle into

littleness. The American continent, when fully explored, will be found to contain the most magnificent natural curiosities in the world."

1844^ H. A. Tate Letter "For the Times and Seasons", *Times and Seasons*, vol. 5, no. 2,

Nauvoo, Illinois, January 15, 1844, p. 406.

Pekin, Illinois, Dec. 1, 1843.

Brother Taylor: . . .

. . . Ye men of science and literature, why does Joseph Priest's Antiquities, and Stephens' Yucatan, give an account of the very things that were described in the Book of Mormon, before their discovery? Why does the circumstance of the [Kinderhook] plates recently found in a mound in Pike county, Ill., by Mr. Wiley, together with ethmology and a thousand other things, go to prove the Book of Mormon true? Ans. Because it is true! . . .

Yours in high esteem.

H. Tate

Note* Nathanael Rudolph writes:

A quote from *Times and Seasons* summed up the excitement of Latter-day Saints, as evidence upon evidence seemed to pile up: "Ye men of science and literature, why does Josiah Priest's Antiquities, and Stephens' Yucatan, give an account of the very things that were described in the Book of Mormon, before their discovery? . . .

It is interesting to note that Josiah Priest is cited here, for though Priest was a definite advocate of the Israelite descent of Native Americans, he referred negatively to the Mormons in the book referenced above: "this work is ridiculous enough, it is true, as the whole book of Mormon bears the stamp of folly, and is a poor attempt at an imitation of the Old Testament Scriptures, and is without connection, object, or aim; shewing every where language and phrases of too late a construction to accord with the Asiatic manner of composition, which highly characterizes the style of the Bible, and how can it be otherwise as it was written in Ontario county, New York." (Priest, *American Antiquities*, p. 73)

Source: Nathanael J. Rudolph, "Walking a Sacred Tightrope: Archaeology, Geography and the Evolution of Belief in the Church of Jesus Christ of Latter-day Saints," Masters Thesis, Eastern Washington University. Cheney, Washington, Spring, 2002, p. 12?.

1844[^] "New and Interesting Discovery in South America," in *Times & Seasons* 5,

December 1, 1844, pp. 733-734.

The National Intelligencer contains a long letter from Mr. Prickett, at Lima, commenting upon the discoveries of extraordinary ruins, said to have been found by Judge Neito in the province of Chichapoyas, while on an exploring expedition. In making a survey of the country, he found, at Cenlap, a building of the most extraordinary character, which he describes as a wall of hewn stone 560 feet in width, 3,600 feet in length, and 150 feet high . . .

If this description is authentic and we have no reason to doubt it--this must be the greatest building in the world in point of size. We know of nothing in Egypt or Persia to equal it. From the description it must have been a vast tomb, but whether erected by the Indians before the Spanish discovery, or by remote generations, cannot be decided; yet the Judge says that the ingenious and highly wrought specimens of workmanship, the elegance of the cutting of some of the hardest stone, the ingenuity and solidity of the gigantic work, all in stone; the elegant articles of gold and silver, and the curiously wrought stones found in the mounds, all satisfy him that territory was occupied by an enlightened nation., which declined in the same manner as others more modern, as Babylon, Balbec, and the cities of Syria; **and this, he says, is evidently the work of people from the old world, as the Indians have no instruments of iron to work with.**

1844[^] J. Taylor "Ancient Ruins," in *Times & Seasons* 5, December 15, 1844, pp. 744-748.

Recently so much is said about the discoveries of ancient ruins, that we feel inclined to offer a few ideas upon the subject. were it necessary, in order to establish the truth of their reality, just as they are found, showing that civilized nations, possessing the highest attainments in the arts and sciences, once occupied this whole land, and we add, world,--we might go behind the flood of Noah, and bring in the ante-deluvians, those "men of renown," and suppose a few cases of their "ruins"--for there were "giants in the earth in those days," and put curiosity on the stretch; but there have been a plenty of events since the flood, to answer our purpose, notwithstanding the soil and sand which tumbled round the globe during the year when the "waters prevailed exceedingly," must have buried cities, towns and curiosities equal to any of the nineteenth century.

From manly of the speculations of this age upon the grandeur of the ruins, discovered in Central and South America, it might be supposed, that no nations but those of the nineteenth century, could enjoy and

execute the prerogatives of national greatness, national refinement, and worldly improvement . . . The prophecies must be fulfilled. There is nothing hidden that shall not be uncovered. Many are very anxious to find out something ancient and new but few are willing to give God the glory. . . .

. . . Man was created upright, but he has sought out many inventions. . . .

. . . The wickedness of man became so great that God had to destroy the whole world, wherein was life, by the flood to subdue it, agreeably to a part of the command given to Adam.

But leaving matters before the flood, to be explained when Enoch's pillar is found, and the record it encloses made public, there is plenty of proof to warrant the belief that ruins may be expected all over the earth. When the tower was building we find this record in the Bible, which the Lord must have spoken:

"Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of 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."

From this definite account of driving the "nations apart, when the ancient hills did bow," all reflecting minds may judge that man was scattered over the whole face of the earth: And with the superior knowledge of men like Noah, Shem, (who was Melchisedec) and Abram, the father of the faithful, three contemporaries, holding the keys of the highest order of the priesthood: connecting the creation, and fall; memorising the righteousness of Enoch; and glorying in the construction of the ark for the salvation of a world; still retaining the model and pattern of that ark, than which a great, ah, we may say half so great a vessel has never been built since; for another ark, be it remembered with such a ponderous living freight will never be prepared as a vessel of mercy by command of Jehovah: That was so perfectly built as to brave the fury of the elements a year: and with the image of the tower whose peering top reached the sky in daring magnificence; and with that mighty combination of intellect, when the whole earth was of one language, and the plains of Shinar the capitol, with all these and thousands of others,--where is the man so self biased for his own age, as to wonder who peopled the ruinous cities of the south, or reared the time defying mounds of the north?

If the first and second thousand years produced the Zion of Enoch and its translation to heaven; the ark and the flood; the tower and the dispersion; who is so narrow minded, so destitute of the matter of man, as not to suppose, that greater things, larger schemes and mightier monuments of both wisdom and wickedness, would characterize the third and fourth thousand years than had the preceding two? . . .

Of matters since then, the scriptures are not silent. Jeremiah says: "arise, get you up unto the wealthy nation, that dwell without care, saith the Lord, which have neither gates nor bars, that dwell alone." This was spoken in the days of Nebuchadnezzar; and it is well known that he did not allow any nation to dwell alone without gates and bars; so the wealthy nation, must have dwelt alone on his continent. As to the original inhabitants of the continent of America, the Book of Mormon, backs up the description of immense "ruins" in Central America, dispels all doubt. And while that book opens the sleeping history of two or three thousands years past, we can see the two families that came out from the tower, spreading from sea to sea, waxing more and more, greater and greater, until they had occupied the entire country fifteen hundred years. In honor of one of the two first families; they were called "Jaredites." **After they had almost covered the land with cities, and probably made the present prairies by extensive cultivation.** The Book of Mormon says: [The book of Ether is now quoted]

The "Jaredites," were destroyed for their wickedness, but how many "spacious buildings," and doleful "prisons," remain among the ruins of departed things, as witnesses of their fame and folly, needs a little revelation to unravel. . . .

To turn the attention of such as may read the works of Stephens' upon the "ruins" of Central America, we ask a perusal of the following from the writings of Nephi in the Book of Mormon: [the destructions described at the time of the visit of the Savior are then quoted]

Now, gentle reader, with all these facts before you, and the light and knowledge of the nineteenth century to explain them, what think ye of the "ruins," and what think ye of the spirit of revelation? . . .

Note* Notice the idea that is referred to, namely that the prairies of North America (land of Desolation) were created because of extensive cultivation that depleted the land of its trees.

1845^ Samuel Brannan Untitled, in *The Prophet*, beginning with Vol. I-No. XLI (March

1) and continuing in a series (March 1,8,15,22,29), 1845. Published every

Saturday by S. Brannan at the Latter Day Saint Book Depository, No 7

Spruce Street; New York.

Each of the five parts begins on page 1 and is less than one page long. Part 1 contains part of an Aztec "map" preserved among the Mexican natives, depicting the journey of their forefathers to America. Brannan likens this journey to that of Lehi's colony to America. The article is accompanied by a large illustration of this "map" with a caption underneath which reads: "The Journey of Lehi and his family from Jerusalem to the continent of America, in the first year of the reign of Zedekiah King of Judeah, previous to the Babylonish captivity." He writes:

The above engraving is a fac-simile of the commencement of a record kept by the natives of Mexico, representing the journey of their fathers to America which we feel to flatter ourselves will be found very interesting to our readers.--It is upwards of twenty feet in length, and commencing with this, we shall continue to publish it in detached portions in each number with comments until finished. And any one that is familiar with the Book of Mormon, can at once discover the harmony existing between the two records one having been kept by the more enlightened part of the aborigines, (the Nephites) which will be found in the writings of the book of mormon, as translated by Joseph Smith, the Prophet of the nineteenth century and the other kept by the less enlightened (the Lamanites) which we now propose to lay before our readers and of which the above is a commencement.

The following account of its discovery, we copy from Delafield's Antiquities of America, page 95th.

About the year A.D. 1780, the Chevalier Botturini, an Italian gentleman visited Mexico for the purpose of obtaining what information was to be had touching the ancient inhabitation [sic] of America. He was ardently engaged in the pursuit of all that contributed to develop the history of past ages, and in forming collections which would illustrate the manner and customs of races which were at this day almost forgotten. At Mexico he received a polite attention of the Government; and every facility was afforded him of becoming acquainted with the history and custom of the various nations successively conquerors and occupants of Anahuac, as Mexico was anciently termed. He was highly successful in amassing valuable information, and in collecting hieroglyphic paintings, maps, and drawings of the temple, idols, etc. but from unknown causes, before he was quite ready to return to Europe, he unhappily incurred the displeasure of the Government, and was incarcerated. The unfortunate gentleman died in prison of a broken heart.--His papers, and manuscript collections were taken from him and became scattered.

Subsequently, Mr. Bullock, of London--then whom none has ever proved more enthusiastic and energetic in pursuit of specimens of antiquity, and of ancient and modern art--visited Mexico with nearly, if not the same views as those of M. Botturini. [sic] Though indefatigable exertion and industry, Mr. Bullock succeeded in making casts of planispheres, zodiacs and idols, which he took home to London and exhibited in a room fitted up for the purpose in his Egyptian Hall, Piccadilly. Among other curiosities he obtained a very long "Aztec Map," delineating the travels of this race through America, a fac-simile of which is prefixed to this work.

This map, if it may properly be so called, was among the valuable collections of M. Botturini [sic] and was confiscated with the rest of his property by the Mexican government. On Mr. Bullock's visiting Mexico, with a view to obtain knowledge and specimens of art, which should throw light on the history of the ancient races which occupied that country, he fortunately procured this map, and took it with him to England. . . .

When Mr. Bullock again left London, and established his residence in Cincinnati, Ohio, he brought two copies of this drawing, both of which are at present in this city, and from these the annexed engraving is taken--The writer of this volume has received from Mr. Bullock himself, the history of his acquisition of his valuable documents, and is further informed by him, that a copy yet exists in the Cathedral of Mexico. Of its genuineness and authenticity there is no question. The figures and hieroglyphic characters correspond with those in other paintings made by this ancient family. Its genuineness was admitted by Botturini, who obtained it from the native Indians, and it has ever since received its full credit for being what it professes . . . With full and unhesitating faith, then, the writer begs to submit it to the study of the reader, as a subject deserving much attention, and about which comparatively little is yet known.

The native Mexicans stated it to be a chart delineating the entrance into America of the Aztec race and a narrative of their slow and polemic journey southwardly into Anahuac.

We shall make no comments at present of any great length touching this journey, until our readers have become more acquainted with it, after they have received some seven or eight numbers, when they will be better able to judge of its merits.

[1845 Illustration: "Aztec Map" "The Journey of Lehi and his family from Jerusalem to the continent of America, in the first year of the reign of Zedekiah King of Judeah, precious to the Babylonish captivity." Samuel Brannan, Untitled in *The Prophet*, Vol. I-No. XLI New York: S. Brannan at the Latter Day Saint Book Depository, March 1, 1845.]

Note* In Part 2 we find a facsimile of the "map" depicting four persons traveling toward a tree with a rod leading toward it. It is compared with the tree of life story of the Book of Mormon. Parts 3 and 4 relate the Zion's Camp march and a report of finding a burial mound with stone altars, which resulted in the discovery of Zelph, who had fallen in the final battle among the Lamanites. Part 5 is not applicable.

Note* It is interesting that in 1848, John E. Page would use this same codice as an illustration of the Jaredite journey to the New World (see the 1848 notation)

1845^ "Another Witness for the Book of Mormon," in *Times & Seasons* 6, May 1845, pp. 906-907.

This article implies that the ruins of a wall of earth discovered in Arnold's Station, Michigan is evidence that an extinct race built the wall, and that the Book of Mormon solves the mystery.

A writer in the Buffalo Pilot gives us another witness for the Book of Mormon. It is a fine thing to have such specimens of antiquity found and then to have wise men look into the Book of Mormon and solve the mystery.

The writer states, that in the town adjoining Cooper, county of Allegan, Michigan, about a mile distant from the fertile banks of the Kalamazoo, is a small hamlet, commonly known as Arnold's Station. The first settlers of this little place, emigrants from the St. Joseph country, found in the township some extensive ruins of what had evidently been the work of human ingenuity, and which they christened the Military Post.

"It consists," says the writer, "of a wall of earth, running northwest and southeast, being about the height of a man's head in the principal part of its length, but varying in some places, as if it has been degraded, either by the hands of assailants or the lapse of time. Fronting the road, which runs parallel with the work, is the (glacis), presenting a gentle slope to the summit of the wall, which extends for about the fourth of a mile. Along the entire face of the fortification is a cleared space of equal breadth in its whole extent, covered with a fine grass, but beyond the edge of this the forest is still standing. . . . The mound is covered with monstrous trees, of a wood slow in its growth, showing its great antiquity, but furnishing no clue to its origin. The popular theory seems to be that the French, who early traversed our country, were the builders; but this, of course is erroneous. It must have been either the work of a large body of men, or the painful toil of a few. If the former, they might have conquered and subdued any tribe of Indians then in existence; if the latter, a solitary line of breastwork, without a (fosse), or other defence, could have been no protection: and it seems still more mysterious that it should have been placed here, at the distance of a mile from any spring, and with a heavy wood, of a date more ancient than the trees upon the mound in its rear.

If the neighboring Indians are questioned upon its traditionary history, the invariable answer is, that it was there when they came. More, they either do not or can not say. That it was the labor of an extinct race is pretty evident, and it probably dates from the same era with the extensive works at Rock River.

These latter are, however, of brick, a specimen of which material, taken from beneath the roots of an oak tree of great size, the writer has in his possession."

1845[^] "Transatlantic Antiquities," in *Millennial Star* 6, August 1, 1845, pp. 56-57.

This article tells of Josiah Priest, Stephens, and Catherwood and their research into the ruins of mighty cities on the American continent, which testifies of the Book of Mormon.

"For there is nothing covered that shall not be revealed; neither hid that shall not be known."-Luke xii.2.

All revelations of truth of whatever nature they be, whether discoveries in art or science, whether the mining operations of the geologist, or the explorations of the antiquary, are welcome to the saint of God. He knows well that he is in possession of principle and truths that cannot be shaken, and whatever discoveries are made, he is conscious that they must all become subservient, and lend their aid to establish the principles of the church of Jesus Christ of Latter-day Saints.

The Book of Mormon, upon which so much ridicule has been thrown by the learned of the day, and which, in the estimation of their judgments is altogether unworthy of notice, will yet appear radiant with the power of divine truth that shall be manifest unto the nations, and it shall occupy no unimportant part in the decisions of the great and final day. . . .

But with regard to the Book of Mormon, it has come forth bearing testimony of a mighty people who populated the western world; it has given evidence of their wealth, their power, their magnificence, and the splendid cities which they raised in their pride and greatness; it has given also a history of their fall and terrible destruction, and of the causes thereof, and from the year 1830, when it issued to the world (the sceptical world which denied its authenticity), men have been labouring unconsciously to prove its truth--from the researches of Josiah Priest, issued about three years after its publication, down to the labours of Messrs. Stephens and Catherwood, they have made discoveries of the remains of mighty cities in the very localities where the Book of Mormon had fixed them, and bearing testimony of the mighty convulsions by which they were described as being overthrown.

We, therefore, rejoice much at the prospect of further labours being effected by the combined energy of the French and English savans, and wishing them all possible success, we shall wait the result of their explorations with much interest. Editor

We are assured that there is now every probability of a successful combination between scientific men in France and England for the purpose of completely exploring the ancient remains of countries which were flourishing in civilization whilst modern Europe was still sunk in comparative darkness:--"A year ago we mentioned a scientific commission formed here, with the object of preparing for the provinces of Mexico and Central America, an exploring expedition which should extend and complete the discoveries, so wonderful already, of the first expedition. This Transatlantic exploring scheme, which at first was but the yearning of some spirits devoted to science, is now a matter of certain success, after the efforts made during he past year.

"Never, it must be acknowledged, has there existed so great a disposition to form such societies for enterprises of this kind. At the present day archaeological expeditions are treated and undertaken in a manner very different from the time of Champollion deciphered the hieroglyphics of Longsor and of Medinet-Abon, and when Volney sat in the Temple of the Sun, in the shade of the columns of Palmyra.

"Persepolis and Babylonia have exhausted neither the ardour nor the enthusiasm of savans and poets. Egypt has been searched in every corner, but much still remains to be examined in the archeological world. Between Egypt and Persia, on the one side, and Central America on the other, there are regions at present almost deserted, formerly peopled and flourishing, where must be found sumptuous palaces, majestic sculptures, everything, in a word, that constitutes the necessary magnificence of an advanced civilization.

"What has already been discovered at Palenque, which has been called the Thebes of America, will give an idea of the vacuum that is still to be filled in the history of art. It is this vacuum which it is the object of the exploring commission to fill. It has no other object. It will be carried out by the simultaneous efforts of the French and English savans, according to the plan expressed by M. de Chateaubriand in that important work the 'Mexican Antiquities.' This Transatlantic exploration, which will excite a lively interest in all enlightened minds, deserves the support necessary for realizing all the hopes that are attached to it by spreading some rays of light over the ancient destinies of the American continent."--*Journal des Debats*.

1846^ Josiah Priest "American Antiquities," in *Millennial Star* 7 (1 March 1846, 15 March 1846):

pp. 67-71, 85-87.

The editor of the *Millennial Star* editor gives excerpts of the writings by Josiah Priest and others concerning mounds found in the U.S., and then quotes excerpts from the book of Alma dealing with Moroni and his fortifications. Some of the more pertinent quotes from Priest follow:

On the north branch of this creek [Paint Creek], five miles from Chilicothe, are works so immense, that although we have given the reader several accounts of this kind, yet we cannot well pass over these. they are situated on an elevated piece of land, called the second bottom. The first bottom, or flat, extends from Paint Creek, till it is met by a bank of twenty-five feet in height, which runs in a straight line, and parallel with the stream. One hundred rods from the top of this first bank, is another bank of thirty feet height; the wall of the works runs up this bank, and twenty rods beyond it. The whole land enclosed is six hundred and twenty rods in circumference, and contains one hundred and twenty-six acres of land. This second bank runs also parallel with the creek, and with the first. On this beautiful elevation, is situated this **immense work**, containing within it, seventeen mounds of different sizes. Three hundred and eight rods of **this fort** are encompassed with a wall twelve feet high, **a ditch** twenty feet wide, and **the wall** the same at its base. . . . -- Atwater.

"Tumuli are very common on the river Ohio, from its utmost sources to its mouth, although on the Monongahela, they are few, and comparatively small, but increase in number and size, as we descend towards the mouth of that stream at Pittsburgh, where the Ohio begins; after this they are still more numerous and of greater dimensions, till we arrive at Grave Creek, below Wheeling. At this place, situated between two creeks, which run into the Ohio, a little way from the river, is one of the most

extraordinary and august monuments of antiquity, of the mound description. Its circumference at its base, is fifty-six rods, its perpendicular height ninety feet, . . .

Following the river Ohio downwards, the mounds appear on both sides, erected uniformly on the highest alluvials along that stream, increasing in numbers all the way to the Mississippi, on which river they assume the largest size. . . .

I have been sometimes induced to think, that at the period when these were constructed there was a population as numerous as that which once animated the borders of the Nile, or the Euphrates. . . . I am perfectly satisfied that cities similar to those of ancient Mexico, of several hundred thousand souls, have existed in this western country."

From this view we are compelled to look upon those nations as agriculturist, or they could not have subsisted; neither wild game nor fish could possibly support so great a population. If agriculturist, then it must follow, of necessity, that many modes of building, as with stone, timber, earth or clay, and brick were practised and known, as well as methods of clearing the earth of heavy timber. And if they had not a knowledge of **metals**, we cannot well conceive how they could have removed the forests for the purposes of husbandry, and space for building. . . . Baron Humboldt informs us, in his *Researches in South America* that when he crossed the Cordillera mountains, by the way of Panama and Assuay, and viewed the enormous masses of stone cut from the quarries of Pullal, which was employed in constructing the ancient highroads of the Incas, that he began to doubt whether the Peruvians were not acquainted with **other tools** than the hatchets made of flint and stone . . .

Note* See the Josiah Priest notation for 1834.

1848^ **John E. Page** "**The Book of Mormon,**" in the *Gospel Herald*, vol. 3 No. 16, Voree, Wisconsin

(July 6, 1848), p. 108.

But much more than this is the Book of Mormon. It points us to the people who, the time when, and places where certain notable events transpired in Central and Northern America, (the book being published in Palmyra, Ontario county, State of New York, in the spring season of 1830) detailing to us a minute account of things that anciently transpired with the ancient inhabitants of Central America, as since confirmed by their developments as recorded by Messrs. Stephens and Catherwood, Antiquarians, in Central America, as published in the city of New York, 1841, [18]43. The truth of the history of the Book of Mormon is also confirmed in almost innumerable instances by Mr. Josiah Priest's history of the Antiquities of North America, as published in Albany, N. Y., 1832. A book entitled "An Inquiry into the Origin of the Antiquities of America, by John Delafield," published in Cincinnati, Ohio, 1838 [?] is an overwhelming confirmation of the truth of the Book of Mormon, in such minute and, numerous important particulars, that if any person (after being made acquainted with the corroborating facts as found in the Book of Mormon and the authorities quoted above) should deny the truth and divinity of the Book of Mormon they would be considered as unsound by all reasonable logical and philosophical minds. . . .

We should have the vast heaps of tumuli which are scattered over the wide extended and fertile "fields of the woods," (the prairies of North America) the frightful heaps of desolations that are to be seen on the ruined tombs and temples of "Palanqua," "Copan," "Uxmal," and "forty" more "cities" of Yucatan, all of ancient origin, sculptured with characters which no Champolian as yet has been able to decypher. We have the gigantic remains of the distant antiquities of South America, all presenting themselves to heighten our wonder and astonishment, but the Book of Mormon has rolled back the vail, the mystery is fled and satisfaction taken the place of wonder and surprise. Exceedingly insignificant as are all the resources for the earliest history of ancient America independently of the Book of Mormon, yet they may be of great consequence in connection with it. They may add no facts to what it contains, but they may confirm it. . . .

The book is so far sustained by collateral testimony. It puts the matter beyond the power of human imagination with all the advantages of the literature of the nineteenth century, to account for the fact how or by what means that a certain amount or kind of matter it contains crept on to its pages in the spring season of A. D. 1830, and so minutely corroborated by the developments of the antiquities of Chiapas and Yucatan as published in New York in 1841 by Stephens and Catherwood. The whole book of Ether as contained in the Book of Mormon is corroborated by "the curious hieroglyphic map," some eighteen feet long, as published by John Delafield in Cincinnati, 1839. The map begins with a hieroglyphic representing the tower of Babel, where the book of Ether begins its account of the Jaradites, and ends with the hieroglyphic representation of two men with sword in hand, where the Book of Ether terminates the account of the Jaradites, with the account of the combat between Coriantumr and Shiz, the two last commanding generals of that nation.

I first obtained a copy of Mr. Delafield's work in Boston, Mass., 1843. . . . Not many days passed until I was sitting on a sofa in the city of Boston taking a review of the "curious map," my eyes became heavy with sleep; I reclined my length on the sofa and, as I suppose without doubt, fell into a sleep, and dreamed I was reviewing the map, still anxious to know where to apply it; of a sudden there appeared the face of a personage before me, apparently far advanced in years, and says, "Read and compare with the Book of Ether," and then disappeared; and I suddenly awoke and did accordingly, and gave it a critical comparing with the book I assure you, and to my great satisfaction I find that the collateral corroboration of the map with the history of the Jaradites as found in the book of Ether of the Book of Mormon that one is the other in the point of history.

Accordingly I detached the map from the book to which it was connected and fastened it to a piece of white muslin cloth and suspended it across the Boylston Hall of Boston, & commenced lecturing for the first time to show the collateral corroboration of the map with the history of the Jaradites contained in the book of Ether of the Book of Mormon; to an assemblage of more than a thousand people. I then proceeded to the city of Washington, D. C., and made the same exhibition, but not to so numerous a congregation, my means being too limited to hire a hall of sufficient attraction to suit the taste of that proud populace, but still there were some condescending enough to give me a hearing, and gave me the following certificates:--[Letters of support then follow]

Note* It is interesting here that while John Page interprets this hieroglyphic writing as representing the journey of the Jaredites to the New World, in March 1844 we find Sam Brannan in his newspaper *The Prophet* interpreting the same hieroglyphic writing as representing Lehi's journey to the New World (see the March 1844 notation with pictures of the codice)

1848^ (abt. John E. Page) "The Book of Mormon," in the *Gospel Herald*, vol. 3 No. 19,
Voree,

Wisconsin, July 27, 1848, p. 73.

. . . These thoughts were forcibly thrust upon us last Sabbath as we listened to the able discourse of J. E. Page on the American Antiquities. It was indeed astonishing to read the book of Ether (part of the Book of Mormon) published in 1830, by Joseph Smith, and lay by the side of it the great picture of M. Bottarini found in the ancient halls of the Montezumas, a relic of the Aztec archives, published some years after the Book of Mormon, and then behold the almost speaking picture of all the same events recorded in that book distributed in the same order, beginning with the same fact and ending with the same. . . .

. . . The feasts, the coronation of kings, the battles and the mourning for the slain are found painted and sculptured on the ancient ruins of Yucatan, Chiapas and Central America precisely as Joseph Smith had written them in the Book of Mormon years before the world knew that those countries contained any ruins. Until Sevens, the American ambassador, Catherwood, Bottarini, Priest, Delafield and a host of other distinguished antiquarians can all be impeached, and the great body of their works proved lies and impositions, the world is bound to acknowledge that the ignorant unlettered Joseph Smith, a mere boy without even a common school education, has sat down in western New York and written a minute history of the buried and unknown ruins of an extensive and once densely populated country of the people who inhabited it . . .

Elder Page has all the material for a work presenting an astonishing array of such facts as we have been speaking of, showing that nearly all the ruins discovered by all antiquarians in the central parts of America are minutely described and frequently spoken of in the Book of Mormon while in their pristine glory, and that the paintings and sculpture there found are but the incidents which make up the body of that book. . . .

1848^ John E. Page "Collateral Testimony of the Truth and Divinity of the Book of Mormon.-No. 1,"

in the *Gospel Herald*, vol. 3 No. 24, Voree, Wisconsin (August 31, 1848),

p. 108.

For want of room I cannot make many comments to introduce this subject at this time, I shall therefore leave my readers to make their own comments and draw their own conclusions. I have many corroborating facts to lay before a candid public, of traditions and developments of American antiquities, that have come forth to the reading world since the year 1830, the date of the first edition of the Book of Mormon.

According to the Book of Mormon there was a prophet who dwelt in the city of Jerusalem contemporary with Jeremiah the prophet, by the name of Lehi. . . . They traveled to the Red Sea, and then "on the borders thereof," an eastwardly direction, until they were commanded to stop and "build a

ship to cross the great waters," (the ocean.) **They landed on the Pacific side of the southern part of Central America.** Read Book of Mormon, 7th, 8th and 9th pages, stereotyped edition. As collateral testimony to the truth of the above, I present the following, copied from the "Incidents of travels in Central America, Chiapas and Yucatan, by John L. Stephens, Vol. 2, 1841, page 172:--

According to the manuscripts of Don Juan Torres, the grandson of the last king of the Quiches, which was in the possession of the lieutenant general appointed by Pedro de Alvarado, and which Fuentes says he obtained by means of Father Francis Vasques, the historian of the order of San Francis, *the Toltecas themselves descended from the house of Israel*, who were released by Moses from the tyranny of Pharaoh, and after crossing the Red Sea, fell into Idolatry. To avoid the reproofs of Moses or from fear of his inflicting upon them some chastisement, they separated from him and his brethren, and under the guidance of Tanub, their chief, passed from one continent to the other, to a place which they called the seven caverns, a part of the kingdom of Mexico, where they founded the celebrated city of Tula. From Tanub sprang the families of the kings of Tula and Quiche, and the first monarch of the Toltecas.-- Nimaquiche, the fifth king of that line, and more beloved than any of his predecessors, was directed by an *oracle* to leave Tula, with his people, who had by this time multiplied greatly and conduct them from the kingdom of Mexico to that of Guatemala. In performing this journey they consumed many years, suffered extraordinary hardships, and wandered over an immense tract of country, until they discovered the Lake of Atitlan, and resolved to settle near it in a country which they called Quiche. Nimaquiche was accompanied by his *three brothers*.

The reader will doubtless make all necessary allowances for whatever deviations or corruptions of facts which might have taken place in the traditions that have been handed down through savage hands of the American Indians for so long a period of time.--John E. Page

Note* The following is some biographical information on John E. Page:

John E. Page was born Feb. 25, 1799 in Trenton Township, Oneida county, New York. He was baptized by Emer Harris (brother to Martin harris) Aug. 18, 1833, in Ohio; ordained an Elder . . . in Sept., 1833, and moved to Kirtland in the fall of 1835. In May, 1836, he was called to go on a mission to Canada, to which he objected for the reason that he was destitute of clothing. The Prophet Joseph took off his coat and gave it to him, telling him to go, and the Lord would bless him. He started May 31, 1836, for Leeds county, Canada West, and returned after seven months and twenty days' absence. Feb 16, 1837, he again left Kirtland, taking with him his family consisting of wife and two children, and continued his mission in Canada. During his two years' labor there he baptized upwards of six hundred persons, and traveled more than five thousand miles, principally on foot. In May, 1838, he started for Missouri with a company of Saints, occupying thirty wagons, and arrive at De Witt, Carroll county, Mo., in the beginning of October, while that place was being attacked by a ruthless mob, which a few days later succeeded in driving all the Saints away. The exiles, including Bro. Page and his company, sought protection in Far West, Caldwell county, where they shared in all the grievous persecutions which the Saints there had to endure. Elder Page buried his wife and two children, who died as martyrs for their religion, through extreme suffering, for the want of the common comforts of life.

Having been called by revelation to the Apostleship, Elder Page was ordained one of the Twelve Apostles Dec. 19, 1838, at Far West. . . . In 1843 Elder page, in company with his brethren of the Twelve, went to Philadelphia, New Jersey, New York and Boston; in the latter city he remained for some time. Pres. Joseph Smith, disapproving of his course in Boston, directed him to proceed to Washington and

build up the branch there. He went to Washington, remained a short time, and baptized several, then returned to Pittsburg.

Soon after Pres. Smith's death, an advertisement appeared in the Beaver (Penn.) "Argus" that Elder John E. Page was out of employment and would preach for anybody that would sustain his family. In a council of the Twelve held at Nauvoo Feb. 9, 1846, Elder Page was disfellowshipped from that quorum, after which he became very bitter against his former associates and advised the Saints to accept the apostate James J. Strang as their leader. He soon afterwards left Nauvoo, and after traveling about one hundred and twenty miles he met a company of Saints coming from Canada. He told them that he was one of the Twelve sent by council to inform them that they must turn about and go to Woree, Wisconsin, Mr. Strang's place of gathering. He deceived some, but most of the Saints would not believe him and sent a messenger to Nauvoo to find out the truth of the matter. Elder Page was excommunicated from the Church, June 26, 1846. . . .

Source: Andrew Jenson, *Latter-day Saint Biographical Encyclopedia: A Compilation of Biographical Sketches of Prominent Men and Women in the Church of Jesus Christ of Later-day Saints*, 4 vols. Salt Lake City, p. 92 (Gospelink).

1848^ Orson Pratt "More Evidence to Establish the Divine Authenticity of the Book of Mormon,"
in *Millennial Star* 10, November 15, 1848, pp. 341-343.

As evidence of the Book of Mormon, Orson Pratt quotes an article entitled "Discoveries in America" from the *Edinburgh Evening Courant* 16 October 1848. This article concerns the discovery of Egyptian hieroglyphics in Central America and of Egyptian-style mummies in Mexico.

1848, 1831Lon **Edward King** **"Antiquities of Mexico**, London:
(Lord viscount Kingsborough) James Moyes, 1841-48.
(non-LDS)

David Palmer writes:

One of the greatest early Mexican historians was an Indian noble, Fernando de Alva Ixtlilxochitl. He knew the Indian legends and had many painted books (codices) which served as a mnemonic aid in preserving that oral tradition. Trained in Spanish by Catholic priests and aided by the most reliable natives he could find, he attempted to compile the history of Mexico from its beginnings to the Spanish Conquest. Copies of the original manuscripts were available to early Mexican historians. The first publication, however, was Lord Kingsborough's very expensive 1831 London edition. As late as 1839 the book was still unavailable to American scholars. [Kingsborough's volume 7, containing the writings of Ixtlilxochitl would not be published until 1848.] Another more accessible edition has been published in Spanish since that time (see Alfredo Chavero, ed., *Obras Historicas de Don Fernando de Alva Ixtlilxochitl*, Mexico: Oficina de la Secretaria de Fomento, 1891).

Note* See the 1950 Hunter and Ferguson notation wherein they devote almost their entire book to the many apparent correspondences recorded in Ixtlilxochitl's writings and the Book of Mormon account.

Source: ^David A. Palmer, "A Survey of Pre-1830 Historical Sources Relating to the Book of Mormon," reprinted from *BYU Studies* 17, 1 (1976): 101-102.

1852^ Samuel W. Richards "The Aztec City in Central America--The Lost Tribes,"
in *Millennial*

Star 14, November 20, 1852, pp. 614-616.

Presents a reprint of an article from the *Boston U.S. Weekly Journal* that tells of an ancient Aztec city whose inhabitants are believed to be part of the lost ten tribes. Their record is found in a book of parchment bound by brazen clasps and containing curious hieroglyphics. Richards predicts that evidence in support of the Book of Mormon will overwhelm the skepticism regarding its origins.

[J.W.M.]

1859^ "American Antiquities: Corroborative of the Book of Mormon," in *Millennial Star* 21-22
(January

1, 1859--June 2 1860): pp. 12-14, 28-30, 48-50, 64-66, 161-63, 177-178, 193-194, 209-210,

226-227, 240-242, 258, 273-274, 306-307, 321-323, 370-371, 401-403, 433-434, 449-451,

467, 513-514, 546, 577-579, 593-595, 625-626, 657-658, 689-691, 706, 737-738, 786-787,
818-819, 835-836, 13-14, 30, 61-63, 77-78, 93-94, 124-127, 173-175, 158-159, 188-190,
206-207, 220-223, 237-239, 285-286, 300-301, 316-318, 349-350.

Provides evidence to confirm the authenticity of the Book of Mormon. Describes the contents of the Book of Mormon and archaeological findings and discoveries such as ancient cities, temples, altars, tools, and wells.

[J.W.M.]

1866 **Isaac Sheen** **"Antiquarian Evidences of the Book of Mormon,"** in *True L.D.S. Herald* 9-10,

May-August 1866, pp. 130-33, 147-150, 163-65, 178-183, 3-5, 20-23, 35-36.

Archaeological and historical concepts associated with the Americas and parallels between the Old and New Worlds (i.e., Hebrew and Egyptian languages and customs found among the Indians) are discussed in light of many claims made in the Book of Mormon.

[J.T.]

1866[^] Orson Pratt "Sacred Metallic Plates," in *The Latter-day Saints' Millennial Star* 28

(1, 8 December 1866): pp. 761-64, 777-81.

The Sacred Stones, with inscribed Hebrew characters, are creating quite a sensation among archaeologists. Ancient American history seems to be revealing itself from the archives of the tomb; and the learned are beginning to ask, Who were the people who constructed the ancient mounds of the New World, and wrote in ancient Hebrew characters, extracts and sentiments from the Hebrew Scriptures? The Nephite history, translated from the Gold Plates, and published nearly thirty-seven years ago, replies, that they were Israelites, not the ten tribes but the descendants of Joseph and Judah.

The Nephites were principally the descendants of Manasseh, the son of Joseph. The Prophet Nephi and his small company were brought out of Jerusalem, eleven years before the Babylonish captivity, or six centuries before Christ; they sailed from the southern portions of Arabia over the Indian and Pacific oceans, landing on the Western coast of South America, not far from where now stands the city of Valparaiso, in Chili.

In the first year of the captivity, the Lord led forth another small company from Jerusalem, under the leadership of Mulek, one of the sons of Zedekiah. Mulek was consequently a descendant of Judah, through the lineage of king David. This last company landed in North America, some distance North of the Isthmus of Darien, and soon after, emigrated into the northern portions of South America, where they dwelt, until they were discovered by the Nephites . . .

But when did the Nephites send forth their colonies into North America? The Nephite history says, "And it came to pass that in the thirty and seventh year . . . there was a large company . . . departed out of the land of Zarahemla," (the Northern part of South America) "into the land which was northward." . . . And it came to pass that Hagoth, he being an exceeding curious man, . . . [the scriptures concerning Hagoth are quoted]

Note* One of the interesting things here is that in reviewing the history of the Nephite migrations, Orson Pratt quotes the verses concerning Hagoth. However, he fails to mention anything about Hagoth or descendants of Hagoth going to the Polynesian islands.

Before proceeding further, we unhesitatingly say, that there are no discoveries, since the New World was revealed to Europeans, that, in the least, militate against the true and faithful history, which God has revealed in the wonderful Book of Mormon. But, on the contrary, there is a world of evidence, derived from both internal and external sources, for American antiquities, and from the religious customs, traditions, and languages of the aborigines, to establish the divine authenticity of that sacred Book upon a basis, as firm and immovable as the Rock of ages. . . .

We have the testimony of many popular and learned antiquarians, that the ancient Hebrews of Palestine, did engrave many of their sacred writings, upon metallic Plates, and that many leaves of such Plates were united together in the form of Books by rings, passing through near the edge or back of each; and that rods or bars, running through the rings, served the purpose of a handle, for the convenience of carrying. (See Smith's Dictionary of the Bible, page 1801; also many works on Biblical Antiquities) These were also the general form of the American Israelites' metallic Books. . . .

By reference to the article on the Sacred Stones, found in the Ohio mounds, published in the last No. of the *Star*, it will be perceived that the Hebrew writing on the stone head of a human figure is translated by learned Hebraists, thus:-- "May the Lord have mercy upon (him) me, a Nephel." "NEPHEL" seems to have been the name of the nation, to which the individual, buried in the mound, belonged. . . .

We shall now show the great probability, that the learned translator is mistaken in assuming the last letter in the word, which he calls NEPHEL to be *lamedh* or *l*. . . . If so, the Hebrew word from the American mound would be NEPHITE instead of NEPHEL; and the sentence would then be rendered, "May the Lord have mercy upon me a NEPHITE." . . .

1866 Peabody Museum of Archaeology and Ethnology Opens At Harvard

Source: Gordon R. Willey and Jeremy A. Sabloff, *A History of American Archaeology* (San Francisco, CA: W. H. Freedman and Company, 1974, p. 42.

1870[^] Orson Pratt Journal of Discourses (Liverpool 1871) 14 (27 Nov. 1870), p. 298-

Perhaps some may say that we have neither witness nor testimony, save it be the Book of Mormon, and the living witnesses whose names are attached to that book, that the people of this continent know anything about God or about revelation. But let me inform such persons that they are mistaken. Only a few years ago,--in 1865, thirty-eight years after the plates of the Book of Mormon were taken out of the earth by Joseph Smith, one of the great mounds in the State of Ohio was opened, near Newark, in Licking County It was a very large mound: it measured, before they began to cart away the stones and dirt, 580 feet in circumference, and was from forty to fifty feet in height. After they had carted away from this mound several thousand loads of dirt and stones, for the purpose of canaling or fixing a canal, they found on the outer edge near the circumference of the base of this mound, just within the circle, several smaller mounds, built entirely of fire clay, that had the appearance of putty. When digging into one of these smaller mounds they came to something that had the appearance of wood, and after having removed the upper surface of it, they found a trough, and in that trough several metallic rings, probably the ancient coins of the country. they also found that the interior trough had been lined with some kind of cloth, but it was in such a state of decomposition that only the least bit of it would hold together, not even a piece as large as your thumb nail. There was also some human bones in this trough and a lock of fine black hair. Underneath this trough, still further down in the fire clay, they found a stone, and when it was taken out they found that it was hollow and that there was something inside of it. They found by inspection that it had been cemented together with hard cement. With considerable exertion they broke the stone in two. It was oval, or elliptical in form. They separated it where it was cemented together, and in the inside they found another kind of stone on which was engraven the Ten Commandments in the ancient hebrew. This stone was immediately sent to Cincinnati, where many learned men saw it and they declared the inscriptions were in ancient Hebrew, and translated the Ten Commandments. The stone was nearly seven inches long, nearly three inches wide, and almost two in thickness. On one side of it there was a depression, and in this depression was a raised profile, the likeness of a man clothed with a robe,--that is, carved out of the stone, with his left side partly facing the beholder, and the robe and girdle upon his left shoulder; he had also a turban on. Over his head was written in Hebrew, Moshe, which is the Hebrew name for Moses. They therefore represented this person, thus carved out, as Moses. Around about him, that is on the various sides of the stone, were written the Ten Commandments in ancient Hebrew.

Now what does this prove? It proves that the inhabitants of this country were acquainted with the revelations of heaven,--those given to Moses; and if they understood these would they not naturally look forward tot he coming of the Messiah? would they not look for the Lord to raise up such a being, which their law indicated by types? And when that being came is it to be supposed that he would leave the inhabitants of America ignorant concerning that event? By no means. He would not forget them. And this record,--the Book of Mormon, gives us an account of that very people.

Let me here state that I have seen this stone; with my own eyes I have seen the Hebrew engravings upon it; and though many of the characters were altered in shape from the present Hebrew, yet I had sufficient knowledge of them to understand and know how to translate the inscription. This stone was sent to the New York Ethnological Society, and while there, by the politeness of the Secretary of the Society, I had the pleasure of seeing it. Another mound was opened in the same county, in Ohio, and out of it were taken stones with other Hebrew inscriptions; and in 1860 and 1865 there were several of these antiquities exhumed with Hebrew characters on, and one with characters that were not Hebrew, and which the learned could not translate, showing that the people of this continent not only understood the Hebrew, but some other kind of an alphabet. This book, the Book of Mormon, informs us that the Lord brought the colony to this country six hundred years before Christ, and that he brought them from Jerusalem. Was there anything connected with these ancient characters that would indicate such a great antiquity? Yes. The Hebrew, since six hundred years before Christ, every learned scholar knows, has been greatly altered in the shape of its characters. It now has square characters, with vowel points; that is, the form of the Hebrew characters now is entirely different in many respects from the ancient period that colony was brought to America, not only have the forms of the Hebrew characters been changed, but some fourteen different new characters have been introduced. Now, the stones taken from these mounds, on which the Ten Commandments were engraved, had none of these new characters which shows that the inscriptions were of a more ancient date than the modern Hebrew. Still further. The Hebrew as it now stands, has a great many of what are termed final characters that it did not have six hundred years before Christ. You do not find these characters on these stones that were taken out of the Ohio mounds. All these circumstances prove, pointedly, the great antiquity of the people who formed these mounds and wrote the characters on these stones. . . .

1871[^] "Indian Relics," in *Juvenile Instructor* 6, July 8, 1871, p. 110.

Note* The author reviews the constant findings of Indian relics and asks for people to submit them to "our Museum" [apparently a Church museum]. He also writes that Central America was considered "part of this continent. He writes:

A great deal of attention is being given to the study of the early history of this continent, with a view to determine who and what the inhabitants were. One of the means adopted to effect this object is to exhume the remains of potter, war implements and other relics of the past found in the earth. Much may be learned about a people by careful examination of the works of art that were made by them, especially in relation to their habits and pursuits. Thus spear heads and arrow heads are silent testimonies of warlike habits, and the case. Obsidian, chert and flint implements are proofs of their ability to make such things; pottery gives evidence of still further advancement in the arts, and habits of comparative refinement. Now we are not obliged to resort to these modes of obtaining correct information respecting the aborigines, as the primitive inhabitants of this country are called; we have records translated with unerring certainty by the power of God respecting them. But it is not the less interesting that modern researches are continually verifying the truth of the Book of Mormon on these subjects, nor should we be insensible to the importance of these researches in a scientific point of view. Although the Prophet Nephi tells us "there were beasts of the forest of every kind" in his day, and that "there were both the cow, and the horse, and the goat, and the wild goat, &c.," it is truly interesting to know that the bones of these animals are found. When he informs us that "all manner of ore, both of gold, and of silver and of copper were found," it is pleasing to know that modern explorations reveal the fact that the ancients were workers in these metals.

When he says that "plates were made from the ore, to engrave records on," it is gratifying to know that plates with engravings on are constantly being found.

Dr. Van Patten, who for years has been exploring in Central America with a view to elucidate the early history of the inhabitants of that part of this continent, exhibits evidences of advanced civilization and confirmatory of the accounts given by the Nephite writers. he found ornaments of gold, engraved with devices, made to wear as broaches, or for personal adornment. the knowledge of metallurgy must have been very great, "cored" castings of the most intricate character, were made. The forms of embellishment were eminently artistic, and gave proof of thorough acquaintance with working in metals. The pottery exhibited by the Doctor, even more strikingly tells the tale of great taste in design and wonderful skill in execution. Who would doubt the fact of the makers of some of the vases shown in our Museum being an enlightened people, examine the legs of the "tripods" made by them, adorned in every possible way consistent with strength, lightness and elegance.

Now what do we read about that part of this continent, Central America. Ether says: "the whole face of the land was covered with inhabitants; they were exceedingly industrious; they worked in all manner of ore; they made gold and silver, and iron, and brass, and all manner of metals; they had silks and fine twined linen; they worked all manner of cloth; they made tools to till the earth, for ploughing, sowing, reaping, hoeing and thrashing; tools to work their beasts with; they made weapons of war, and work of exceedingly curious workmanship."

All these things and much more mentioned incidentally in the Book of Mormon, are proved to be true by modern researches. To come right home to this Territory, we read that among other animals, there were elephants on this continent; the fossil remains of one of those animals may be seen in our Museum, of another in Boise city, Idaho, fossil remains not found among the rocks but recent bones found near the surface. Fossil teeth of horses and of other domestic animals are found mingled with fragments of pottery, tools, such as bodkins, scrapers, &c. and vases, waterjugs and bowls, some of which show much skill in manufacturing. It is with a desire to further the interests of science that the writer asks as a favor that Indian relics should be preserved carefully, and that plates with engravings, or anything in fact, that will aid in attaining to further knowledge of the aborigines, should be deposited safely in our Museum.

1874 "Ancient Cities of Arizona," in *Millennial Star* 36, August 18, 1874, pp. 516-518.

This article deals with some ancient cities located about a mile apart in Arizona and New Mexico. It apparently comes from a newspaper called the *Alta California*.

The ruins of the ancient cities of Southern Arizona are just now attracting considerable attention. Until recently the only information that has come to the surface has been that obtained from adventurers, who, while passing through that section in search of gold, have jotted down that which forced itself upon their vision during their hasty transit. Many of these stories have contained such marvelous statements that they have been cast aside as cleverly written pieces of fiction, as the writers were unknown. . . .

Mr. J. A. Parker, Superintendent of the Montezuma Canal Company, whose works are located in Pueblo Viejo Valley, Arizona, has arrived in this city, and from him we have obtained a fund of information relative to that country. The Pueblo Viejo Valley lies south of and bordering on the Gila River,

and between it and the Graham range of mountains. It is about 400 miles east of Yuma, thirty miles north of Camp Grant, and sixteen miles west of the New Mexico line. This valley is about sixty miles long and averages four miles in width, and contains as fine agricultural and grazing land as can be found anywhere. About a year ago four companies commenced the construction of irrigation canals at this point, and have now completed from three to six miles each of their works.

In this beautiful and fertile valley is a chain of well-marked ruins of ancient cities located about a mile apart. In some places the walls of the houses still show above the surface, and at others the rolling mounds from ten to forty feet in height, covered with earth and vegetation, show that ages must have passed since they were laid prostrate. Mr. Parker, who is a man possessed of an inquiring turn of mind, and is backed by literary attainments of a high order, has devoted most of his spare time during the last year in researches among these ancient ruins. The walls are composed of rough stone, laid in mortar. Excavations within their limits indicate that all the cities were destroyed by fire.

Among the debris are found pottery, household utensils and human bones; but as yet no warlike implements have been brought to light. The human bones show unmistakable evidence of having been burned . . . Axes, hammers and sledges of various sizes and shapes, and made from stone which is much heavier and harder than any now known of, have been brought to light. One of these axes, found by Mr. Parker, was tested by him. He cut a rod of iron in two with it, and no perceptible effect was produced upon the axe by the operation. This relic has been sent to the World's Fair for exhibition. . . .

A careful examination shows that there is a large canal extending from the Gila River, at the eastern end of the valley, down through these ancient cities, in each of which is found a large triangular-shaped reservoir, and containing from three to five acres. . . . The edges of the canal and reservoir are laid with stone, and are constructed in a very substantial manner. . . .

On the bank of the Gila River, or about ten miles below Florence, are the ruins of a most singular structure--a building fifty-one by fifty-seven feet, built of adobe, which is now so hard that a pick cannot be driven into it. There are two walls--a building within a building--which is separated by about ten or twelve feet, and which are between twenty-eight and thirty inches thick at the base. . . .

The same class of ruins described above can be found all over Southern Arizona, New Mexico Territory, and northern part of Mexico, wherever there are fertile valleys and flowing streams. Little or nothing is known of the people who built these cities or when they existed. The Indians say that long ago the inhabitants of these places were summoned off to the south, and engaged in a battle in which they were all killed. They probably derived this story from the early Americans or Mexicans who visited this section . . .

The theory that the wanderers through Asia, about 1,000 or 1,500 years ago, crossed Behring Strait and made their way down the Pacific coast of this Continent into the temperate and torrid zones, may and possibly does come nearer to offering an explanation. But what has become of their race and its history? Were both blotted out at once, and if so, by whom? Now, that the bloody Apaches are being subjugated and exterminated, a fine opportunity is offered for academies of natural science, and men with money to expend for the enlightenment of mankind, to encourage the exploration of those ancient buried cities, and to bring to light what has been enveloped in mystery. Who will be the first to move in this matter? --*Alta California*

9, 23, 1875; February 6, 20; March 6, 20; April 3, 17; May 15, 29;
June 12, 26; July 10, 24; August 7, 21; September 4, 18; October 2,
16, 30; November 13, 27; December 11, 25 of 1875. January 1, 15;
1876, February 1, 15; March 1, 15; April 1, 15; May 1, 15; June 1, 15
of 1876.

A series of essays on discoveries in American antiquities that have a bearing on the Book of Mormon.

"Our Purpose," pp. 266-267

"Jared," pp. 3-4, 14-15

"The Phoenicians," pp. 32-33,

"The Aztecs," pp. 40-41, 52-53, 63-64

"The Toltecs," pp. 80-81, 87-88

"The Mexican Calendar," pp. 98-99

"Tezcucians, Tlascalans, Quiches, Etc.," pp. 110-111

"Ancient Ruins," pp. 131-132, 142-143, 155-156, 167-168, 178-179, 182-183, 194-195,

"Casas Grandes," pp. 206-207

"The Mound Builders," pp. 220-221, 230-231, 244-245, 254-255

"The Muyscas,," pp. 266-267

"Ancient Peru," pp. 287-288, 290-291, 302-303, 8-9, 27-28, 40-41, 51-52, 63-64, 74-75, 87-88, 98-99

"Araucanians, Brazilians, Etc.," pp. 11-112

"The Mastodon and the Horse," pp. 128-129

"Conclusion," pp. 134-135

Our Purpose

Ever since the Book of Mormon was first issued its historical records have been looked upon by almost the entire civilized world as a myth; and all sorts of slanders and lies have been concocted and heaped upon the head of the inspired translator. This has been possibly more through ignorance than prejudice. Previous to the translation of those records little or nothing was known, in fact, little thought or time was given to research and examination into the past history, of the aboriginal inhabitants of America. Looked upon as savages, their past was considered a blank and of but little importance to the rest of the world.

The early European settlers of North America, too much occupied with the oils and cares inseparable from colonization could ill afford to devote the time and patience necessary for the study of the nations they were supplanting, and consequently we have but a meagre description only of the manners and customs of the few tribes that were in the immediate neighborhood of their settlements. The Spaniards who conquered and occupied Mexico and South America, led on by an insatiable thirst for riches, and a blind religious zeal, not only reduced the inhabitants of the country to abject slavery, but with an unprecedented fanaticism endeavored to destroy all the monuments and written records of the nations they subjugated. But in spite of Spanish rapacity, not all the "old books" were destroyed. A few of the natives, proof against persecution and inquisitorial torture, hid up the "picture writings" in their possession, and so preserved them until long after the flush of the conquest had subsided. As the country became populated with a new race, a better class of men than the rough adventurers under Cortez arrived from the shores of Europe, among them men of learning and wisdom, who were struck with wonder when looking on the shattered ruins surrounding them. A slight interest was then created and an effort made to collect what little still remained undestroyed.

Many of the old writings of the natives, fragmentary and disconnected, were found, manners and customs noted and traditions recorded. These traditions were often mixed up with the writers' monkish superstition and absurd religious notions: such as the miraculous works of a favorite saint or holy friar, so entangling and perverting the original as to be almost worthless to the archaeologist. Many of the writings of the Spanish priests, in their turn, have been consigned to oblivion. Stowed away among the rubbish of some out-of-the-way convent, they have gradually mildewed and rotted past all redemption before being discovered, and remain but vague and indefinite statements. A small part only of the "painted pictures" of the Aztecs and parchment written histories of the monks have been preserved, mixed up with a mass of political and state papers of the times, in some government archives, or crumbling away forgotten upon the shelves of an inaccessible public or private library.

For three centuries the world was not much inclined to believe or think of a great antiquity as belonging to the inhabitants of this continent, or to place much value on the relics of the people that have become extinct. Looking with contempt on the Indian of to-day, with his rude weapons and lack of art, scholars and divines for years seemed unwilling to devote time and study to their past history, apparently so barren and unimportant. But of late years this spell of indifference has been broken; the idea has at length dawned upon the minds of men that much that is important to the theologian, the ethnologist and antiquarian lies hidden in the dim and distant past of America. Unfortunately, this idea is not general; a few only of our learned men have given their time and patience to the task. Every year, however, the interest increases; picture symbols and complicated glyphic writings are deciphered; old manuscripts, netted and curtained with cobwebs and coated with the dust of years, are hunted up and brought to light. Travelers penetrate the dense and almost impenetrable forests of the south, and bring us drawings and descriptions of vast magnificent ruins of cities that rival the wonderful works on the Nile; enthusiastic antiquarians push their excavations to the centre of massive mounds and present us with crania that long ages past enclosed brain of highest intellectual order. Exploring parties with the enterprise characteristic of our time are not only examining and developing the vast geological formations of the extensive unexplored regions of our western country, but they are astounding the learned and cultivated minds of men with the discovered relics of a long extinct race, who in ages past tended their flocks, tilled the land, built cities and palaces, and perished, never dreaming that a people unknown to them would in time

penetrate into the valleys then teeming with population and find it barren, solitary,; silent and dead; their name their history, their worth left only to mere conjecture. **Scarcely a week passes but the press announces some new and interesting discovery of antiquarian remains** that have been hidden int he earth or covered by the growth of forests for uncounted years, relics of an unknown people, who spread their busy life over the valleys of the Ohio and Mississippi and on the plains of the far west. **Our Government making no provision for the preservation of these relics, unless we mention the Smithsonian Institute, at Washington,** they are soon destroyed or lost track of, the possessors being unknown. Scholars are thereby deprived of a great advantage in their studies, having to depend almost entirely on written descriptions, in many cases very inaccurate. Whereas, could they all be safely deposited, arranged and properly classified in one great national museum, a more systematic and thorough examination might be given of them and more just conclusions arrived at. At present most, if not all, the picture writings saved are preserved in European museums, and the few English translations from the early written manuscripts are issued in costly and expensive volumes, and consequently to the majority of readers unattainable.

A few years ago circumstances led me into a partial investigation of American antiquities; and I had the opportunity of reading and examining several rare and valuable works on the subject, form which I made notes and extracts. It is these notes, arranged into some systematic form, that I purpose to present to the readers of the *Instructor*, with the hope that they may not only prove beneficial, but at the same time create a feeling and interest in a history so essential to every Latter-day Saint, and lead to a more thorough reading and study of a subject so interesting.

The history of the eastern hemisphere presents almost an uninterrupted record of man from the stone age, a history of progress and advancement in science and art. But, alas! for the western portion of the globe; their history previous to the discovery by Columbus, is unsatisfactory nd mysterious. Yet enough remains to prove the melancholy fact that the inhabitants had degenerated and fallen away year by year, until the European occupation, when little of their once great civilization remained. The cause of this decadence is patent to every reader of the Book of Mormon. Let us see how far it is sustained by a few gleanings from what is usually called profane history.

Jared

Leaving the eastern hemisphere to be re-peopled by the numerous tribes and families radiating from Babel, we turn our thoughts to the long un-explained mystery--the **re-peopling** of America. Until the appearance [FINISH]

In the midst of all these conflicting and jarring accounts and statements let us examine the simple, plain, unvarnished record of Ether, as we find it in the Book of Mormon. Here we learn that when the Lord confounded the language at Babel He led forth a colony under the leadership of Jared and his brother. As He had guided the ark across the stormy waters before, as He led the children of Israel over the burning sands of Arabia afterwards, so He guided the few people chosen to repopulate a land "choice above all the earth." The record informs us that after a journey in the wilderness, compelling them at times to build barges on which they crossed many rivers, they finally, after a four years' sojourn, constructed vessels and sailed--we infer from some point on the Mediterranean coast of Africa, possibly from the Atlantic coast now called Morocco--to America, and established themselves as colonists in the central part of the western continents.

The ancient Indians of Cuba, called Caribs, learned from their ancestors that God created heaven and earth and all things: that an old man, having foreseen the deluge, built a canoe and embarked in it, with his family and many animals. When the waters abated he sent forth a raven, which never returned; he then sent a pigeon, which soon returned with a branch of the hoba tree. The old man and family then disembarked, and, having made wine of grapes produced after the flood, became intoxicated. While in this condition, one of his sons exposed his nakedness, and another covered him. When he awoke, the Lord blessed the latter, and cursed the former. The Caribs held that they were the descendants of the son who was cursed.

The Zapotekas, of South America, boast of being antediluvian in America, and to have built the city of Coatlan, so called because it was founded at a place which swarmed with serpents, Coatlan meaning snake-city. It was built, according to their tradition, three hundred and twenty-seven years before the flood. At the time of the flood a remnant of their people, together with their king, named Petela, saved themselves on a mountain. . . . [Ottinger goes on to tell Aztec and Mandan traditions related to the Flood]

These traditions and paintings go far to prove the truthfulness of the book of Genesis, and sustain and verify the record of Ether. . . . Here, for some fifteen hundred years, the Jaredites flourished and grew into a great nation, building cities, cultivating the land and drifting into wickedness, until they were destroyed by the Lord, some six hundred years before Christ. . . .

Conclusion

Traditions, historical records, and physical facts fully attest that mighty and vast changes have taken place in America during the ages past; and although apparently meagre and obscure in details and data, upon investigation a vast field is spread before the student. The vista opens wide and extensive and presents daily accumulating facts and evidences of a civilized race of mankind, who antedate the present Indian, and who had probably reached their "golden age" two thousand years ago.

In the foregoing articles relating to Old America we have taken but a rapid and imperfect survey, merely indicating the abundance of matter and material open for research, and well worthy the study of the antiquarian, archaeologist, ethnologist and theologian. To the last named, especially, this study should be not only one of love but of duty before God and to man. Laying aside the antagonism generated between religious and scientific opinion, he should enter the field with an honest determination to present the facts plainly and truthfully, aiming to restore that union and harmony so much needed by the so-called Christian world.

Modern investigation of the religion of the ancient Americans has developed certain facts that have proved to be serious stumbling blocks in the way of the religious doctrines generally advanced; and either to avoid or explain them away authors have speculated and drifted into irrelevant and various theories, not from design always, certainly not through ignorance, but by simply ignoring the only key that gives reasonable explanation of the mystery. This key we have endeavored to show is undoubtedly the Book of Mormon. Without following the many minor facts, or tracing out and analyzing the numerous circumstantial evidences comparing so harmoniously between the writers of the Book of Mormon and the old historical records and traditions of America, we have aimed (and we hope successfully) to establish the following great points of indisputable evidence:

First, that the deluge as described by Moses, the greatest and oldest writer we possess, is entertained on record or in traditionary belief, by nearly every tribe or nation of Old America. . . .

Second, that although the Quiche records do not give us a clear record of Jared's settlement in the country, we may reasonably infer from the account given of Votan that such an event had taken place. In fact the Votan of American tradition may have been the Jared of Mormon; but we are inclined to the belief that Votan was Mulek, who left Jerusalem 589 years before the coming of Christ, during the reign of Zedekiah, or about the time that king was taken a captive to Babylon. It was one of the sons of Zedekiah who commanded this colony, and they eventually landed somewhere north of the Isthmus of Darien, and journeyed southward into the country now called the United States of Colombia. There they built their capital city Zarahemla, near the Magdalena river, called by them the river of Sidon. Jared's people landed on the coast of Mexico. They named the country (North America) the "land of Moron." they flourished on this continent for at least 1800 years . . .

Their general tendency of colonization seems to have been northward, forming the settlements in the great valleys of the Mississippi and Ohio. ruins of their cities are now referred to as the "works of the Mound Builders." When Votan (Mulek) landed in America he found, says the Quiche manuscripts, the country already inhabited by a people having the same religion, rites, laws, eruditions, and common blood with the people whom he took there himself. A few years previous to the landing of Mulek, a colony under Lehi left Jerusalem (during the first year of Zedekiah's reign). They crossed the Pacific and landed on the western coast of South America, somewhere, we infer, near the present city of Lima in Peru. Lehi's people possibly built the great city and temple of Pachacamac, and after a time crossed the Andes, settling in Bolivia, in the vicinity and on the shores of Lake Titicaca. Others went north into New Granada, and in time united with the descendants of Mulek's people. The traditions of the Peruvians, as recorded by Montesinos, correspond precisely with the Book of Mormon in regard to the organization of this colony after landing on the American continent. In time these colonies became disunited and through the calamities of war, famine and pestilence their descendants were reduced to their present condition of savages.

Third, the prophets of the Book of Mormon told the people that when Jesus should be crucified terrible earthquakes and convulsions would occur on this continent. That these judgments came as predicted, the whole face of the continent geologically attests, and the "Old Books" of the Quiches assert it. In fact, in the old Central American books there is a constant tradition of an immense catastrophe of that character, a recollection of which was preserved in some of their festivals especially in one celebrated in the month Izcalli, which commemorated this frightful destruction of land and people. The tradition indicates that the destruction was accomplished by a succession of convulsions; three are constantly mentioned. "The land was shaken by frightful earthquakes, and the waves of the sea combined with volcanic fires to overwhelm and engulf it." **Each convulsion caused many portions of the land to disappear, forming a line of coast much as it is now.** Most of the inhabitants were overtaken while at their regular employments, a few were destroyed. Some escaped in ships, some found safety on high mountains or on portions of the land, which for the time escaped immediate destruction.

Fourth, **while a number of people were assembled together around a certain temple in the northern part of South America** (a temple preserved by the Lord) talking and wondering about the great cataclysm that had taken place, they heard a voice coming out of the heavens saying, "Behold my beloved son," and they saw Jesus descend and he stood in their midst, saying, "I am Jesus Christ, the Son of God." Afterwards, He related to them how He had been crucified, and, in time, He organized the church on this continent. But in less than three generations the principles he had taught were disregarded, and the whole people dwindled in unbelief and wickedness.

We find, however, that the visit of our Savior has not been forgotten. Not only was a resemblance of baptism administered, but the worship and traditions of a supreme ruler was kept up after a manner, by the various nations until the advent of the Europeans. "Quetzacoatl," of the Aztecs; "Kukulcan," of the Quiches; "Bochica," of the Muyscas, and the "Manco Capac, of the Peruvians, are, without doubt, one and the same person--our Lord and Savior.

Not even was the symbol of His church forgotten. The cross was not only found, as stated by Garcilazo, at Cozumel, by Grijalva, but Clavigero (Hist. of Mexico, II, 14 note) says: "The crosses the most celebrated are those of Yucatan, of Mizteca, Queretaro, Tepique and Tianquiztepec." Gomara says "it could not be known how these Indians came to have so much devotion towards the holy cross, there being no footsteps of the gospel having been preached at Cozumel or in any other part of the Indies" (America)

It has indeed been a curious question, and one only properly explained by the Book of Mormon, how the nations of America obtained their vague and shadowy ideas of Christianity. Some few writers have vainly endeavored to trace the origin of the symbol of the cross in America to an Egyptian symbol known by the name of *crux ansata*, or cross with a ring, represented by the ancient people on walls of temples, obelisks and monuments. Others attribute it to the Phoenicians, whose goddess Astarte, is commonly represented on the Sidonian coins with a long cross in her arms. Of course these theories are mere conjecture, from which can be formed no reasonable conclusions.

With the hope that our readers have been entertained and instructed by our brief historical descriptions, **we will conclude by urging all to continue their investigations and researches in all that relates to "Old America."**--*Juvenile Instructor*

1878[^] George Reynolds "The Skeleton in Armor," in *Millennial Star* 40, November 25, 1878,
pp. 737-740.

Reynolds quotes an article in the *American Magazine* of 1837 that describes the excavation of a skeleton in armor and having arrows with brass arrowheads. Reynolds discusses the possibility that this was a Jaredite, Nephite, or Lamanite and concludes that it was probably a Jaredite.

[B.D.]

1878 **"Discovery of Historical Records in an Indian Mound,"** in *Deseret News* 27,
December 25, 1878, p. 738.

Article reprinted from *Leavenworth Times* that reported an archaeological finding of several mounds wherein a record or a book of bark leaves was discovered that was said to be the language used in Mexico at the time of Montezuma.

[D.M.]

1879 **Joseph Smith** *Visions of Joseph Smith the Seer*, Plano, IL: RLDS Church, 1879.

Provides the historical details of Joseph Smith's First Vision and of the coming forth of the Book of Mormon . . . then proceeds to give archaeological evidence of the divine authenticity of the Book of Mormon.

[A.C.W.]

1882^ Orson Pratt "Book of Mormon. Evidences of Its Divine Authenticity," in *A Compendium of The Doctrines of the Gospel*, edited by Franklin D. Richards and James A. Little, Salt Lake City: Deseret News, 1882, pp. 95-101.

. . . Old Testament scriptures bear witness of the authenticity of the Book of Mormon as do archaeological evidences. There is an agreement between biblical and Book of Mormon doctrines.

Note* This article is written up in Geog.1

1883 John H. Ward *The Hand of Providence: As Shown in the History of Nations and Individuals,*

From the Great Apostasy to the Restoration of the Gospel, Salt Lake City:

Juvenile Instructor's Office, 1883.

Relics have been discovered in almost every part of the western continent that testify of ancient civilizations. Ancient civilizations of America were highly developed. The Book of Mormon is their record. There are many evidences that indicate this is true: breast plates, elephant remains, architecture, bronze, fine cloth, and many others.

[J.W.M.]

1884 James H. Hart **Interview of David Whitmer, 10 March 1884, Richmond, Missouri.**
Printed in

(ext) the *Deseret News*, March 25, 1884.

Source: Lyndon W. Cook, ed. *David Whitmer Interviews: A Restoration Witness*. Orem, Utah: Grandin Book Company, 1991, pp. 110-113

1884^ J. R. F. "American Antiquities," in *Juvenile Instructor* 19 (15 July, 1 August, 15 August 1884):

pp. 222, 235, 250-251.

The Autumn of 1492 opened a new era to the world. Columbus, the great chief among navigators, had succeeded, after a voyage fraught with many difficulties and in direct opposition to the theories and traditions of his time, in crossing the unknown sea, in lifting a veil, as it were, and revealing a new world. A world in extent nearly five times as large as Europe, and teeming with a people numbered by millions.

Nearly four hundred years have passed away since then, and now if we look for that race of antiquity we find them not. They have vanished like the dew before the morning sun, or like snow upon the hills. . . . They are gone. But here and there in the lone wilds of the far west or hid up in the mountain fastnesses we find a few, but so changed that we can scarcely identify them with their predecessors. Even their history is almost forgotten. True, in some small corner a generous historian has allotted a few pages to tell of Indian cruelties, wars and horrible massacres. Another perhaps gazing upon some ruins of ancient civilization has indulged in a little speculation as to their probable origin. This is about all.

It was not until the excitement of discovery, of conquest and the acquiring of wealth in the new world had subsided, that men commenced to take a different view of things and to admire the proofs of a civilization that had existed her. Everywhere were to be found huge mounds, monuments and ruins of great cities. Relics were found which went to prove that a civilized nation, or a nation approaching to civilization had in ages past inhabited this continent.

In an unbroken line extending from the great lakes in the north to far off Chili in the south, covering nearly eighty degrees of latitude, are yet to be found extensive fortifications, temples, palaces and edifices of every kind, showing that the constructors had an extended knowledge of the arts and sciences. Who were these people? From whence came they? And whither did they go? These are questions many have asked, but before the coming forth of the Book of Mormon, no one could answer. Here and there we find heiroglyphical characters engraven on some wall or tablet of stone, but who shall read them? Unless some power more potent than that which man possesses can be made manifest, countless ages may yet roll around before these characters will yield their secrets.

Some writers assert that America knew no other civilization than that found in Mexico and Peru. There was a people advancing near to European civilization at that time. They understood the art of working in gold and silver almost as well as did the Europeans themselves. They were masons, carpenters, and manufacturers of fine clothing, rivaling the most civilized nations in this and the manufacturing of pottery. They were an agricultural and horticultural people and possessed a knowledge equal, if not superior, to that found in the most civilized communities of Europe. They were a religious people, believing in a plurality of gods. Their traditions lead us to believe they at one time had a knowledge of the creation, of the fall of man and of the deluge. In Mexico they had a traditio that a great pyramid of Chulula--180 feet high--was built by a family of giants who desired to raise the building to the clouds. Guetzatcotal [sic] was the white man with a long beard who came from the east, taught them the arts and sciences and who, after presiding over the golden age of Anahuac, disappeared as mysteriously as he had come. He

promised to return and his coming was looked for with confidence by each succeeding generation. Their written language consisted of hieroglyphical paintings. At the time of the conquest many books and scrolls containing hieroglyphical writings were extant, which no doubt would have given us much valuable information had it not been for Catholic fanaticism and bigotry. By them they were gathered together from all parts of the country and burned. So complete was this work of destruction that only a very few can now be found, and they give us no information beyond the century of the conquest.

Whatever might have been the civilization attained in Mexico, it seems clear that it was only a shadow of what had been. Cortez found in Mexico a great city, but its palaces cannot be compared with those of ancient Uxmal and Palenque. **Mr. Baldwin says**, "If the country had never in the previous ages felt the influence of a higher civilization than that of the Aztecs it would not have now, and never could have had ruined cities like Mitla, Copan and Palenque.

The traditions of Mexico and Peru are that a great race inhabited the country previous to their time. These traditions are vague and unreliable. It is clear, however, that they were preceded by a race to whom the arts and sciences were known, a race that raised in America a government greater than it has known for many centuries. The principal ruins of this ancient civilization are to be found in Mexico and Central America. This entire region is now, and was 350 years ago, covered with a dense, tropical forest. How many additional centuries it had existed we are unable to say. But when the country was filled with inhabitants the forest must have been cleared away, to make room for cities, villages and farms; at the least calculation it would take several centuries for such a forest to grow as the Spanish found there 350 years ago. "The ruins were then as strange," says Baldwin, "to natives dwelling near, as the old Chaldean ruins are to the Arabs who wander over the wasted plains of Lower Mesopotamia; native tradition had forgotten its history and became silent in regard to it. How long had ruined Copan been in this condition? No one can tell. . . . [p. 222]

Nearly five hundred years ago the Maya kingdom was at the height of its power. The people were then as ignorant of the writings on those ancient columns as are the natives of to-day. Their written characters are widely different from these, which goes to prove they were not the original builders.

The ruins of Central and South America were mostly composed of stone edifices, while those found in the Mississippi and Ohio valleys must have been built of less durable material, for they are now mere heaps of earth. That they were very old is placed beyond doubt. Remains taken from graves in Europe, known to be 2,000 years old, are far better preserved than skeletons found in mounds in Ohio. Another evidence is that large forest trees are growing on many of the mounds, some of which are very old. "If," says Baldwin, "they found forests they must have been cleared away to make room for their cities, and a long time must have elapsed before they began again to grow." Moreover, observations show that the trees that first make their appearance are not regular forest trees. The beginning of such growths as will cover them with great forests come later, when other preliminary growths have appeared and gone to decay. Eight hundred rings of annual growth were counted in the trunk of a tree growing on a mound at Marietta, Ohio.

When the copper mines were discovered on Lake Superior, they were buried in what seemed to be a primeval forest. Yet these mines had been previously worked by the mound builders. Trunks of huge trees were found lying across the mounds and others equally as large standing in their places. . . .

All over the Mississippi and Ohio valleys are to be found mounds, fortifications and road-ways. . . . The great canals found in the Gila valley, Arizona, furnish another proof of the engineering skill of the builders.

At Miamisburg, Ohio, is a mound sixty-eight feet high; one at Graves Creek, West Virginia, seventy-five, that at St. Louis one hundred and covers over thirteen acres. Others of various sizes are to be found almost all over the United States.

In Mexico and Central America the mounds resemble those found in this country with the exception that many of them are built of hewn stone. "The mounds in the two regions," writes Baldwin, "are remarkably alike. In both cases they are pyramidal in shape and have level summits extant which were reached by graded ways on either side. The great mound of Chichen Itza is seventy-five feet high and has on its summit a ruined stone edifice. That of Uxmal is sixty and has a similar ruin on its summit. That at Mayapan is sixty. The edifice has disappeared."

Similar mounds are also found in South America. The ruins south of the isthmus have not been as thoroughly explored as those north. But they are similar. Not so elaborate perhaps as those of Central America, but of greater solidity. Peru is noted for its great roads and aqueducts, one of the later being 450 miles long, while the former extended all through the country, and are still monuments of ancient Peruvian greatness. No ancient people have left traces of works more astonishing, 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 the coast and extended northward to the equator. They were built on the beds or deep understructures of masonry. In width they varied from twenty to twenty-five feet. 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. On each side of the road-way was a very strong wall more than six feet in thickness. Along these roads at equal distances were edifices built of hewn stone for the accommodation of travelers. Extending from one degree north of the equator they went over marshes, rivers and great chasms of the Sierras and through rocky precipices and sides of the mountains to Cuzco and from Cuzco to Chili. It was a marvelous work. In many places it was cut through rocks for miles, great ravines were filled up with solid masonry. Rivers were crossed by means of a curious kind of suspension bridge and no obstruction was encountered which the builders did not overcome. It was quite as long as our two Pacific railroads, and its construction a great deal more difficult.

Some writers attribute the construction of these roads to the Incas, but we find by a close examination of traditional history that the Incas were not the builders. When they rose to power they found the roads much out of repair, and reconstructed them, but they were built many generations before their time. "Everywhere the architecture is regulated by the same idea. The differences indicate nothing more than different periods and different phases of development in the history of the same people."

Of Mexico and Central America Mr. Baldwin says: "The antiquities show that this section of the continent was anciently occupied by a people admirably skilled in the arts of masonry, building and architectural decoration. Some of their works cannot be excelled by the best of our constructors and decorators. They were highly skilled in the appliances of civilized life, and they had the art of writing, a fact placed beyond dispute by their many manuscripts." Columns are still found in various parts of Central America covered with hieroglyphical characters, which would not doubt give us much valuable information, but who shall read them?

*Some historians assert that the Peruvians had no written language, but **Montesinos** after spending fifteen years in that country, shows pretty clearly that they had.* He says that the books were few, and those who could read them were few, also. He once found a very old man reading to a group of young people, and on asking what the book contained, was told, "Things that no stranger ought to know."

Catholic influence did not encourage the natives to preserve their language. Consequently, when a knowledge of what the books contained was lost they ceased to be of value to the simple Indians and have now disappeared altogether. [p. 235]

Until quite recently the generally-accepted theory of the colonization of America, was that it was settled by a people who came from Asia by way of Behring Strait. A few years since, however, this theory commenced to lose ground. **Mr. Squires** in his work on the antiquities of Peru has shown us quite clearly that the ruins around Lake Titicaca are as old or older than any on the continent. It is his opinion that there was the first settlement. Mr. Baldwin says that the race probably originated in South America, and spread from there into Mexico and Central America. It is now agreed that the Peruvian ruins represent two distinct periods in the ancient history of the country. One being much older than the other. **Mr. Prescott says** that there existed in the country a race advanced in civilization before the time of the Incas. Montesinos, in his account of the previous history says that one old city was built on ruins. Tradition says of the ruins near Kuamanga: "That the city was built by bearded white men, who came there, long before the time of the Incas, and established a settlement."

Montesinos claims from traditional history he was able to pick up that there were three distinct periods in Peruvian history. There was a period which began with the origin of civilization and lasted until the first or second century of the Christian era. Second; there was a period of disintegration, decline and disorder, during which the country was broken up into small states and many of the arts and sciences were lost. This period lasted more than 1,000 years. Third and last came the Incas. he further says that Cuzco was settled by a people led by four brothers; the youngest of which assumed control and became the first of a long line of sovereigns. He gives a list of sixty-four of them. The last sovereign was killed in battle by a hoard of invaders who came from the south-east. After this all was confusion for a great many centuries. Life and personal property were endangered and *civil disturbances caused the loss of the use of letters*. There, as in Mexico, is in tradition frequent mention of strangers who came by sea and held intercourse with the people. This was in olden times. *Tradition says that the use of iron was known in olden times, but during a time of civil disturbance it was neglected and lost. All of the nations in Peru had a name for iron at the time of the conquest*. It is not easy to believe they would have a name for it unless they had at one time known its use.

In Mexico and Central America, as in Peru, three distinct periods are placed in traditional history: First, the Chichemicas; second, the Colhuas; and third, the Toltecs or Nahuas.

The Colhuas are described as the original civilizers. Some of the traditions say they came from the east in ships. Others that they came from a great city called Xibalba in a country bearing the same name. That they found the Chichemicas, a barbarous people, in the country, and taught them to cook their food and cultivate the earth. Another tradition is, that there existed somewhere an ancient empire, known as Huehue-Talapan, from which the Toltecs came to Mexico, in consequence of a revolution or invasion, and from which they had a long and tiresome migration to the Aztec plateau. It is said that some of the Toltecs came by land and some by sea. It appears that Huehue-Talapan was successfully invaded by barbarians who were united under one great leader. There was a terrible struggle, but after about thirteen years the Toltec, no longer able to resist successfully, were obliged to abandon their country to escape complete subjugation.

Two great chiefs led the march of the emigrating nation. At length they reached a region near the sea named Talapan Conco, where they remained several years, but they finally undertook another journey and reached Mexico, where they built a town. Some writers maintain that the Colhuas and Toltecs of the old books were the same people and that Xibalba and Huehue-Talapan were the same city. The original citizens of Peru, the Toltecs of Mexico and the mound builders of this country were probably the same race. What became of the Toltecs, is a question yet unanswered. Were they wasted away by civil disturbances, or were they pursued and destroyed by their former enemies, the barbarous tribes from whom they fled?

It is generally believed that the mound builders of this country [U.S.A.] were driven south by barbarous hordes from the northwest, but on what grounds I am unable to say, unless it is that the mound builders are gone and the barbarians are in possession of the country. Some writers try to trace a resemblance between our Indians and the wandering tribes of Asia and even assert that they came from Asia, found a civilized people here, drove them out and took possession. They also say that the Indians of North and

South America are different and distinct races. In what way? Not in color, manners or customs. There is no other difference than a long separation and different climates will make in any race. We think it much easier to believe that the tribes now found in Siberia were emigrants from America than that our aborigines were from that country.

In 1829, Joseph Smith gave the Book of Mormon to the world, claiming it to be a history of the aboriginal inhabitants of this continent. At that time he was twenty-three years old with a very limited education. The country west of the Mississippi was almost an unexplored wilderness. South America and Mexico were agitated by wars and internal disturbances. Most of those countries were then struggling for independence. Very little was known of their ancient ruins outside of their own borders, and very little inside. Most of the books bearing on this subject at that time were published in the Spanish language. Joseph Smith could not read Spanish, yet he gave to the world a history that subsequent discoveries have substantiated. . . . [p. 250]

From the Book of Mormon we learn that a civilized race landed on the coast of South America somewhere near Cobija, the sea port of Bolivia. Their first permanent settlement was in the region of Northern or Central Peru. In this region, Mr. Squires claims, are the oldest American ruins.

They were driven from there by barbarians and next settled in Columbia. From there they journeyed by sea and land into Central America, Mexico and the United States; but their great capital, Zarahemla, was in the northern part of South America. From this capital they were driven by the barbarous hordes from the south; their journey was no doubt a long and weary one; driven by day and night by a ruthless enemy, and hunted on every hand, like sheep by a pack of wolves. They fought their tireless pursuers for years until hope died out, and they gathered all their armies together in the present State of New York, where the last great battle was fought; there they perished and left the dusky barbarian triumphant. It is noticeable that in Ohio and Western New York more ancient fortifications have been found than in any part of the American continent yet explored.

Whether the Nephites of the Book of Mormon were the bearded white men of Peruvian tradition or the Nahuas of Central America we will leave the reader to judge.

Whatever may be said of the Book of Mormon as a divine work, one thing is certain, as a history of American antiquity it has no equal. [p. 251]

1886^ "The Book of Mormon," (from the *Juvenile Instructor*) in *Millennial Star* 48, November 22, 1886, pp. 739-741.

The Latter-day Saints are frequently challenged to furnish evidences in proof of the divinity of the Book of Mormon. We notice that a preacher, who is out here as a missionary, is endeavoring to gain some notoriety by attacking the Book of Mormon through the columns of the papers. . . .

The Book of Mormon does not depend upon external evidence for its proofs of its divine origin. . . .

We wish this book was read more extensively by our people, especially by the young. We long for the time to come when it will be a text book in our schools.

1887^ Thomas A. Shreeve "A Sacred History: External Evidences of the Truth of the Book of Mormon,"

Juvenile Instructor 22-23, February---December 1887, January---March 1888).

Uses historical, linguistic, and archaeological evidence to prove the truthfulness of the Book of Mormon. Basing his facts on research done by noted linguists and archaeologists of the time, the author writes concerning the god Quetzalcoatl, religious customs and ruins of advanced civilizations, comparisons between the Hebrew and Mayan languages, and the Egyptian hieroglyphic writings. . . . explains why Joseph Smith was incapable of writing the Book of Mormon without divine aid.

[A.C.W.]

1888^ C. H. Robinson "Ancient American Races," in *Millennial Star* 50, January 16, 1888, pp. 33-36.

This is a report concerning a lecture by Professor Chad H. Robinson in which he dealt with the ancient American races. In the article that follows, there is a review of scientific endeavors regarding Indian Origins.

Prof. Chas. H. Robinson recently delivered a lecture on the Ancient American Races in the Theatre at Salt Lake City. Much interest was aroused in the lecture through the exhibition of five mummies which were

unearthed not long since in Arizona. the following is a report of the lecture taken from the *Deseret News*:

The matter of the lecture was principally compiled from the works of various writers on the antiquities of America. **The speaker held that the preserved bodies which had been found on the Rio Gila, near the eastern border of Arizona, in a sealed cave, were the remains of Olmecs, the oldest of the Nahua nations, which had lived in the region embracing Utah, Arizona, Colorado, new Mexico and Northern Mexico. This conclusion was drawn from the fact that the bodies were not those of Indians, but of a white race and the cement with which the cave where they were found was sealed was identical with that which belonged to the age of the Olmecs, prior to the advent of the Toltecs,**

who preceded the Aztecs. He cited their traditions of having come from the north to Mexico, their former capital city being, as near as it could be located, in the vicinity of the Great Salt Lake. Mr. Robinson also stated that within the past month Prof. Cushing, who had been sent out by the Smithsonian Institute, had discovered a city in the region where the mummies had been secured, and had found therein about 2,000 skeletons of the ancient inhabitants.

. . . The fact that they are the remains of white people is self-evident, the contrast between their appearance and the arm of a red man, also exhibited, was most striking. . . . They bear the evidences, so far as their physical structure can afford it, of having been intelligent and cultivated. **A person conversant with the theory of phrenology, and who believes in it, would not hesitate to so assert.** . . .

The *News* also has the following remarks in its editorial columns on the subject:

The recent exhibition in this city of the mummified remains of five white people of an alleged prehistoric race lately discovered in Arizona, is connected with a subject in which the Latter-day Saints particularly have a deep interest--the history of the ancient inhabitants of America. . . .

When the Book of Mormon was first published to the world, a howl of ridicule went up at the idea that America had ever been peopled by a white or a civilized race. **It was in 1822 that the first work on the antiquities of America was published in England**, and so general and strong was the belief that only savage nations had ever occupied this continent, that it received little credence. The civilized world had accepted as final the conclusion of Dr. Robertson, the historian, that it was "a certain principle that America was not peopled by any nation of the ancient world which had made considerable progress in civilization."

[Note* There were any number of books printed before 1822 which spoke of America being peopled by white civilized people. (see the pre-1822 notations in *Indian Origins-geog1.i.o.*) Where the writer is getting his information here has to be questioned.]

In 1834-35 Captain Dupaix's account of his explorations in Mexico and Central America first saw the light. It then began to dawn upon the minds of scientific men that perhaps, after all, the new world had a history of its own, and scientific research commenced. Following Dupaix came Lord Kingsborough, whose investigations convinced him that America had been peopled by a branch of the House of Israel. When he presented his ideas on this subject to the world, explorers saw in the countries of North and Central America a field for their highest ambition. Colonel Galendo, Waldeck, Rosny, Suier, Larrouza, Stephens, Catherwood, Powell, Jackson, Charnay and a host of others have since that time made comparative rapid progress in bringing to light the fact that centuries before Columbus lived there had flourished on the then unknown continent a civilization rivaling if not surpassing anything known in the old world.

When the discovery of these facts was made public, the spirit of inquiry was increased, and the public mind began to be convinced, as is said by the historian Bancroft, that "the tendency of modern research is to prove the great antiquity of American civilization as well as of the American people; and if either was drawn from a foreign source it was at a time probably so remote as to antedate all Old World culture now existing."

Stephens and Catherwood did more, perhaps, than any others, in their two visits, to bring to our knowledge the ruins of Central America, where they discovered upwards of forty ruined cities, besides making careful examinations of the great cities of Uxmal, Copan, Palenque and Quiche. Their labors, added to those of the others, have placed beyond doubt the ancient occupation of America by a civilized race.

These researches have developed more than the fact that there existed a knowledge of astronomy, architecture, mechanics, etc., among these peoples. Their ideas of religion and their traditions of their origin are brought to light in such plainness that the connection with the religion of the bible, at some remote period, can be distinctly traced. It is true that no one has yet been found to decipher their hieroglyphics and give to the world the history contained on parchment and engraved on metal or stone. But sufficient has been obtained to enable scientists to agree that one of these hypotheses is correct regarding them: Either--first, that the American races were autochthonic, as claimed by Agassiz, in accordance with his doctrine of multiple centres of creation; second, that they are of one blood with the races of the eastern continent, from whom they were separated by the subsidence of the intervening land; or third, that they represent migration from Asia via Behring Straits, or across the Pacific in lower latitudes. The first two of these theories are rapidly losing ground in the face of the development of facts. On the third, the advocates of the Behring Straits course of migration point to the linguistic theory, or the existence of language similar in construction to the Aztec along the northwest coast of America; while those who believe the migration came direct across the Pacific in lower latitudes, point with a reasonable degree of certainty to the traditions of all the Maya and Nahuatl races, that their forefathers made a long journey by land and by sea, from "toward the setting of the sun." The Nahuatl also claim that in this migration the company that came over in ships numbered seven families.

While all these developments have been going on, the Book of Mormon history has not been taken into account, except in a spirit of jest, by those engaged in this work. But how strange and marvelous is the authentication which it has received from this source. The gorgeous palaces, sacred temples and half-buried cities that have been unearthed slowly but surely, are increasing the indisputable proofs of the correctness of the historical statements in that sacred record, and as each successive year rolls round some new discovery is made, some new fact brought to light, as supplemental and external evidence of its truthfulness. . . .

Up to the present time there has been found no key with which to unlock the mysteries of the written language of these ancient people, as they all prepare on their sculptured tablets. They have been compared with the Greek, Hebrew, Basque, West African and North European languages and have some features in common with each, but none furnish a sufficient rule for translation. But it is not too much to hope that, in the development of scientific research, these records will yet yield up their secrets to the world. When this is done the history therein contained will doubtless be found to accord, in respect to the same period, with that which has been revealed by the power of God to the people of this generation. And as the architectural ruins and preserved remains of a people who existed in America centuries ago bear silent but incontrovertible testimony to the existence of an intelligence and a civilization to a high degree, so also will their history, carved in stone, tell to later generations the story of their toils and triumphs in life's battle; and being thus united, all will corroborate the voice of revelation, and bear faithful witness to the accuracy of the history compiled and abridged by the Nephite Prophet.

1888^ M[arietta]. Walker Editor's Corner," *Autumn Leaves*, Vol. 1., No 1(Jan. 1888) p. 31.

(RLDS)

We present with this number the first installment of the Serial Story by Elder H. A. Stebbins entitled "Story of the Book of Mormon."

1888^ H. A. Stebbins "The Story of the Book of Mormon." *Autumn Leaves*, Vol. 1, No. 2 (Feb.)

(RLDS) pp. 69-73,

[pp. 72-73] (Chapter 1. The Tower of Babel-The Jaredites' Origin . . .) To those who have not investigated the matter [of the Jaredites] it may seem an absurd idea that a civilized people dwelt in America many centuries ago, or in what are called prehistoric times. But that this idea is full of truth, that it is indeed based upon fact, as was claimed when the Book of Mormon was first published to the world in 1830, has been abundantly attested through the explorations of scientific men of the various nations of the earth. And especially their discoveries in the regions where the history shows that the Jaredites dwelt during many centuries, and the Nephites and others after them, bear irrefutable testimony that such civilization or successive civilizations did exist--namely, in Mexico, Yucatan, and Central America. **The work of Charnay (translated from the French, and published by Harper and Brothers in 1887)** is the latest valuable book upon this interesting and important subject. He gathers from the ancient traditions, writings and sculptured monuments and other ruins found in those lands, that a civilized people covered the earth from the Pacific to the Atlantic, "and that the population was so dense as to cause the soil to be cultivated on the highest mountains," as he remarks. . . .

. . . Although the ruins that he here speaks of were of buildings erected by a later people than the Jaredites, yet he and other discoverers show that the land was occupied by successive races, the later comers repairing and restoring cities monuments, and pyramids that they found. On page 80, of "**Ancient America**," **Mr. Baldwin** says of one city:

It became a ruin in ancient times, and after remaining long in a ruined condition, it was again rebuilt, and again deserted after a considerable period of occupation. It is still easy to distinguish the difference in construction between the two periods. The standing walls rest upon ruins of greater antiquity.

That the ancients of this land engaged in manufacturing enterprises, and worked the minerals of the earth, we have abundant proof also. Charnay says (on page 88), that they were "smelters of gold and silver; and by means of moulds knew how to give metals every variety of shape. . . ."

Brownell in his "**Indian Races**," pages 43 and 44 says:

Here, in unknown ages and for unknown periods, existed wealth, power and civilization. There are remains of high mechanical and scientific art. . . . Metallic remains are frequent. Copper, used both for weapons and ornaments has been found, and occasionally specimens plated with silver. At an ancient mound in Marietta (Ohio) a silver cup, finely gilt on the inside, was discovered. It has been often questioned whether the use of iron was known to these aboriginal races, but excepting the occasional presence of rust in the excavations, little has been ascertained with accuracy, the perishable nature of this metal peculiarly exposing it to the destroying influence of time and dampness.

Of course this fact of rust and decay is sufficient reason why none of the steel and iron weapons and utensils of the Jaredites were preserved till the Europeans discovered the country.

1888^ H. A. Stebbins "The Story of the Book of Mormon." *Autumn Leaves*, Vol. 1, No. 7 (July)

(RLDS) pp. 306-310

[p. 310] As the Spaniards found no horses upon the land, when they arrived, it was considered a clear proof of the book being a fraud, and that too from a very ignorant source, when it said that horses were had by the Nephites. But since its coming forth one of the greatest external evidences of its truth has been the abundant proof that multitudes of horses roamed over the prairies and plains of North America. As early as 1869 seventeen species had been discovered by Professors Marsh, Riley and other scientific men, the fossil remains showing that some of them were of large size, while others were as small as to be only two feet in height, full grown. These fossils were chiefly found in Nebraska and Colorado, but some in other parts, and since 1869 a greater number of species has been found by the geologists than above stated.

1888^ H. A. Stebbins "The Story of the Book of Mormon." *Autumn Leaves*, Vol. 1, No. 9 (Sept.)

(RLDS) pp. 385-390

[NONE]

1888^ H. A. Stebbins "The Story of the Book of Mormon." *Autumn Leaves*, Vol. 1, No. 10 (Oct.)

(RLDS) pp. 450-454

[p. 453] With these evidences before us we come now to the proofs that the ancients upon this land also had knowledge of the Savior and of his crucifixion. Both antiquarian research and aboriginal tradition bear witness that the original inhabitants of America were of Hebrew origin. . . . [Short, Bancroft, Adair, Priest, and external sources cited.]

1888^ H. A. Stebbins "The Story of the Book of Mormon." *Autumn Leaves*, Vol. 1, No. 11 (Nov.)

(RLDS) pp. 501-505.

[p. 503] Comments on gold in South America

1888^ F. R. S. "Montezuma" in *Autumn Leaves*, Vol. 1, No. 12, (Dec, 1888), pp. 531-533

(RLDS)

[1888 Illustration: "'Montezuma Receiving the News of the Landing of Cortez" by George Ottinger. F. R. S., "Montezuma," in *Autumn Leaves*, Vol. 1, No. 12, p. 528.]

1888^ "Why Not Investigate?" in *Millennial Star* 50, March 1888, pp. 161-162.

The author suggests that some scientific body endeavor to prove or disprove whether archaeological discoveries validate the Book of Mormon.

[B.D.]

1888^ **Moses Thatcher** "Ancient American Civilizations and Their lessons," in *Collected Discourse Delivered by President Wilford Woodruff, His Two Counselors, The 12 Apostles, and Others*, vol. 1 (1886-1889), edited by Brian H. Stuy, pp. 171-177, Sandy, UT: B. H. S. Publishing, 1987.

The ruins of the people of Nephi that are found in Central America and Mexico show that they were not barbarians, but intelligent, civilized people. The record of their civilization has come forth in the Book of Mormon. there is much evidence left to verify the Book of Mormon, even though the Spaniards destroyed the people's records.

[J.W.M.]

1888^ Moses Thatcher "An Interesting Lecture: Delivered by Apostle Moses Thatcher in Ogden, Utah," in *Millennial Star* 50, December 17-24, 1888, pp. 801-804, 817-820.

A two-part series reprinted from the *Deseret News*--a transcript of a lecture given by Moses Thatcher. The people who constructed the pyramids of the sun and the moon were white. There was a high quality of cement found and the interior of the rooms were beautifully painted. These people taught traditions of a white man who taught them to cultivate their ground, and would some day return to be their king.

[J.W.M.]

1889^ John H. Kelson "Unwitting Witnesses," in *Deseret Weekly* 38, January 5, 12, 19, 26 1889;

February 2, 23 1889; March 16, 23, 30 1889; May 4, 1889: pp. 33-35, 66-68, 102-104, 134-135, 169-170, 198-200 257-259, 355-357, 391-393, 421-423, 577-580.

John Kelson writes a multi-part series of articles which attempt to defend the Book of Mormon:

Part I. Evolution and American Indian Origins

Part II. The Joseph Smith story on the coming forth of the Book of Mormon

Part III. The Jaredites and Indian Origins [This is written up in the geography section (geog1.sta)]

Part IV. Language

Part V. The Jaredites and the Mound Builders

Part VI. Nephite geography [This is written up in the geography section (geog1.sta)]

Some pertinent ideas are as follows:

I.

The theory of evolution, or the gradual unfolding of physical life, supplemented by the unnatural and gruesome vagaries of **Darwinism**, came like a palladium of comfort and license to a corrupt and atheistical generation. . . . **The cherished theory of delving antiquarians is that man has existed upon the continent of America for hundreds of thousands of years**--that he has gradually advanced through a series of progressive stages, from a primitive crudity lower than that of the most abased brute--that his ingenuity and natural capacity for invention and improvement developed with his growing perceptions of necessity and comfort. This mist of murky vapors still bewilders many honest minds, and retards the progress and useful efforts of archaeological researches.

It is one of the positive declarations of radical evolutionists that animals peculiar to the primal status of life moved about upon the wild and desolate regions of America a million years before man made his appearance. These animals were of the huge and uncouth types, known as the mastodon, megatherium, the mylodon and others--all supposed to be extinct. But in 1857 a fragment of a human skull was found associated with the bones of the mastodon in the auriferous gravel of Table Mountain, California, at a depth of one hundred and eighty feet. Dr. C. F. Winslow sent it to the Natural Historical Society of Boston; and a fragment was also forwarded to the Philological Academy of Natural Science. . . . [other examples are given] . . .

Whitney, in reporting his discoveries to M. Desar, says: ". . . Evidence has now accumulated to such an extent that I feel no hesitation in saying we have unequivocal proofs of the existence of man on the Pacific Coast prior to the period of the mastodon and the elephant. You may rely upon my publishing this fact, with all its details . . . (*Revue d' Anthrop*, 1872, page 760) . . .

Kelson now discounts the great number of years associated with the evolutionary theory:

In 1848, Count de Pourtales found some human jaws, with the teeth still therein, and with them a human foot in a conglomerate of coral and broken shells. These materials were embedded in the shore rocks overhanging Lake Monroe, Florida. Professor Agassiz published the discovery to the scientific world, with comments thereon, in his "Types of Man," page 352. The learned professor allows the coral bank an age 13,300 years; and for the bones embedded in its bosom 10,000 years. The scientific world, including Syell and Wilson, accepted the data and discussed them against dissentients for several years. Ultimately the Count himself discovered that he had either been misunderstood, or else that he had made a mistake. However, he put an end to the controversy by declaring that the bones were found, not in a coral bed of conglomerate, but in a fresh water deposit, distinctly characterized by mollusks, such as are found everywhere in the adjoining lake. (*American Naturalist*, vol. 2, page 423)

Dr. Foster, in speaking of the Count's back-down, suggested that "the pre-historic forests so-called, successively laid low, with thousands of years between each bed, were trees and other debris brought down by the river in its frequent inundations, and deposited with the washings from the bottom and banks." Thus, one by one, the foundation dogmas of the popular fabric of delusive theories are being frittered away by the silent attrition of these sepulchral evidences of the hoary past.

The learned ones refute one another. Says Nadaillac in the preface to his work: "The first revelation in regard to the existence of man with extinct animals was received not only with surprise but with natural incredulity. soon, however, proofs of such weight multiplied that doubt became no longer reasonable, and we are now able to assert with confidence that at a period from which we are separated by many centuries man inhabited the earth, already old at the time of his appearance." The Marquis might have stopped with this, but he must go on and show his infidelity thus: "The length of this period can be measured by no chronology; no calculation can compute it; history and tradition are silent with regard to it."

The one grand aim and effort of atheistical science is to evade moral responsibility. Notwithstanding this bold denial, there are chronologies, histories, and traditions by which the period of man's first appearance in mortality upon the earth can be computed and ascertained with reasonable exactitude. When man was first created he was a perfect being, organically, and was associated with the highest conditions conceivable of civilization and refinement. He stood in the presence of his Author . . . If he is found at a subsequent period in a condition of abject degradation, we have to very best reasons for attributing the lapse to his personal dereliction or hereditary defilement, and consequent degeneracy. . . . Every law he breaks invokes the scourge; every immoral pollution deepens the gathering shade over his waning glory; . . .

A large division of the antiquarian school insists upon a fabulous antiquity for the original American races. These were led by Louis Agassiz and Sir Charles Lyell. In the opinion of the latter, "The Mississippi has flowed along her present bed for upwards of a hundred thousand years." (*Second Visit to the United States*, Vol. II, p. 188)

There is another class division whose members are more conservative and cautious in construing the language and object lessons of archaeology. Among these are the Marquis de Nadaillac. He observes: "Multitudes of races and nations have arisen upon the American continent and have disappeared, leaving no trace but ruins, mounds, wrought stones, and fragments of pottery. Then who and what were

the first inhabitants of America? Whence did they come? to what immigration was their arrival due? By what routes did they reach these unknown lands? By what disasters were they destroyed? Vast and formidable are the problems involved in these questions; for they affect at once the past and future of the human race." (Pre-historic America, page 15) . . .

To this end some powerful evidences can be adduced from that strange and wonderful production the Book of Mormon, the most startling and unique archaeological discovery of the age. . . .

III.

. . . Here is an association of objects discovered in the abiding places of the Jaredites which, like a picture, brings before the mind of the Book of Mormon student, the works and history of the ancient race. These were not the characteristic handiwork of Romans or Greeks, Moslems or Jews. The Nephites were Israelites; and numerous traces of their Abrahamic descent and Mosaic training exist in temple, altar, and hebraic type and symbol, attesting their settlement upon the land. The Israelites who lived subsequent to the sixth century before the Christian era, did not copy the architecture, nor observe the burial customs of the Egyptians, the Babylonians, or Assyrians. They did not build Asiatic pyramids, monuments and temples, and raise monoliths and earth-mounds in the peculiar style of the early post-deluvians. These strange and incomprehensible remains of the ancient world are fossilized images of the thoughts of a strange and peculiar race. . . .

Their ideas were huge and ponderous images, and these were reflected upon, and wrought out in enduring substances--the everlasting rocks. . . . They made architecture a language, and conveyed wondrous knowledge by configurations and graded lines to masonry. They made even empty spaces speak. They did these things in Ninevah, Egypt and Babylon; and they did the same things in North, Central and South America.

Scores of examples exist of the truth of this averment. And they might be given and described, but it is deemed unnecessary here, as their existence is becoming well known to the general reader.

IV.

. . . In the Argentine Republic, Prof. Laberani discovered inscriptions of objects of various combinations, animate and inanimate; geometrical figures, with lines of dots occurring at intervals in different orders and arrangements, and repeated, thus showing a complete system of written language, purely Oriental in character. Ameghino says: "I consider these inscriptions to indicate a complete system of writing, made up partly of figures and symbolical characters; perpetuated far from the district where it first came into existence."

It is certain that in the 16th century, the Peruvians were acquainted with no system of writing. For the ordinary purposes of life they used *quipos*, strings of varying length, on which were knotted a certain number of threads. The color of these threads, their number, and distances from each other, had a significance sometimes historical, and sometimes mathematical.

Philologists claim that the root and inflection of words proclaim their parentage and origin. A cloud of witnesses testify that indubitable features of the language, manner or sculpture and writing, peculiar to

Egypt and countries of still greater antiquity, exist in America; and that these symbols belong to times coeval with the most ancient inhabitants of these countries. . . .

V.

. . . The excavations made at Madisonville, Ohio, by Metz and Putnam have yielded more than six hundred skeletons of every age, and both sexes, showing, as the Book of Mormon states, that women and children were slain together with men. In a mound in Union County, Kentucky, they do lay one upon another without apparent method. See Lyon's Smithsonian Contributions 1870 . . .

. . . The scientists should divest themselves of their unreasonable bias and unworthy prejudice; and before contemptuously repudiating the Book of Mormon, investigate its claims to archaeological importance, and publish to the world their enlightened decision. If the record contains the valuable historical data claimed, science should have the benefit of it; but if the claim is worthless and the book a fraud, let the world know it, and also the process by which the conclusion is reached.

1889^ "An Excellent Book," in *Deseret Weekly* 38, January 19, 1889, p. 112.

A large number of potential agencies are at work proving the authenticity of the Book of Mormon, which purports to give a correct history of the ancient peoples who inhabited the American continent. . . . All the discoveries of relics of the ancient races of America harmonize, without exception, with its statements. None conflict with them. There is also a remarkable harmony between the evidenced furnished by the existing aborigines and the account given by the Book of Mormon of their origin, or the source from which their forefathers sprung.

Those who have an interest in this subject will take pleasure in reading the articles which appear in the *Deseret Weekly* from the pen of J. H. Kelson, under the head of "Unwitting Witnesses." A great deal of evidence has been accumulated by the writer of those papers from a variety of sources, proving the genuine character of the Book of Mormon outside of itself, and aside from the testimony of those whose names appear in connection with it. Another among the multitude of witnesses is now before us in the shape of a volume entitled "The American Indian." It is a work of over 800 pages, and the most complete of its class ever given to the world. It is so comprehensive that it appears to leave but little more to be said about the Indians of this continent, except what may arise from new discoveries of relics of his ancestors. The author--ex Senator Elijah M. Haines--must have put into this volume the labor of years . . .

One feature of this work will be specially interesting to those who have accepted of the Book of Mormon as being what it purports to be. The reason for this is that, unwittingly of course, it supports the Book of Mormon theory regarding the origin of the Indians in a way that seems to place it beyond question. The evidence it furnishes to prove them to have originated from an Israelitish source is not only extensive in scope, but irrefutable in quality.

We regard this production from the pen of Mr. Haines as one of the most valuable among the latest contributions to the literature of the nineteenth century. . . .

1889^ H. A. Stebbins "The Story of the Book of Mormon." *Autumn Leaves*, Vol. 2, No. 1 (Jan),

(RLDS) pp. 14-18

1889^ H. A. Stebbins "The Story of the Book of Mormon." *Autumn Leaves*,

(RLDS) Vol. 2, No. 2 (Feb.), pp. 60-64

(EXT) (Chapter 11-The Book of Mosiah)In notes, Stebbins cites the works of Montesinos on the ancient character of Peru before the Conquest relative to what is told in the Book of Mosiah

WRITE-UP--HAS MATERIAL ON ANCIENT WRITING IN SOUTH AMERICA

1889^ H. A. Stebbins "The Story of the Book of Mormon." *Autumn Leaves*,

(RLDS) Vol. 2, No. 3 (Mar.), pp. 125-129

(EXT) (Chapter 12-The Book of Alma) In notes, STEbbins cites evidence from the ancient history of Peru which compares with this time period and theme of the Book of Mormon Discusses skin color.

1889^ H. A. Stebbins "The Story of the Book of Mormon." *Autumn Leaves*,

(RLDS) Vol. 2, No. 4 (Apr.), pp. 170-174

(EXT) (Chapter 13-The Book of Alma) cites evidence in Peru of roads, belief in resurrection, temple worship

1889^ "Extracts from Kingsborough's Mexican Antiquities," in *Autumn Leaves*, Vol. 2, (ext) (RLDS) No. 4 (April, 1889), pp. 178-181

1889^ H. A. Stebbins "The Story of the Book of Mormon." *Autumn Leaves*, (RLDS) Vol. 2, No. 5 (May), pp. 225-229

(Ext) (Chapter 14-The Book of Alma) cites evidence from the writings of **M. Desire Charnay, the French traveler and explorer who visited Mexico and Yucatan in 1857-8 and again in 1880-1**, and studied the sculptured monuments of a lost people and the ruins of their great cities.

1889^ "Extracts from Kingsborough's Mexican Antiquities," in *Autumn Leaves*, Vol. 2, No. 6 (ext) (RLDS) (June), pp. 263-267

1889^ "Extracts from Kingsborough's Mexican Antiquities," in *Autumn Leaves*, Vol. 2, No. 7 (ext) (RLDS) (July), pp. 321-325

1889^ "Extracts from Kingsborough's Mexican Antiquities," in *Autumn Leaves*, Vol. 2, No. 8 (ext) (RLDS) (Aug), pp. 357-360

1889^ H. A. Stebbins "Book of Helaman" in "The Story of the Book of Mormon." *Autumn Leaves*,

(ext) (RLDS) Vol. 2, No. 8 (Aug), pp. 361-365

(Chapter 17-Book of Helaman)--p. 364, n. 32] Discusses the use of cement and the lack of trees (as per the Book of Mormon) in Central America and Mexico.

1889^ "Extracts from Kingsborough's Mexican Antiquities," in *Autumn Leaves*, Vol. 2, No. 9

(ext) (RLDS) (Sept), pp. 419-424

This article deals with similarities between Native antiquities with that of Christianity--the coming of the "son of the great God," resurrection, baptism, the Lord's supper, Quetzalcoatl, etc. For example:

[p. 419] Torquemada writes: "It was likewise found that in some provinces of New Spain, as in Totonaca, they expected the coming of the son of the great God, who was the Qieu, into the world; and they said that He was to come to renew all things; although they did not believe in interpreting this in a spiritual, but in a temporal and earthly sense. . . . --Page 413 . . .

1889^ H. A. Stebbins "The Story of the Book of Mormon." *Autumn Leaves*, Vol. 2, No. 9 (Sept)

(ext) (RLDS) pp. 402-406

1889^ **H. A. Stebbins** **"The Story of the Book of Mormon." *Autumn Leaves***, Vol. 2, No. 10
(Oct)

(ext) pp. 454-458

1889^ **H. A. Stebbins** **"The Story of the Book of Mormon." *Autumn Leaves***, Vol. 2, No. 12
(Dec)

(ext) (RLDS) pp. 549-553.

1889? **Elijah M. Haines** ***The American Indian***, Chicago: The Massinnagan Company, ?????

(non-LDS)

1890^ **H. A. Stebbins** **"The Story of the Book of Mormon." *Autumn Leaves***, Vol. 3, No. 1
(Jan)

(ext) (RLDS) pp. 26-30

1890^ **H. A. Stebbins** **"The Story of the Book of Mormon." *Autumn Leaves***, Vol. 3, No. 2
(Feb)

(ext) (RLDS) pp. 75-80

1890^ **H. A. Stebbins** **"The Story of the Book of Mormon." *Autumn Leaves***, Vol. 3, No. 3
(Mar)

(ext) (RLDS) pp. 134-139

1890^ J. E. Carlisle "Corroborating the Book of Mormon," in *Millennial Star* 52, May 17, 1890,
pp. 312-314.

In this article, J. E. Carlisle argues that archaeological evidences predating Columbus indicate that two distinct races once inhabited the Americas. He writes:

There is no reasonable ground upon which to conclude that Joseph Smith, through whom the Book of Mormon came, could have gained the knowledge contained in that book other than by inspiration, and in the manner describe by him. The plates which contained the record given in the Book of Mormon, came into his possession in the fall of 1827. There was but very little known about American antiquities at that time. It would have been impossible for a man to have written a book founded upon the knowledge then extant, that would accord with the light thrown upon the subject by subsequent investigations of ruins, and studies of the relics of the early races of that land. The Book of Mormon is confirmed in a wonderful manner. Many archaeologists are now convinced that a vast population of civilized people lived on the American Continent thousands of years before its discovery by Columbus. But we will quote the statements of some recent writers. From reading the Book of Mormon, an intelligent man would naturally conclude that the early inhabitants of America possessed many characteristics similar to the early Eastern races.

Prof. F. W. Putnam says in a foot-note to an article in the *Century Magazine* for March, on "Pre-historic Remains in the Ohio Valley":

The late researches of Professor Virchow, in relation to the ethnology of Egypt, are of particular interest in connection with the corresponding facts in America. Professor Virchow has called attention anew to the existence of the early stone age in Egypt, or the paleolithic man of the Nile Valley. After him came the short-headed race of the aneient Egyptians, with which the Egyptian sculptures agree; then the long-headed race. But with this change of race the peculiar character of early Egyptian art has been retained. The comparison may well be made in America. Here was also paleolithic man; here also a short-headed early race, far advanced in the arts, and in the early stages of hieroglyphic writing," with a well-organized social system, and a priesthood of great power--the Mexicans, Central Americans, and Peruvians. Here also was a long-headed race which came into contact with a branch of the more highly developed race; and here we have the mixture of to-day, the Indians, agreeing in many things among themselves, yet widely differing in physical character, in their arts, and in language; and among these we find the survival of ancient arts and customs.

Andrew S. Fuller, in an article in the April number of Frank Leslie's *Popular Monthly* says:

That the country west of the Mississippi once contained a population nearly as large as that found east of it, can scarcely be doubted by any one who has ever examined the ruins of the cities and villages now

strewn so thickly over this region. That Mexico and all of Central America, and the west half of South America, sustained an equally dense population in pre-historic ages, is proved by the innumerable relics left as silent by incontrovertible witnesses of their time and civilization. But we need not go outside of our own country to find almost innumerable vestiges of dwellings erected by a people of whose existence even tradition is silent.

Prof. Putnam, in the article before quoted, says:

In Ohio, and particularly in the valleys of the Muskingum, the Scioto, Brush Creek, the Little Miami and the Big Miami, and along their tributaries, are many "pre-historic monuments" or earthworks and mounds, of singular forms and of unquestionable antiquity. Associated with these are mounds and works of later times, some of which were made by the historic tribes of their immediate ancestors. Studied as a whole, this valley affords undoubted evidence of successive occupation by different people, some of whom probably made it a brief abiding place, while others, were lost by absorption, or, possibly in some instances, were driven out by their successors. The fortified hills and other defensive works in the valley suggest many a long struggle, while the admixture of crania of different forms in some of the burial places is evidenced of the mixing of different people; and what more likely than that of the conquered with the conquerors?

In regard to two peoples, the same writer says:

Bearing upon this point of different peoples, we find that the prevailing form of the skulls from the older burial-places across the northern portions of the continent, from the Pacific to the Atlantic, is of the long, narrow type (dolichocephalic), while the skulls of the old peoples of Central America, Mexico, and the southwestern and southern portions of the United States are principally the short, broad type (brachycephalic). Following the distribution of the long and short skulls as they are now found in burial places it is evident that the two forms have spread in certain directions over North America; the short, or broad-headed race, from the south, spreading out towards the east and north-east, while the long, or narrow-headed race of the north has sent its branches southward down both coasts, and towards the interior by many lines from the north here and there. In other places, they have met; and probably nowhere is there more marked evidence of this meeting than in the Ohio Valley, where have been found burial places and sepulchral mounds of different kinds and of different times. This variation of the character of the burial places agrees with the skulls found in them. Some contained the brachycephalic type alone, in others, both brachycephalic and dolichocephalic forms were found with many of the mesaticephalic or intermediate form, indicating a mixture of the two principal types, which seem to be of different races or sub-races, notwithstanding that several writers, whose opinions must have weight, regard all the native people of America--most, however, excepting the Eskimo--as of one race.

Thus evidence multiplies upon evidence in favor of the divinity of the Book of Mormon. It seems scarcely credible that men will reject that sacred records in view of the evidence in its favor. It is most unreasonable to believe that a mere fiction purporting to be a history, would be so marvelously corroborated by the researches of scientific men. The fact is, the Book of Mormon is an inspired work, and those who reject it do so with an abundant evidence of its truth within their reach. Men may scoff in the future as they have in the past, but the truth will remain truth. Future investigations will still further corroborate it. We therefore invite the honest in heart of all nations to study the Book of Mormon. We invite them to compare its teachings with the teachings of the Bible, and to compare its historical narrations with the light thrown upon the history of the early races of America by recent studies and discoveries. . . . J. E. C.

1890^ W.C.C. "The Christ in America," in *Autumn Leaves*, Vol. 3, No. 8 (August, 1890),
(RLDS) pp. 345-350.

1891^ John H. Kelson "Ancient Fortifications: A Testimony to the Truth of the Book of
Mormon," in *The Deseret Weekly*, No. 13 vol. XLIII, September 19,
1891, pp. 385-386; No. 15 vol. XLIII, October 3, 1891, pp. 449-450.

In 1891, on pages 385-386 of the *Deseret Weekly*, the "Official Organ of the Church of Jesus Christ of Latter-Day Saints" published in Salt Lake City, Utah by The Deseret News Co. we find the following:

. . . It is now pretty generally known to the reading public that avast area of the American continent is covered with artificial mounds of varying shape, size and constituents; being round, oval, square, occasionally triangular, and polygonal. Their height varies from a few inches to more than ninety feet, and their diameter from three to about a thousand feet.

Noted travelers, who have made these artificial hillocks objects of special study, have been astonished at their vast number and complexity of character.

They were first mentioned in 1776 by Carver, and the next writer who interested himself in this research was Harte, who visited those in the valleys of the Mississippi, the Ohio and the Missouri rivers in 1791. Breckenridge in his "Views of Louisiana" wrote of them in 1814. Later Messrs. Squier and Davis visited and excavated over two hundred of the mounds; and their descriptions, published by the Smithsonian Institution in 1845 and 1847 were the best guide with regard to these remarkable remains of a past reached up to quite recent times, when these silent but profound witnesses of the lives and customs of those long lost races have been made the theme of many distinguished writers.

Besides the localities already mentioned tumuli have been discovered in the Wyoming Valley, and on the banks of the Yazoo and Tennessee rivers; on the shores of Lake Ontario as far as the St. Lawrence; in the western districts of the State of New York; int he States of Missouri and Mississippi, Michigan, Wisconsin, Iowa, Nebraska and Louisiana; the valleys of the Arkansas and Red rivers.

Also near Cartage, Ala. a remarkable group of mounds have been found, but the embankments of these are gradually disappearing beneath the encroachments of the plow and harrow. Very ancient mounds of peculiar form and character exist all along the coast of the Gulf of Mexico, reaching from Florida to Texas. The Indians call them Cakhay, or Red Houses. There are some remarkable mounds in Yucatan and Chiapas which were mouldering from age at the Spanish conquest.

A note worthy fact is that their number diminishes as the Atlantic ocean is reached. They are rare west of the Rocky Mountains, and seldom found in British America. They are in California and Oregon, but are

smaller and fewer in number. Mounds are said to occur on the shores of Great Salt Lake. They are very numerous along the coast of Central America, and of Costa Rica, Vancouver Island, Peru, Brazil and the pampas of Patagonia.

These proofs of the presence of the ancient races in the localities named are particularly interesting to the student of the pre-historic annals of America contained in the Book of Mormon, as they confirm in a remarkable manner the authenticity of that venerable race.

The number, variety and remarkable character of these tumuli are so considerable as to distinguish the people who formed them as "Mound Builders."

Ohio appears to have been one of the principal centres of mound builders. The number contained within the area of this State, cannot be estimated at less than ten thousand, and it has been calculated that their total length would be over three hundred miles. (*Pidgeon in Bancroft*, vol 4, p. 752)

In the State of New York, there are two hundred and fifty enclosures resembling our modern fortifications (*Squier's Report in Peabody Museum* 1880, vol. 2, p. 721)

In an area of fifty miles, on the borders of the States of Iowa and Illinois, two thousand five hundred mounds have been counted. (*American Antiquities* 1870, p. 59)

There is no doubt that the vast and impenetrable forests, in both North and South America, cover numerous mounds; and it is said by antiquarians who deplore the fact, that everywhere a much greater number than those discovered have been destroyed by colonists and farmers. (*Pre-historic America*, p. 83)

Many attempts have been made to classify or group the earthworks in order to assist the interested student; but it has proved an almost impossible task to avoid inaccuracies. The following are specimens of classification:

1. Defensive works; 2. Sacred enclosures; 3. Temples; 4. Altar mounds; 5. Sepulchral mounds; 6. Mounds representing criminals. (*Squier*)

1891 John H. Kelson "Wars of the Nephites and Lamanites," in *Deseret Weekly* 43, October 17, 24,

31 1891; November 14 1891: pp. 521-522, 561-562, 593-594, 657-658.

Gives ethnic descriptions of Book of Mormon peoples and discusses them as inventors, explorers, and warriors. Cites archaeological findings that relate to the Book of Mormon.

[D.M.]

1892^ **Zenas H. Gurley** "**The Book of Mormon - No. 1,**" in *Autumn Leaves*, Vol. 5, No. 7
(July)

(ext) (RLDS) pp. 289-294

(External evidences)

1892^ **Zenas H. Gurley** "**The Book of Mormon - No. 2,**" in *Autumn Leaves*, Vol. 5, No. 8
(Aug)

(ext) (RLDS) pp. 352-356

(External evidences)

1892^ **Zenas H. Gurley** "**The Book of Mormon - No. 4,**" in *Autumn Leaves*, Vol. 5, No. 10

(RLDS) (Oct), pp. 451-456

(NONE)

1892^ **Zenas H. Gurley** "**The Book of Mormon - No. 5,**" in *Autumn Leaves*, Vol. 5, No. 11

(RLDS) (Nov), pp. 509-515.

(NONE)

1892 **Rudolf Etzenhouser** ***The Book Unsealed; An Exposition of Prophecy and American Antiquities***, Independence, MO: Ensign Print, 1892. (Reprinted 1895)

Cites biblical prophecies and archaeological and other scientific studies to provide external evidence for many claims of the Book of Mormon concerning ancient American culture; evidence of highly civilized peoples, Hebrew customs, ancient writings, textiles, horses and elephants, metals, Egyptian influence, and the fulfillment of Psalms 85 and Isaiah 29.

[B.D.]

1894^ **J. V. Bluth** "**More Book of Mormon Evidence**," in *Millennial Star* 56, October 8, 1894, pp. 648-650.

J. V. Bluth smiles in amusement as archaeologists search for the answers to the origin of the early inhabitants of America while all the time ignoring the entire history of America's ancient inhabitants as contained in the Book of Mormon. He writes:

An American paper of recent date, the St. Louis Globe-Democrat, gives an account of a relic of American antiquity. This relic is said to be a sword of bronze and hammered iron, bearing inscriptions, the character of which is acknowledged to be Chaldaic. It was secured some seven years ago by a curiosity dealer who purchased it from an Indian in Yucatan, and it is now the property of Senor Gonzale M. Moliner, a resident of the City of Mexico, who will soon lay it before the Smithsonian Institute. A full description of the sword with its ancient writings is given in the account. To the Latter-day Saints this discovery is not at all strange, through to the world in general it may be mysterious. The paper, commenting on this discovery, says:

There will shortly be presented to the savants of Europe and America a relic of antiquity rescued from the dust of the dim dawn of human life in the Western World, which promises to at once throw light on the origin of man in the Western Hemisphere, and prove the open sesame to further reading of the early races of the earth in the far east.

It is with difficulty that one can suppress a smile on reading this comment. For more than sixty years the "Open Sesame" to the history of the people who once dwelt on the American continent as well as the early races of the far east so far as the American ancients are connected with them, has been in existence and has been offered to the world as a solution to the mystery enveloping this ancient people, but it has been rejected by the majority. That "Open Sesame" is the Book of Mormon.

Archaeologists are laboring assiduously to unearth relics supposed to be hidden in the ruined cities of Central and the northern part of South America, in the ancient mounds, and in the habitations and tombs of the cliff-dwellers. To them each discovery forms a key to a portion of the history they seek. The discovery of a sword bearing Chaldean characters is of the greatest value in their eyes. But the discovery of a number of gold plates covered with characters, some of which may have been similar if not identical with those found on the sword, is considered of no value. This may seem a paradox, but it is nevertheless true. The cause for this lies in the fact that the discovery of these plates was not a matter of chance or accident, and the translation of their inscriptions was not the work of man's wisdom. To be plainer: Joseph Smith was guided by the instructions of an angel to the spot where these plates lay hidden, and they were translated by the power of God instead of by the imperfect knowledge of the ancient languages possessed by man to-day. For these reasons that discovery has been, and is till, rejected.

Let us look at it from another point of view. The sword recently discovered, even if the inscriptions upon it be read aright, can indicate only in an indefinite way the origin of the people once occupying America. It can not give their history in any degree whatever. In fact it will only intensify the mystery inasmuch as it will destroy former theories of the origin of the Indians. The Book of Mormon however, tells us all that can be desired. It gives the names of the two families that left Jerusalem 600 years before Christ and were miraculously guided to the western coast of South America, where they took up their abode. They were of Israelitish descent . . .

. . . On the American continent they grew into a mighty people; but dissensions had arisen, even on the journey, and these gradually grew into hatred, the two oldest sons of Lehi rebelling. Two distinct people were thus formed, one being called Lamanites, and the other Nephites. The Lamanites, being wicked, were cursed by God and became a dark skinned people. They were the progenitors of the American Indians. The Nephites were a white people that became skilled in manufacture, agriculture and architecture. . . all this is told by the Book of Mormon. It furnishes a complete history and clears all mystery regarding the ancient inhabitants of America.

The recent discoveries only serve to substantiate the Book of Mormon and its descriptions of cities, localities, customs, etc., matters which in past years have been ridiculed as impossible. As recent discoveries in Asia are verifying the truth of the Bible so these discoveries in America are adding evidence to the truth of the Book of Mormon. Yet this latter, the greatest discovery of all, is rejected.

Can we expect anything else? Scarcely. . . So to-day we see the scientific world searching among the ruins of cities built hundreds and thousands of years ago, to learn a little of America's ancient inhabitants, in preference to accepting their entire history at the hands of the instruments chosen by God to bring it to light. But let the world go on in their endeavor to get at the truth without the aid of revelation. all that they do discover will become simply additional evidence of the truth of the Book of Mormon and the latter-day work begun in this century. J.V.B.

1894^ R. Etzenhouser "Fort Hill and Serpent Mound," in *Autumn Leaves*, Vol. 7,

(RLDS) No. 12 (December, 1894) pp. 549-551.

(ext) In this article he discusses and describes Fort Hill and the Serpent Mound attributed to the Mound builders. The first is located in Highland, Ohio, and the second in Adams county, Ohio. On page 550 he writes:

My personal conclusions as I viewed it were that whither occupied in Jaredite or Nephite times, it was the scene of some of the terrible conflicts told of in the Book of Mormon. Old Soldiers have said it would contain an army of 100,000.

1895^ R. Etzenhouser "Fort Ancient," in *Autumn Leaves*, Vol. 8, No. 4 (Apr), pp. 154-155.

(RLDS)

(ext) A long desired opportunity to visit Fort Ancient came. having read in various works on American antiquity of it, and that it was the largest of all of that class of works, was the basis of desire, as well as to know personally what it was worth in a confirmatory way to the claim of divinity of the Book of Mormon. . . .

The Fort is on the east side of the Little Miama River The area inclosed in the two forts . . . is said by Mr. G. R. Ridge, resident there twenty-seven years, to be one hundred and twenty acres. The upper part or fort is mostly cleared and a beautiful meadow. Some of the southerly portion is in timber. The lower or southern fort is a corn field mostly, and some in timber. . . . The wall, unlike that of Fort Hill, formerly written up, was not made by digging a ditch inside, but the earth was taken in such manner as not now to be missed from where taken; . . .

While Fort Hill has but seventy acres of inclosed area, its five hundred and fifty feet of elevation above the surrounding farming land, and the wonderful declivity about the entire extent of its wall, makes it superior as a defense, compared with Fort Ancient, as Fort Ancient is to the open field of battle, in my judgment. . . .

Mr. Ridge also informed me that, having dug int he gaps of the wall, of which there are many, the texture of the soil disclosed that they had been timbered. . . .

The State of Ohio owns al of the upper fort and part of the lower, having bought one hundred and eighty acres. . . .

With may there is intense desire to know who built these forts and earthworks of various kinds upon the American continent, and the more research and writing, while disclosing the wonderful achievements of the past by the people who did it, only intensifies the mystery and asserts that God's ways are past finding out by the wisdom of man; for he who in his inscrutable wisdom "determined the times before appointed" as also "the bounds" of man's habitation (Acts 17:24-26), has permitted a veil of covering, so to speak, to come over the historic past, and in his own good providence brought forth the Book of Mormon, the true record of events as they transpired, for the enlightenment of the world. . . .

1895^ George Reynolds "Evidences of the Book of Mormon: Some External Proofs of its
Divinity," in the *Contributor* 17, 1895-1896, pp. 164-68, 231-38,
271-78, 361-68, 417-24. Also in the *Millennial Star* 59, June 10, 17,
24; and July 8, 1897, pp. 353-58, 369-76, 385-93, 401-9, 417-25.

A five part series that includes a brief overview of the Book of Mormon, an account of Spanish conquerors who destroyed evidence of Hebrew influence reasoning that "Satan hade counterfeited in this people the history, manners, customs, traditions, and expectations of the Hebrews," a description of artifacts containing Hebrew characters, and evidence that the religious traditions of the Indians corroborate Book of Mormon statements.

[A.T.]

1896^ **E. L. Kelley** ***Antiquarian Evidences Concerning the Book of Mormon,***
Independence, MO:

Ensign, 1896.

. . . Adduces archaeological evidence and arguments of reason to defend the Book of Mormon.

[D.M.]

1897^ George Reynolds "Evidences of the Book of Mormon," in *The Latter-day Saints' Millennial Star*,

No. 23, Vol. LIX, June 10, 1897, pp. 353-425

1897 E. F. Parry *A Prophet of Latter Days: His Divine Mission Vindicated*, Liverpool:

Millennial Star Office, 1897?

Joseph Smith was a true prophet, and the Book of Mormon is one of the fruits of his labors--all of which testify of his inspiration. Many external evidences are cited to demonstrate the authenticity of the Book of Mormon, including newly discovered evidence of ancient cities, and the fact that many Mesoamerican scholars support the idea that the ancient Mesoamericans' culture reflected Near Eastern relations.

[B.D.]

1897 Henry A. Stebbins *Modern Knowledge of the Antiquities of America*, Independence,

MO: Ensign Publishing, March 1897.

American antiquities support the claims of the Book of Mormon. Prior to the publication of the book extensive facts about the ancient Americans' language, ancestry, and works were unknown to the world. Gives information about publication dates for works about American antiquities and when their use began in America.

[J.W.M.]

1898^ R. S. Wells "The Book of Mormon Confirmed," in *Millennial Star* 60, January 13,
1898--February 10, 1898, pp. 24-28, 33-39, 56-63, 72-77, 81-87.

Five part series sets forth external evidences of the Book of Mormon, including the archaeological findings that "point to successive periods of occupation in ancient America, evidence of Hebrew origin/descent for the American Indians, and the idea that there was an advanced civilization in ancient America. Also discusses metal plates and provides geological proof of the great destruction recorded in 3 Nephi 8.

[A.C.W.]

1898^ "Great Physical Changes that Have Taken Place in America" in *Autumn*
(ext) (RLDS) *Leaves*, Vol. 11, No. 11 (Nov), pp. 501-503, 505

1899^ H. A. Stebbins "Battle Grounds of Ancient Americans" in "The Religio's
Arena," in *Autumn*

1899^ "Secular Proofs of the Book of Mormon," in *Millennial Star* 61, April 1899, pp. 229-231.

This is a reprint of an article from the *Deseret News* that gives the substance of a lecture by George Reynolds. In this lecture he gives evidences that prove that the ancient inhabitants of this continent were Nephites: Hebrew inscriptions on stone, metal and parchment and a story about a man named "francisco" who was guided on his journeys of discovery in America by a "Nephite" who also led him to a secret "Nephite hiding place," the whereabouts of which he could not reveal under an oath of secrecy.

The following is the substance of a lecture on The Book of Mormon by Elder Geo[ge] Reynolds, delivered at Weber Stake Academy, March 17, 1899:

It was well known to the former Lamanties of this continent that a record, such as the Book of Mormon existed, and had been written by the ancient Nephties. The earliest Spanish explorers also knew that such a record existed and it soon became known to the Spanish ecclesiastics, as these records began to retard the spread of Catholicism, the people who had them were very severely punished and forced to destroy all copies that were known to be in existence, but it has been prophesied that this Book will be again given to the Lamanites.

The first Hebrew characters found by the earliest Spanish explorers, were on gravestones. The inscription on one of these gravestones was, "Why has God gone away? He is dead one knows." Another inscription was--"May the Lord have mercy on his a Nephite," another stone three and a half inches long by one inch wide, was covered with faces, another stone was found in a sink in Ohio, three by six inches, of a chocolate color and wedge shape, bearing an inscription written in Hebrew as follows: "The King of the earth, the word and law of the Lord, and the Holy of Holies." Mounds of stone and dirt were found in Ohio, 580 feet in circumference and fifty feet high, many small coins were found in the interior. In one of these was found apiece of wood with brass rings on it, this board covered another board, which was the cover of a coffin, in the cotffin wwere found a lock of black hair, some bones and some brasss rings, under the coffin was a small box which contained the ten commandments, which were written on plates in the Hebrew language. On one side of the plates, which were six and seven-eighths inches long, two and seven-eighths wide and one and five-eighths inches thick, wa a carved figure dressed in the robes of the Priesthood, above whose head was written in hebrew, "Moses." This grave is supposed to have been that of one of the Nephites, the Ten Commandments being buried with him.

A man was once leveling a piece of ground in Pennsylvania when he found two black straps of rawhide, sewed together; between them were four pieces of parchment, containing legible Hebrew inscriptions, treating on parts of the Old Testament. Another parchment was found near the Kansas River, the inscription on this parchment, as well as those on many others, proves plainly that the people who formerly inhabited this continent were the Nephties and their descendants.

Mr. Wolsey says he obtained a manuscript from a Jewish Rabbi Amsterdam, by the name of Manassah Ben Israel; the substance of this manuscript is as follows:

"While Francisco was traveling on this continent, he discovered that his guide was one of the Nephites, who informed Francisco of the terrible punishments the Spaniards had inflicted upon them; in the course of their conversation Francisco discovered that the tribe of Nephites still had a hiding place on this continent. When informed of this the explorer desired to see the tribe and their hiding place. The guide obtained an oath of secrecy and conducted him to the place. Certain signals were given and they were conducted over a large river into their place of refuge; the people were very large in stature, with sunburned skins, and wore turbans on their heads. The people claimed that they had been conducted into this place by the Lord through great miracles and that they had fought many times and lost most of their people, to keep their country, which was given them by God. These people did not speak the Hebrew language in conversation, using it only in hymns, writings, etc.; but the language they speak, resembles very much the Hebrew language."

While in Cincinnati Elder Parley P. Pratt was shown a gold plate upon which inscriptions were written in Hebrew. This, as well as two brazen and three copper ones that Adair speaks of which were found in Ohio, bear proof that the ancient inhabitants of this continent were Nephites. The Indians claim the plates were given them by God and that they had buried many of the plates with the people who died.

All these facts tend to establish the authority of the Book of Mormon--*Deseret News*.

1899 **Rudolf Etzenhouser** ***The Book of Mormon and Its Translator***, Independence, MO:

Ensign House, 1899.

. . . Presents archaeological evidence of ancient cities, elephants, and horses.

[B.D.]

1900[^] **William Woodhead** **"Myths of the New World--No. 1--12,"** in ***The Saints' Herald***, 47,

(ext) (RLDS) April 18, 25; May 2, 9, 16, 23, 30; June 6, 13, 20, 27; July 4, 1900,

pp. 259-260, 276-279, 286-288, 308-311, 319-321, 334-337,

352-353, 369-371, 383-385, 398-401, 416-418, 431-432.

1900^ Joseph Smith and "Another Book of Mormon Vindication," in *Saints Herald* 47,
Fred Madison Smith, eds. October 24, 1900, pp. 686-687.

This article contains a reprint from the *Inter-Ocean* for September 23, 1900, which tells of a discovery of nearly 2,000 human skeletons in Galveston, Texas. While some wondered whether these people were destroyed by a giant tidal wave, the editors of the *Saints' Herald* wonder if the deaths of all these people might be correlated with the destruction at the time of the final Jaredite battles between the armies of Shiz and Coriantumr. They write:

FINISH

1900^ "Corroborative Evidence," in *Millennial Star* 62, December 6, 1900, pp. 783-784.

In support of the Book of Mormon, this article apparently reprinted from the *Deseret News* includes another article originally printed in the *New York World*. It reports a mound in Michigan where a tablet inscribed with the Ten Commandments, "sarcophagi," pottery and pictures that resemble that flood story, and characters resembling Egyptian and Assyrian writing were found--evidence which tends to corroborate the theory that "the American Continent was the cradle of the human race, and that the tide of emigration was from Alaska to Asia, instead of *vice versa*." . . . A few of the details are as follows:

Since that remarkable record of the early inhabitants of America--the Book of Mormon--was first published, there have been numerous discoveries in different parts of this continent., which are veritable testimonies of the truth of its historical narrations. North and South and Central America have all furnished relics of the past, in the shape of ruined cities and temples, aqueducts, canals, pottery, weapons of war, hieroglyphics, skeletons and remains of civilized and semi-civilized life and arts, that fits in with the theory and corroborate the testimony found in the Book of Mormon. But the religious portions of the record are so interwoven with the history it contains, that neither can be taken from the other

without destroying the entire work. That which sustains one part also bears up the other, and gives evidence of truth of the whole volume.

One of the most recent developments in this line of evidence, was published in the *New York World* monthly for October. It is of such interest to readers who pay attention to the antiquities of our country, and also to believers in the book revealed and translated by the gift and power of God, for the benefit of mankind in the latter days, that we reproduce it in full as follows; it is entitled "Tables of the Law in a Michigan Mound":

"A tablet graven in an unknown language with what appears to be the Ten Commandments is the most interesting of many extraordinary antiquities from a mound north of this village, and now lying about in farmhouses and barns.

"Other curiosities from the mound are sarcophagi containing what appear to be burned human remains, flint spear heads scratched with rude pictures suggesting Noah's flood, pottery, ornaments and weapons.

"Are these things relics of the mysterious civilization that dominated this land before the Indian arose to trample it under foot? Only an archaeologist can answer the question. That the curiosities were not 'plated' by some practical joker is proved by the fact that great pine trees some centuries old have grown over the mound since the articles were buried there.

"No inhabitant of this region can read the inscriptions on tablets or sarcophagi, but in a general way will recognize the characters and style of decoration as resembling Egyptian or Assyrian antiquities. This, to the lay mind, deepens the mystery and recalls the scientific theory recently exploited in the *Sunday World* that the American Continent was the cradle of the human race, and that the tide of emigration was from Alaska to Asia, instead of vice versa. . . . Deseret News

1900 *Autumn Leaves*, Vol. 13 (1900)

(ext) (RLDS)

BYU library does not have this volume. Dennis Moe does not have this volume either.

1901 *Autumn Leaves*, Vol. 14 (1901)

(ext) (RLDS)

BYU library does not have this volume. Dennis Moe does not have this volume either.

1901^ Henry A. Stebbins *Book of Mormon Lectures, Lamoni, Iowa: Published by the Board of*

(RLDS) **Publication of the Reorganized Church of Jesus Christ of Latter Day**

Saints, 1901, reprinted in 1908.

In the Preface of the 1901 book we find the following:

This book is a revised and enlarged copy of the Book of Mormon Lectures that were delivered by the author in the Saints' chapel, Independence, Missouri, on nine successive evenings during February, 1894. They were given by the joint invitation of the Religio-Literary Society and the Sunday-school of that branch of the church. Sister Belle Robinson (now James) reported them in shorthand and their publication was immediately begun in *Zion's Ensign*. . . .

Since doing this the author has revised and corrected the original, and also added much more to the book from the great store of antiquarian and historical material that has been piling up during the past sixty years, especially the past thirty years, in favor of the book that has been advocated for more than seventy years as a book of divine truth. . . .

Henry A. Stebbins

Lamoni, Iowa, December 14, 1901.

[p. 18] Concerning the idea that prior to the year 1830 there was not enough known of the antiquities of America to enable some one to write the Book of Mormon Stebbins writes:

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

Note* See the response to this statement by Charles A. Shook in his 1910 book, *Cumoram Revisited*, pp. 129-137 (see notation)

1902^ Louise Palfrey "American Archaeology-No. 1-Aztec Civilization: Pre Aztec or
Earlier

(RLDS) Civilizations," in "The Religio's Arena," in *Autumn Leaves*, Vol. 15,
No. 2 (Feb), pp. 84-90.

[p. 90] . . . in science, we are told, the [Aztec] people surpassed their literary attainments. Their system of arithmetic was so complete that "they were enabled to indicate any quantity," even fractions. All writers unite in admiration and wonder of the Mexican calendar. They counted 365 days to the year, adding five intercalary days and six hours to arrive at the time exactly, and once every four years they counted 366 days a year. Short, commenting on the subject, says: "The fact that Cortez found the Julian reckoning [Julian Calendar], employed by his own and every other European nation, to be more than ten days in error when tried by the Aztec system--a system the almost perfect accuracy of which was proven by the adjustments which took place under Gregory XIII, in 1582 A.D. [Gregorian Calendar]--excites our wonder and admiration." Our thoughtful young student will also note this observation, from Prescott: "But that they should be capable of accurately adjusting their festivals by the movements of the heavenly bodies, and should fix the true length of the tropical year, with a precision unknown to the great philosophers of antiquity, could be the result only of a long series of nice and patient observations, evincing no slight progress in civilization. But whence could the rude inhabitants of these mountain regions have derived this curious erudition?" (North Americans of Antiquity, p. 519; Conquest of Mexico, vol. 1, book 2, chap. 4, pp. 12-127)

1902^ Louise Palfrey "American Archaeology-No. 1. Aztec Civilization," in "The
Religio's

(RLDS) Arena," in *Autumn Leaves*, Vol. 15, No. 3 (Mar), pp. 131-135

1902^ Louise Palfrey "American Archaeology: No. 2 Inca Civilization," in "The
Religio's

(RLDS) Arena," in *Autumn Leaves*, Vol. 15, No. 4 (April), pp. 179-185

1902^ Louise Palfrey "The Religio's Arena," in *Autumn Leaves*, Vol. 15, No. 5 (May),
(RLDS) pp. 227-230

1902^ Louise Palfrey "American Archaeology: No. 2 Inca Civilization" in "The
Religio's
(RLDS) Arena," in *Autumn Leaves*, Vol. 15, No. 5 (May), pp. 232-236

1902^ Louise Palfrey American Archaeology-No. 4- The Ruins of Ancient America," in
"The
(ext) (RLDS) Religio's Arena-Study Corner," in *Autumn Leaves*, Vol. 15, No. 8
(Aug), pp. 372-376

1902^ Louise Palfrey "American Archaeology-No. 4-The Ruins of Ancient America,"
in "The
(ext) (RLDS) Religio's Arena-Study Corner," in *Autumn Leaves*, Vol. 15, No. 9
(Sept), pp. 425-429

1902^ Louise Palfrey "American Archaeology-No. 5-Character of the Ancient
American
(ext) (RLDS) Civilization and Color of the People," in "The Religio's Arena- Study
Corner," in *Autumn Leaves*, Vol. 15, No. 10 (Oct), pp. 472-476

1902^ Louise Palfrey American Archaeology-No. 7- The Religion of the Ancient
American,"

(ext) (RLDS) in "The Religio's Arena," in *Autumn Leaves*, Vol. 15, No. 12 (Dec.),
pp. 568-575

1902^ Arthur B. Phillips "The Book of Mormon Verified: Established by Forty Eminent
Archaeologists and Authors," in *Saints Herald* 49, April 23, 1902,
pp. 377-384, 397-405. Also in *The Book of Mormon Verified;*
Established by Forty Eminent Archaeologists and Authors,
Lamoni: Iowa: Herald House, 1912.

Since the publishing of the Book of Mormon in 1830 much as come forth to promote greater understanding of the ancient inhabitants of America. Sources published from 1852 to 1901 are quoted to show that scientific finds have helped to establish the validity of the Book of Mormon. Topics include hieroglyphs, religion, large civilizations, governmental structure, and stone boxes.

[J.W.M.]

1902^ Alonzo H. Parsons *Parson's Text Book*, Lamoni, Iowa: Herald Publishing House,
1902.

(Reprint 1971)

As evidence that the Book of Mormon is a true document, the author quotes early works on the antiquities of America and gives Book of Mormon references that compare with the findings of early American explorers.

[J.W.M.]

1902 **Report of the Committee on American Archaeology**, Lamoni, Iowa: Herald Publishing House, 1902.

Contains maps and an outline of Book of Mormon history as prepared by the RLDS Committee on American Archaeology. Outlines the Nephite history, Jaredite history, describes conditions discovered by early explorers and priests after Columbus, and gives archaeological evidence of extinct animals and civilizations that were mentioned in the Book of Mormon.

[J.W.M.]

1903^ **R. M. Elvin** **"A Remarkable Speech Delivered by an Indian to Columbus," in**
(RLDS) **"The Religio's Arena," in *Autumn Leaves*, Vol. 16, No. 1 (Jan.), p. 40.**

1903^ **Louise Palfrey** **"American Archaeology, No. 10-The Cliff Dwellers," in "The**
Religio's
(RLDS) **Arena," in *Autumn Leaves*, Vol. 16, No. 4 (April), pp. 181-186.**

1903^ **Louise Palfrey** **"Untraveled Wilds of South America," "The Religio's Arena," in**
(RLDS) ***Autumn Leaves*, Vol. 16, No. 6 (June), Lamoni, Iowa, p. 280.**

1903^ Louise Palfrey "American Archaeology, No. 11: In Conclusion," in "The Religio's

(RLDS) Arena," in *Autumn Leaves*, Vol. 16, No. 6 (June), pp. 284-286

1903^ George H. Brimhall "Men and Monuments Speak of Joseph Smith," in *Improvement Era* 6,

July 1903, pp. 652-654.

Includes a clipping from a newspaper that talks of the ancient ruins of Central America and the magnificence of the race that occupied these ruins. Author writes that such ruins are evidence that the peoples of the Book of Mormon did indeed exist.

Dr. George H. Brimhall, of the Brigham Young Academy, Provo, Utah writes:

The Book of Mormon, translated by the propohet Joseph Smith, is devoted to the rise and fall of two ancient civilizations, that had their being on the American Continent. The first, divienly led, migrated from Asia to America, about 2000 B.C., soon after the confusion of tongues at the tower of Babel. The second left the city of Jerusaleml 600 B.C. This people, also, direfcted in all its movements by Providnece, was the people of whom the American Indians are a remnant.

Amplel evidence, archaeological and legnedary, has already been collected t prove taht this continent has been inhabited by peole of Hebrew extraction, and religion. The folloiwng clipping in keeping with this thought, is taken from a recent issue of the Los Angeles *Sunday Times*:

GET ORIGINAL ARTICLE FROM BYU--IT HAS THE CLIPPING!

1903^ (unknown) "Wonderful Buried City in Mexico," in the *Weekly Teller*, Wisconsin,

September 24, 1903

"Most remarkable of the minor finds made at Paradon is that of the remains of elephants. Never before in the history of Mexico has it been ascertained positively that elephants were ever in the service of the inhabitants. The remains of the elephants show plainly that the inhabitants of the buried cites made

elephants work for them. Elephants were as much in evidence in the streets of the city as horses. Upon many of the tusks that have been found were rings of silver. Most of the tusks have an average length for grown elephants of three feet, an average diameter at the roots of six inches. Judging from the remains of the elephants so unearthed, the animals were about ten feet in height and sixteen to eighteen feet in length, differing little from those at present in existence.

1903^ **C. Ed. Miller** **"The Cliff Dwellers," in *Autumn Leaves*, Vol. 16, No. 10**

(RLDS) (Oct), Lamoni, Iowa, pp. 447-449.

1903^ **J. W. Peterson** **"The Hill and City of Manti," in *Autumn Leaves*, Vol. 16, No. 12**

(RLDS) (Dec), p. 535.

Wonderful Discovery in Ecuador, South America

The *Popular Educator* for November, 1900, has the following account of a "hill of council" near the city of Manti in Ecuador:

Near Manti, Ecuador, a remarkable archaeological relic has been found--one of the most interesting monuments in South America of an unknown and extinct civilization. Upon a platform of massive blocks of stone on the summit of a low hill, is a natural amphitheater and arranged in a perfect circle are thirty enormous stone chairs, evidently the seats of the mighty. . . . This is supposed to have been the place of meeting--an open-air council of the chiefs of the several tribes that made up the prehistoric nation which was subdued by the Incas of Peru several hundred years before the Spanish invasion, says the American Antiquarian. . . .

On page 206 of the Book of Mormon, small edition, and paragraph 4, we find the following.

"And it came to pass that they took him; and his name was Nehor; and they carried him upon the top of the hill Manti, and there he was caused, or rather did acknowledge, between the heavens and the earth, that what he had taught to the people was contrary to the word of God: and there he suffered an ignominious death."

The quotation from the *Popular Educator* locates the hill of Manti near the city of Manti, and both in Ecuador. In the Book of Mormon Map No. 4, the hill of Manti is located north of the city of Zarahemla and the city of Manti is located more than two degrees south. When we consider the fact that the archaeological committee had no definite point to figure from, it is almost a miracle that they came so near as a little over two degrees.

And now what of the truthfulness of the Book of Mormon and the inspiration of Joseph Smith? What a wonder, too, that through all these long ages intervening between the time of Alma and now the inhabitants have preserved the old name. Surely the hand of God has been in the matter. May we not expect other discoveries along this same line?

There are a number of points in the above quotation, not necessary for me to call attention to here, which will be readily seen by Book of Mormon students.

A strange thing is that on this hill hundreds of years ago one was led to acknowledge his error, so also in our time our opponents are compelled at the sight of the name to acknowledge their error.

**1903^ Rev. M. T. Lamb *The Mormons and Their Bible.* Philadelphia: The Griffith & Rowland
(anti-LDS) Press, 1903.**

This book contains much of the same arguments (some quoted verbatim) that are found in Reverend Lamb's 1887 book (see the 1887 notation). It is a compilation of ideas presented in a series of lectures which he had presented over the years to various congregations (including LDS groups) attempting to show that the Book of Mormon was a fraud.

**1904^ Walter L. Beasley "Remarkable Discoveries by Bandelier of Inca Civilization in
Peru," in
(RLDS) *Autumn Leaves*, Vol. 17, No. 5 (May), pp. 200-202**

1904^ L. A. G. "Prehistoric People," in *Saints Herald* 51 (16 November 1904): pp. 106-107.

(RLDS)

Quoting from the *Denver Post* written by Doctor Baum who had conducted expeditions in the southwestern United States, the author wonders why the archaeologists do not read the Book of Mormon to find answers to their questions about ancient inhabitants of America.

Source: Jeanette W. Miller, in Donald W. Parry, Jeanette W. Miller, Sandra A. Thorne, *A Comprehensive Annotated Book of Mormon Bibliography*. Provo, UT: Research Press, 1996, p. 157.

1905^ James X. Allen "Mound Builders and American Antiquities," in *Improvement Era* 8

(April 1905): pp. 436-440.

Provides circumstantial evidence that the architectural styles of ancient America are similar to ancient Babylonian architecture due to the Jaredites who left Babylonia approximately three hundred years before the time of Abraham.

Source: Jeanette W. Miller, in Donald W. Parry, Jeanette W. Miller, Sandra A. Thorne, *A Comprehensive Annotated Book of Mormon Bibliography*. Provo, UT: Research Press, 1996, p. 3.

1905 Albert H. Thomas "External Evidences of the Book of Mormon," in *Millennial Star* 67,

April 27, 1905, pp. 269-272.

Quotes contemporary historians and ancient authors whose writings confirm or support historical elements of the Book of Mormon. Among these are Lord Kingsborough who was impressed by the knowledge of Genesis possessed by the American Indians; Rosales who relates a Chilean tradition of a visitation by a wonderful personage who taught them of the creator; Prescott who tells of astonished Catholics who found the sign of the cross and a ceremony of partaking of the body and blood of deity.

[R.H.B.]

1905^ "Our Work: Review of the New Manual," in *Improvement Era* 8, August 1905,
pp. 783-793.

Stenographer's notes of B. H. Robert's discourse on the Church's new Book of Mormon manual. Discusses the importance of the study of the Book of Mormon. External and internal evidence supports Book of Mormon's claim to truth.

[L.D.] & [A.C.W.]

1906 Louise Palfrey *Lessons on the Book of Mormon and Archaeology, and Programs
for Locals*

and Home Classes, Independence, MO: Zion's Religio-Literary Society, 1906.

A four week teaching plan on the Book of Mormon and archeology. Includes introductions and outline, "helps" on the lesson text, thoughts and questions as well as advice for teachers.

[C.W.B.]

1907^ George Pearson "Service of the Book of Mormon to History," in *Saints Herald* 54

(RLDS) (27 November 1907): p. 1092.

The historical nature of the Book of Mormon corroborates, affirms, and establishes the facts that archaeologists and historians have found, and presents a complete written record of the original inhabitants of America.

Source: Jeanette W. Miller, in Donald W. Parry, Jeanette W. Miller, Sandra A. Thorne, *A Comprehensive Annotated Book of Mormon Bibliography*. Provo, UT: Research Press, 1996, p. 359.

1908^ Louise Palfrey *The Divinity of the Book of Mormon Proven by Archaeology; a Series of*

Papers Formerly Published in the "Area" Department of the Autumn Leaves,

Lamoni, Iowa: Zion's Religio-Literary Society, 1908.

A collection of papers on American archaeology connected with the Book of Mormon. It was produced as a reference handbook intended to "stimulate young people with interest in scientific relations of the Book of Mormon." It covers pre-Aztec, Pre-Inca, Aztec, and Inca eras as well as the ruins, religion, and origin of ancient America, the mound-builders and cliff-dwellers.

[C.W.B.]

1909^ Anthony W. Ivins (Untitled talk) in Conference Reports (April 1909): pp. 57-62.

A refutation of an attack on Mormonism and a testimony that the Book of Mormon is true. Hubert Howe Bancroft saw a tablet of stone with the ten commandments inscribed on it in Hebrew, which was found in a mound in Ohio. The pyramids of ancient America resemble the pyramids of the Egyptians and the Maya language resembles the Egyptian language according to professor Leplongeon.

Source: Brian Dickman, in Donald W. Parry, Jeanette W. Miller, Sandra A. Thorne, *A Comprehensive Annotated Book of Mormon Bibliography*. Provo, UT: Research Press, 1996, p. 222.

1908^ Mrs A. McKensie "Book of Mormon versus Scientific Research" in "The Religio's Arena" in

(RLDS) *Autumn Leaves*, Elbert A. Smith ed., Vol. 21, No. 11 (Nov.), pp. 520-521

1908^ Harvey Sandy "More Through Study of the Book of Mormon" in "The Religio's Arena" in

(RLDS) *Autumn Leaves*, Elbert A. Smith ed., Vol. 21, No. 11 (Nov.), pp. 522-524

1908^ Jay Field "Recent Archaeological Discoveries" in "The Religio's Arena" in

(RLDS) *Autumn Leaves*, Elbert A. Smith ed., Vol. 21, No. 11 (Nov.), pp. 524-527

1909^ H. A. Stebbins "The Jaredite Lands in Ancient and Modern Times" - Part 2
in *Autumn*

(RLDS) *Leaves*, Vol. 22, No. 6 (June), pp. 243-251

1909^ H. A. Stebbins "The Jaredite Lands in Ancient and Modern Times" - Part 3
in *Autumn*

(RLDS) *Leaves*, Vol. 22, No. 7 (July), pp. 290-298

1909^ H. A. Stebbins "The Jaredite Lands in Ancient and Modern Times" - Part 4
in *Autumn*

(RLDS) *Leaves*, Vol. 22, No. 8 (Aug), pp. 349-358

1909^ "Ancient Ruins of the Southwest" Part 1 in *Autumn Leaves*, Vol. 22, No. 10

(RLDS) (Oct), pp. 435-441

1909^ "Ancient Ruins of the Southwest" Part 2 in *Autumn Leaves*, Vol. 22, No. 11

(RLDS) (Nov), pp. 504-506

1909^ Sr. Nora Smith "Whether or not the Nephites used Animals" in "Religio's Arena"
in *Autumn*

(RLDS) *Leaves*, Vol. 22, No. 11 (Nov), pp. 525-527

1909[^] B. H. Roberts *New Witnesses for God*, Salt Lake City: Deseret News, 1909.

(Reprinted in 1951)

Extensive treatise on Joseph Smith as a witness for God, the coming forth of the Book of Mormon, Book of Mormon lands, peoples, government, evidences of the truth of the Book of Mormon. . . .

[J.W.W.]

1909[^] B. H. Roberts *New Witnesses for God*. Salt Lake City: Deseret News, 1909, vol. 3.

According to the Book of Mormon the Hill Cumorah of the Nephites--the Ramah of the Jaredites --must be regarded as a natural monument overlooking ancient and extensive battle fields. Around it early in the sixth century B. C., the Jaredites were destroyed. Here, also, a thousand years later, at the close of the fourth century A. D., the Nephites met with practical annihilation in a battle which, whether judge by the importance of the changes it wrought in the affairs of one of the world's continents, or the number of slain, ranks a one of the world's great battles. In view of these Book of Mormon facts one would naturally expect to find some evidences in this section of the country for such wonderful historical events. Here one has a right to expect the evidences of military fortifications; for, though a thousand years had elapsed between the destruction of the Nephites and the discovery of America by the Europeans, still some military monuments would doubtless survive that length of time. Fortunately we are not without kind of evidences that may be reasonably expected. We find such historical monuments described in the "American Antiquities" of Josiah Priest, published in Albany, New York. Before quoting, however, I call attention to the fact that Mr. Priest regarded the fortifications and other evidences of great battles fought south of Lake Ontario as marking the struggle between the descendants of Tartar races (our American Indians, in his view) and Scandinavians, whom he assumes had penetrated into middle New York during the first half of the tenth century A. D. Of course, I am of the opinion that both the Tartar theory of the origin of some of our American Indians, and Mr. Priest's assumption that Scandinavians had pushed their way into the interior of New York, are both improbable; but his theories do not vitiate the facts of which he is the compiler and witness; but these facts, I am sure, better fit the statements of the Book of Mormon than they do his speculations. The reader will therefore bear in mind that it is the facts of Mr. Priest that are of value to us, not his theories; and here are the facts. (pp. 90-92)

1910^ Rudolf Etzenhouser ***Engravings of Prehistoric Specimens from Michigan, U.S.A.,***

Detroit, Michigan: John Borman and Son, 1910.

Contains depictions of stone, copper, and clay tablets, boxes and other objects upon which are found ancient engravings.

[B.D.]

1910^ Franklin S. Harris "Biological Conditions in Book of Mormon Lands," in

Improvement Era 13, March 1910, pp. 385-390.

Harris claims that the references in the Book of Mormon, with regard to both the Jaredite and Lehite peoples, concerning the use of timber and cement are corroborated by studies published in a bulletin from the U.S.D.A. Similar claims are made of the fauna and flora in America.

[D.M.]

1910^ F. E. Ovendon "A Visit to the Largest Prehistoric Mound in the World," in ***Autumn Leaves,***

(ext) (RLDS) Vol. 23, No. 3 (March), pp. 118-119

1910^ Joel E. Ricks "Modern Research and the Book of Mormon," in *Millennial Star* 72,

July 28, 1910, pp. 465-469.

Writes of various external evidences of the Book of Mormon that Joseph Smith, according to Ricks, would not have been aware of. Mentions the great ruins that have been discovered in Central and South America, evidence of iron, wool, cement, elephants, and domesticated horses, ox, sheep, and swine.

[B.D.]

1910[^] J. E. Va[e?]nderwood "How Science Confirms the Truthfulness of the Book of Mormon,"

in *Saints Herald* 57, August 3, 1910, p. 757.

Points to the archaeological ruins in Central and South Americas as scientific confirmation of the truthfulness of the Book of Mormon.

[A.T.]

1910 Charles A. Shook *Cumorah Revisited or "The Book of Mormon" and the Claims of the*

(ext) (anti-Mormon) *Mormons Re-examined from the Viewpoint of American Archaeology*

and Ethnology. Cincinnati: The Standard Publishing Company, 1910

Note* *Cumorah Revisited*, a 589-page treatise by Charles Shook, represented a landmark book in the case against not only the Hemispheric Theory of Book of Mormon geography, but the slipshod methods used by those who supported and defended this theory. Certain ideas upheld by early Mormon authors that were attacked were (1) that the New World was pristine or void of any people when the Jaredites first landed and also when the Nephites first landed (the Jaredites having become "extinct"); (2) that ALL Indians were descendants of white Hebrew men who wrote in "Reformed Egyptian" and spoke Hebrew; (3) that ALL advances in culture came from the Old World; (4) that ALL advanced structures or pyramids were products of the Nephites and constituted landmarks of Book of Mormon geography (the degenerate Lamanites being incapable of erecting such structures); (5) that Quetzalcoatl ONLY represented Christ; (6) that the Mound Builders were the Jaredites and Nephites; (6) that ALL early culture of the New World

was as written in the Book of Mormon--specifics that were not known before its publication; and (7) that ALL cultural and archaeological evidence testified of their Hemispheric view of the Book of Mormon and was being verified by archaeologists and ethnologists.

It is impossible to know but interesting to contemplate the extent of influence that this 1910 book had on LDS writers. First of all we find the RLDS writer H. A. Stebbins being credited for the first time in the year 1911 for advancing the idea that the New York Hill Cumorah wouldn't necessarily have to be the site of the final battles (see notation). In the ensuing years we also see the emergence and blossoming of the Limited Mesoamerican Theory by RLDS writer Louis Hills (see notations) and the beginnings of reticence on the part of RLDS Church officials to stand by the Hemispheric Theory. Among LDS writers we find the emergence of the Limited Mesoamerican Theory starting to be put forward by Willard Young. In 1921 we find the LDS Church dropping Orson Pratt's Hemispheric footnotes from the 1921 edition of the Book of Mormon. We also have evidence that B. H. Roberts, the chief apologetic defender for the Church and the Book of Mormon, was presenting difficult questions to the Brethren regarding traditional geographical and cultural ideas associated with the Book of Mormon. Nevertheless, the Church officials would become more entrenched in supporting the traditional ideas of the early leaders of the Church which favored the Hemispheric Theory (or a Modified Hemispheric Theory--hedging only on the southern extensions of Nephite lands), especially as the Church came to acquire the property of the New York Hill Cumorah in 1928.

Preface [pp. 7-8]

Having been taught in childhood to believe that the antiquities of America are the work of those accomplished races described in the Book of Mormon, I early acquired an interest in the study of American archaeology and ethnology that has not abated, but has increased as the years have gone by.

It was while living at Jeffersonville, Indiana, in the year 1900, that I conceived the idea of making a special study of the Book of Mormon from this viewpoint for the purpose of putting out a small pamphlet on the subject. As I entered deeper and deeper into the study, the work grew until it reached its present proportions, and as discrepancy after discrepancy between the claims of the Book of Mormon and the facts of science were discovered, I became more and more surprised that this ground had not been more thoroughly worked by the anti-Mormon polemic before, while I became more and more convinced that in the data acquired by archaeological and ethnological research the opponent of this system has a mass of evidence which, if rightly used, will completely demolish the claim of the historical credibility of the Book of Mormon.

For the last half century, at least, the Mormons have put out works on American archaeology, but most of these have been mere collations of passages from scientific writers, taken here and there without a consideration of the context and often so arranged as to give an entirely different impression to the reader than their authors sought to convey. My plan has been to state fairly the Book of Mormon, or the Mormon, position on a certain point, and then to refute it by bringing to bear against it the latest and best authority obtainable. As the reader will notice, the later writings of Nadailac, Brinton, Powell, Moorehead, Dellenbaugh, Shaler, Thomas, Peet, Henshaw, Holmes and Russell have been given precedence over the earlier writings of Adair, Boudinot, Priest, Baldwin, Foster and others. American archaeology is a growing science, and many of the old opinions have had to be given up as research has progressed.

I wish here to acknowledge my indebtedness to the authors from whom I quote, and to disclaim any intention of posing as an authority on American anthropology. All that I have done, for which I can justly ask credit, is to marshal the facts of archaeology, already gathered, against the citadel of Mormon error. . .--Charles A. Shook. Buchanan, Michigan, August 19, 1908.

[pp. 48-59]

[48] According to the Book of Mormon, the first inhabitants of America came from the Tower of Babel under Jared and his brother, the latter a prophet of the Lord. With their following they journeyed from Babel northward into Armenia, from thence westward over southern Europe to Spain (the Book of Mormon, Land of Moriancumer), where they dwelt on the seashore for four years. At the close of this period, by the command of God, they built eight peculiarly shaped "barges" and put to sea, landing, after a voyage of 344 days, upon "the east coast of Central America, near the mouth of the river Motagua."--*Report of the Committee on American Archaeology*, p. 70

[1910 Illustration: Map of Jaredite Lands. (according to the Book of Mormon). Charles A. Shook, *Cumorah Revisited or "The Book of Mormon" and the Claims of the Mormons Re-examined from the Viewpoint of American Archaeology and Ethnology*. Cincinnati: The Standard Publishing Company, 1910, p. 48]

[49-50] . . . Upon reaching Central America the Jaredites founded a government and began to settle the country. Their land of Moron comprised about the present States of Tabasco, Chiapas, Guatemala and western Honduras. Their capital was also called Moron and is identified by the Josephite [RLDS] Committee on American Archaeology with either Copan or Quirigua, two ancient cities now in ruins. (Report, p. 70) The peninsula of Yucatan was called the Land of Nehor; Mexico, the Land of Heth; and the United States is named on the Committee's maps the Land Northward.

Their oldest and richest communities were in the Land of Moron, but large and flourishing Jaredite centers existed where New Orleans, St. Louis and Cincinnati now stand, and Jaredite people and culture were spread throughout the Mississippi and Ohio Valleys. The Committee say[s]:

It appears from the record that at this time Central America and a large proportion of the central portion of the United States were settled by the Jaredites; in the United States, probably, they occupied mainly in the valleys of the Mississippi, Missouri, and Ohio rivers, covering largely their watersheds. Omer and Nimrah "fled out of the land," evidently from the countries already settled, and probably the chief centers were at New Orleans, Saint Louis, Cincinnati, except in Mexico and Central America, where the oldest and richest communities dwelt.--*Report*, p. 72

[51-55] . . . The book further claims that, in the first year of the reign of Zedekiah, king of Judah, there was dwelling at Jerusalem a prophet, Lehi by name, a righteous man. On account of the wickedness of the city, God commanded him to take his family and depart into the wilderness of Arabia . . . Eight years having elapsed since Lehi left Jerusalem the little company, which now numbered eight families by the command of God, built a ship, launched out into the Indian Ocean, and after a stormy voyage, during which the wicked Laman and Lemuel rebelled against their brother Nephi, landed "on the coast of Chili, not far from the thirtieth degree, south latitude."--*Report*, p. 11.

[1910 Illustration: Map of Nephite Lands. (according to the Book of Mormon). Charles A. Shook, *Cumorah Revisited or "The Book of Mormon" and the Claims of the Mormons Re-examined from the Viewpoint of American Archaeology and Ethnology*. Cincinnati: The Standard Publishing Company, 1910, p. 52]

Here they found all manner of beasts--the cow, ox, ass, horse, goat and wild goat; also such ores as gold, silver, iron and copper. . . . With [Lehi's] death the bond that held the two contrary factions together was broken and they drifted apart. . . .

After the separation, the Lamanites established themselves in what is now the State of Rioja in the Argentine Republic, (Report, p. 19) while the Nephites went a thousand miles farther north and founded the city of Nephi in the present country of Peru. The Committee identify this city with the ancient city of Cuzco. . . . From Nephi, being a prolific people, they spread over the adjacent country, and what is now northern Chili, western Bolivia and Peru was included in the Land of Nephi. Of the ancient cities of this region, the Committee identify Huanuco, Riobamba, Gran-Chimu and Cuelap-Tinto, with the Book of Mormon cities, Ishmael, Amulon, Middoni and Lehi-Nephi, respectively. After dwelling in this region for four hundred years, till about 200 B.C., under pressure from the Lamanites to the south of them, they moved northward into the Land of Zarahemla, now the United States of Colombia and western Venezuela, where they united with the people of Zarahemla, or Mulokites, who had come from Jerusalem about the time of its destruction by Nebuchadnezzar, under Mulek, one of Zedekiah's sons. This people had landed upon the west coast of the Isthmus of Panama, but had migrated southward, instead of northward and had settled in the northern part of South America. . . . The Book of Mormon river Sidon is identified with the Magdalena. From Zarahemla the Nephites spread over the Isthmus of Panama, their Land Bountiful; Nicaragua and eastern Honduras, their Land Desolation; San Salvador, their Land Joshua; Guatemala and western Honduras, their Land Jashon; Chiapas and Tabasco, their Land Antum; Mexico, their Land Shem; and the United States, their Land of Many Waters. Thus, they inhabited the territory previously occupied by the Jaredites, with the probable exception of Yucatan, and in addition to it, South America, which was not inhabited by their predecessors, but was kept by them as a reserve for game. The Committee say[s], on the settlements north of Mexico: "On entering the United States, the Nephites settled largely in the same sections inhabited by the Jaredites, the oldest mound builders, and their march to their final conflict was along the same lines."--*Report*, p. 65

A Nephite by the name of Hagoth, an "exceeding curious man," fitted out a ship and sailed from the Isthmus of Panama into the Pacific and was never heard of again. Some Mormons have conceived the idea that he was the mythical Hawaii who is said to have settled the Sandwich Islands. (Stebbins, "Book of Mormon Lectures," p. 206)

[55] Moroni, the last of the Nephites of royal blood completed the record of his people upon the plates, adding an abridgment of the record of Ether, and deposited them in "Hill Cumorah" (the Jaredite Ramah or Riplah, known to vulgar Gentiles as "Mormon Hill," which lies southeast of Palmyra, N.Y.) in 420 A.D., from which, it is claimed, they were taken by Joseph Smith on September 22, 1827.

[56-59] . . . Reader, this is, briefly, the history of ancient America as given in the Book of Mormon and outlined in the Report of the Committee on American Archaeology and other Mormon works. There are slight differences between the Mormon churches in the establishment of certain boundary lines and the location of certain places, but, in the main, this will be considered a fair outline of ancient American history by 350,000 human souls. Will it stand the test of investigation? We shall see. . . .

Apostle Orson Pratt sets the case fairly before us, from the Mormon point of view, in these words: "The nature of the message in the Book of Mormon is such, that, if true, no one can possibly be saved and reject it; if false, no one can possibly be saved and receive it. Therefore, every soul in all the world is equally interested in ascertaining its truth or falsity."--(*O. Pratt's Works*, p. 68)

It is also conceded by Mormons themselves that the integrity of their system is so dependent upon the authenticity of the Book of Mormon that to prove it false is to overthrow the entire Mormon superstructure. "It is very evident," says Elder George Reynolds, "that if the Book of Mormon is not of God, then the whole superstructure of Mormonism, is, of necessity, a gross imposture, the cruelest of religious deception that for many centuries has misled humanity."--(*The Myth of the Manuscript Found*, pp. 9,10)

The claims of the Book of Mormon must be considered from four points of view: . . .

fourthly, from the viewpoint of American archaeology and ethnology. Are its historical statements substantiated by archaeological and ethnological research?

It is my intention, in the following pages, to consider its claims from the viewpoint of American archeology and ethnology, for the purpose of showing that it is not a credible history of ancient America, but a work of pure fiction, false in its historical accounts, and in its descriptions of the customs, habits, religion, government and character of the first Americans. In order to accomplish this, I shall put before the reader the facts as established by the latest research as these are given in the works of the latest and best authors. The opinions of the older writers will be made use of only so far as they agree with these facts.

Mormon writers confidently assert that the data acquired by scientific investigation in the fields of American archaeology and ethnology fully substantiate the claims of the Book of Mormon. This will be seen in the following quotations from authorities in the two great branches of the Mormon Church.

"The Book of Mormon statements have since been verified by facts, the later and best authorities concurring with the Book of Mormon idea."--*Report of the Committee on American Archaeology*, p. 96

"The historical accounts recorded in the book are being rapidly substantiated by American archaeological research."--Elder C. J. Hunt in *Opinions of Sixty-five Leading Ministers and Bible Commentators on Isa. 29:11-24 and Ezek. 37:15-20*, pp. 3, 4

"The students of American antiquities will find upon a careful examination that no discovery has thus far been made which in a single instance contradicts the record of America's great and glorious past, as found in the Book of Mormon."--Elder R. Etzenhouser, in *The Book Unsealed*, p. 78.

"So the 'Book of Mormon' still stands like a very Gibraltar, undisturbed by ridicule, scathing criticism, or scientific demonstration,"--Apostle W. H. Kelley in *Presidency and Priesthood*, p. 286

"For not only are the principles of the gospel of Christ great and eternal truths, which we preach, but the book under discussion, as the history of ancient American peoples, is also true and fully substantiated, not only by Bible prophecies, but also by abundant discoveries of science, by a wonderful array of archaeological ruins and antiquarian remains, by many historical facts developed since its publication, by the traditional history of tribes and nations, and, finally, by the internal evidences found in the book itself, they being historical, geographical and doctrinal in their character, and strong in proof."--Elder H. A. Stebbins in *Book of Mormon Lectures*, p. 3

President W. W. Blair declares that the facts stated in the book have since been "fully attested by the antiquarian and the geologist."--*Joseph the Seer*, p. 175

And Apostle Orson Pratt asserts that "there can not be found one truth among all the gleanings of antiquity that clashes with the historical truths of the Book of Mormon."--*O. Pratt's Works*, p. 153.

These extracts from the works of prominent Mormon writers on the relation of the sciences of archaeology and ethnology to the question of the credibility and historical accuracy of the Book of Mormon, show the interest of the Mormon people in, and their expectations from, archaeological and ethnological research.

NEEDS SPELL-CHECKING BELOW

[pp. 129-138] I pass now to the Mormon claim that prior to the year 1830, in which the Book of Mormon came out and the Mormon Church was organized, there was not enough known of the antiquities of America to enable some one to get up such a story as the Book of Mormon.

On this point Elder H. A. Stebbins writes:

"But many people innocently suppose that numerous books were in existence before 1830, from which it would have been comparatively easy for something to have been written as a work of fiction, just as Mr. Clark Braden boldly and falsely stated about the work of Josiah Priest. Desiring to know for myself how this was, I have either examined the books themselves or the encyclopedia accounts of them and their authors, and the result is that of over twenty chief writers upon American antiquities only one book is proven to have been published in the English language prior to the copyrighting of the Book of Mormon, and that is the work of Captain Del Rio, which was published in London in 1822."--*Book of Mormon Lectures*, p. 18.

. . . If this gentleman has examined only a few more than twenty of the chief works on American antiquities, or the encyclopedia accounts of them, his research has certainly not been extensive, and this accounts for this conclusion, and possibly what he says about the education of others may apply to himself. While it is not claimed that there was world-wide knowledge, using the term in its broadest sense, of the ruined cities of Central America in 1830, it is claimed, and can be proved, that there was enough known of them before that date to have enabled some one to get up just such a story as the Book of Mormon. The fact is that there were a considerable number of works on science, travel and adventure published in the English language before 1830 which contained descriptions of the ruined cities of Mexico, Central America and Peru. Some of these were translations of works in French and Spanish; others were works by English and American authors. The following are the names of a number of works

in the English language which, before 1830, described the antiquities of Central America and Mexico. They are either quoted form or referred to in the writings of Bancroft, Prescott and other later writers:

"Conquest of Mexico," De Solis, London, 1735.

"History of America," Herrera, London, 1740.

"History of America," Robertson, London, 1777

"Origin of the Tribes and Nations of America,," Barton, Philadelphia, 1797.

"Account of the Settlement of Honduras," Henderson, London, 1811.

"Decades," Peter Martyr, London, 1812.

"Researches," Humboldt; London, 1814.

"Researches in America," McCulloh, Baltimore, 1817.

"Spanish America," Bonneycastle, London, 1818.

"Travels in North America," Bingley, London, 1821.

"Description of an Ancient City," Del Rio, London, 1822.

"Six Months' Residence in Mexico," Bullock, London, 1823.

"History of Guatemala," Juarros, London, 1824.

"History of Mexico," Mill, London, 1824.

"Notes on Mexico," Poinsett, London, 1825.

"Historical Researches," Ranking, London, 1827.

"Journal," Lyon, London, 1828.

"Mexico Illustrated," Beaufoy, London, 1828.

"Mexico in 1827," Ward, London, 1828.

While most of these writers have not written directly upon the subject of American antiquities, they have all mentioned, and some have quite fully described, the monuments of Mexico and Central America. Thus Copan, which was discovered in the year 1576, and which was very accurately described by the Spanish licentiate, Palacios, was given a lengthy notice in the "History of Guatemala," by Juarros. This same author also described other ruins throughout Guatemala. Herrera and Peter Martyr both gave descriptions of the Maya structures on the eastern coast of Yucatan. Mitla, the ancient capital of Oajaca, was referred to by Bonneycastle and Mill. An account of Papantla was given by Bingley. Certain mounds in Panuco were mentioned by Lyon. There are a number of early descriptions of Cholula given in the

works of Robertson, Poinsett, Bullock, Ward, Beaufoy, Mill and McCulloh. And the antiquities of Mexico were written about by Robertson, Beaufoy, Bonneycastle, Lyon, Poinsett, McCulloh and Ranking. Even Palenque, which Mr. Stebbins, on the strength of a statement from Stephens, declares could not have been known of in time for Joseph Smith to have used the knowledge in "fabricating the Book of Mormon," was written about by at least three English authors, if Bancroft has made no mistake, before the copyrighting of the Book of Mormon in 1829. These authors are Juarros, Bullock and McCulloh, the last devoting several pages of his "Researches in America" to its description.* [see note* below]

(Shook notes* "Native Races," Vol. IV, p. 294, footnote. Since writing the above I have run across the following statement in Justin Windsor's "Narrative and Critical History of America," Vol. I., p. 169: "The earliest general account of these ancient peoples"--of Mexico and Central America--"which we have in English is in the 'History of America,' by William Robertson." This work was published in the year 1777.)

On the antiquities of Peru, before 1830, we have such works as:

"Naturall and Morall Historie of the East and West Indies," London, 1777, by Acosta

"History of America," London, 1777, by Robertson;

"Voyage to South America," London, 1806, by Ulloa.

On Robertson's work Justin Windsor, in his "Narrative and Critical History of America,," Vol. I, p. 269, says: "Robertson's excellent view of the story of the Incas in his 'History of America' was for many years the sole source of information on the subject for the general English public."

The antiquities of the Mound Builders were also well known of, and extensively written upon, a number of years before the Book of Mormon appeared. The controversy over the question of the nationality of the Mound Builders began as early as 1803. The American Antiquarian Society was organized at Worcester, Mass., in 1812, and for it Caleb Atwater surveyed the aboriginal works at Circleville, Ohio, in 1819 ("The Mound Builders," p. 3). And Lewis Cass wrote of the mounds in the *North American Review* for January, 1826. The following works on the antiquities of the United States were extant before 1830:

"History of Louisiana," Du Pratz, London, 1763.

"Travels," Bartram, London, 1766.

"History of Florida,," Romans, 1775.

"North American Indians," Adair, London, 1775.

"Travels," Carver, 1776.

"Notes on Virginia," Jefferson, Boston, 1802.

"Travels," Lewis and Clark, London, 1814.

"Views of Louisiana," Breckinridge, Pittsburgh, 1814.

"Researches in America," McCulloh, Baltimore, 1817.

"Travels in Arkansas," Nuttall, 1821.

"Gazetteer for Illinois and Missouri," Beck, 1821.

"Natural and Aboriginal History Tennessee," Heywood, Nashville, 1823.

In addition to these, we have such other writers as Timberlake, Hunter, Barton, Colden, Loskiel, Stoddard and Charlevoix, who wrote, more or less extensively, on the subjects of antiquities and Indian life before 1830. * [see note* below]

(Shook notes* "Justin Windsor, "Narrative and Critical History of America," Vol. I, p. 398, says of Barton's opinion on the nationality of the Mound Builders: "B. S. Barton, in 'Observations in Some Parts of Natural History' (London, 1787), credits the Toltecs with building them"--the mounds--" whom he considered the descendants of the Danes."

The list of books just given prove that there was ample information before 1830 for some one to get up just such a story as the Book of Mormon. The fact is that Adair's "American Indians," Robertson's "History of America" and Barton's "Origin of the Tribes and Nations of America" would have furnished Solomon Spaulding, long before 1812, all the information necessary to write out its outline as claimed.

Not only was there a considerable number of works on American antiquities extant before 1830, but the basic theories of the Book of Mormon were those held by their authors and were popular at that time.

1. According to the Book of Mormon the arts, habits, customs, language and religion of ancient America were brought from the Old World. This opinion was held by the great majority of Americanists at the beginning of the last century, one deriving American culture from China, another from Atlantis, another from Polynesia, and another from Palestine.

2. The book claims that the first inhabitants of this continent came direct from the Tower of Babel. A belief that was shared in by such early writers as Ulloa, Villagutierre, Torquemada, L'Estrange, Thompson and others.

3. The book declares that the American Indians are descendants of the children of Israel. of earlier writers who held this view may be mentioned Thorowgood, Penn, Ben Ezra, Beatty, Edwards, Stiles, Smith, Boudinot, Adair, Mayhew and Eliot. IN 1873 Foster declared that this theory was "profoundly entertained a century ago."--*Prehistoric Races*, p. 323.

4. The book tells us further that the valleys of the Ohio and the Mississippi were inhabited in ancient times by highly civilized peoples, distinct from the American Indians. This theory was not new in 1830, having been advanced about the beginning of the century by Rev. Thaddeus M. Harris, and was held at that time by the greater number of American archaeologists.

5. After the defeat of the Nephites at Hill Cumorah [in New York] we are told that their remnant fled into the "south countries." Heckeweller, as we have seen, gave to the world in 1819 a Delaware tradition according to which the Tallegwi, the Ohio mound builders, after their defeat by the combined forces of the Lenape and Hurons, also fled southward.

6. The book further declares that two distinct, civilized peoples, the Jaredites and Nephites, dwelt, in ancient times, in Central America and Mexico. Long before 1830 the ethnical distinction between the Mayas and Nahuas had been observed.

7. The Jaredites, it is claimed, were all exterminated with the exception of two individuals. The theory of "extinct," "vanished" and "lost" races was held long before it entered into the minds of Spaulding, Rigdon and Smith.

8. The belief that Christian religion had been preached in America, as made in the Book of Mormon was first advocated by many of the Spanish priests of Mexico, who saw in the Aztec god, Quetzalcoatl, the apostle Thomas, who, they thought, preached in America during the first century of our era.

9. Smith's claim that he found the plates in Hill Cumorah may have been suggested by the Stockbridge Indian tradition, obtained by Dr. West and published in Boudinot's *Star in the West* in 1816, according to which "their fathers were once in possession of a "Sacred Book" which was handed down from generation to generation "and at last hid in the earth."

These theories have pretty much all been disproved and given up. Americanists no longer look abroad for the origin of American culture, but have come to consider it as purely American, developed here and possessing no marks by which it may be traced to the Old World. No ethnologists of note any longer hold to the opinion that the American Indians are descendants of the children of Israel, having fully satisfied themselves that the analogies cited by Adair are insufficient to establish any such relationship. The highly civilized Mound Builders have also passed under the investigations of the Smithsonian and other institutions, and in their place we have a people who had reached only the "upper status of savagery." The Tallegwi, it is now known, were not the Nephites fleeing southward from Cumroah, but were only the cherokees who were driven from their ancient seats north of the Ohio River by the combined forces of the Lenapes and Hurons, and who fled southward into that country which they inhabited at the coming of the whites. The theory of "extinct," "vanished: and "lost" races, made so prominent int he Book of Mormon, has given place to the more sober presumption that the builders of the ancient American cities were only those races who were found here at the time of the Discovery, and the ancestors of existing native tries. And Quetzalcoatl turns out to be neither St. Thomas nor Jesus Christ, but only the god of he air in Aztec mythology.

If he is but aware of it, the anti-Mormon polemic has, in the data acquired by our archaeologists, a mass of evidence which, if rightly used, will completely overturn the strongholds of Mormonism. The trend of research has not been, as Mormon writers try to make it appear, in the direction of the Book of Mormon, but away from it, as will be observed by any one who will read the up-to-date works on the subject. It is a noticeable fact that the defenders of the book appeal for material with which to defend their claims far more often to works written by the older authors than they do to works written later. there seems to be a decided partiality for Adair, Boudinot and Priest, although the latest of these, Priest, wrote over seventy years ago. These, on the question of the relationship of the Indians tot he Jews, are their standard authors. On the subject of the Mound Builders, their chief authority is Baldwin's "Ancient America,," a work published in 1871, and before the more critical study of the works of this people had been made. Baldwin's theory, under later investigation, has been completely demolished, and to-day such writers as Powell, Holmes, Henshaw, Thomas, Brinton, Fowke, Moorehead, Carr, Shaler ad Dellenbaugh speak of the Mound Builders, of as a vanished race, but as those very Indian tries who inhabited the mound region at the coming of the whites. Of course such facts are carefully concealed by Mormon

writers from the eyes of their readers, they write as though all discoveries were corroboratory of their claims. They are further to be charged with being lovers of the fanciful, the marvelous, the sensational and the impossible. Their books are full of the accounts of "wonderful finds," sensational newspaper reports and the descriptions of tablets and plates acknowledged to be frauds by all good archaeologists. These are dealt out to a gullible public without question, and are received by a certain class in the same way. . . .

1910^ Samuel W. Traum *Mormonism Against Itself*, Cincinnati: The Standard Publishing
(ext) (anti-Mormon) Company, 1910.

On pages 137-151, Samuel Traum discusses "Iron and Steel" and "Domestic Animals."

1911^ John Kaler "The Book of Mormon," in *Saints Herald* 58, May 3, 1911, pp. 415-420.
(RLDS)

The author . . . refers to archaeological discoveries in defense of the Book of Mormon.

[A.T.]

1911^ H. A. Stebbins "The Land of the Nephites" - Part 1 in *Autumn Leaves*, Vol. 24, No. 7
(July)

(ext) (RLDS) pp. 296-306

[p. 296] In the May, June, July, and August numbers of *Autumn Leaves* for 1909, were published four chapters under the heading of "The ancient land of the Jaredites," with subhead, "the moving hand of God," wherein I endeavored to set forth not only some ancient history, but also the present conditions and future prospects of Guatemala, Honduras, Nicaragua, Costa Rica, Salvador, Yucatan, and Mexico, and to present facts indicating the encouraging progress that has been made in recent years, and that which is planned for and expected in those regions in the near future. . . .

[p. 297] After writing those papers it has been my hope to compile many historical and statistical facts from different sources about the ancient lands of the Nephites; namely, Peru, Ecuador, and Colombia, and indeed about other regions of South America which are closely connected. . . .

All believers in the Book of Mormon know that there are sufficient proofs in that book that the Lord regarded some portions at least, of South America as being very fertile and choice regions in which to dwell. therefore he led, by revelation and promise, two colonies to the Western Continent about twenty-five hundred years ago, and finally both were merged into one people, either in Ecuador or Colombia, as they are now called. To one of them he spoke saying:

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

Further along in Nephi's account mention is made of the "promised land," and that which should be after they arrived there; and the history shows that finally they reached the promised land and there began to sow their grains and seeds and till the earth. Still later we read that Lehi said:

We have obtained a land of promise, a land which is choice above all other lands; a land which the Lord God hath covenanted with me should be a land for the inheritance of my seed. Yea, the Lord hath covenanted this land unto me and to my children for ever.--2 Nephi 1:1

Very likely the titles "choice land" and "promised land" were intended to include all the Americas, South America, where they landed and dwelt so long, Central America, and North America, that is the word *choice* taking in all the fertile land beautiful lands in all of America. But modern discovery shows that the word *choice* particularly fits a large part of the regions where the Nephites dwelt for five hundred years and where their descendants prospered for about fifteen hundred years longer, until the Spaniards despoiled them of their wealth, slaughtered them, and drove the remainder to despair and ruin.

However, as they had been divinely led to South America, and were then there, and for centuries remained in South America we must believe that the promise and the covenant embraced much of that broad land as being within the contract made by the Almighty with the Lehi colony as to be a blessed and a bountiful land for his people; also for their eternal, at least their millennial, inheritance as well as for their immediate possession. Evidently the meaning of the words *for ever* found in the above quotation from Lehi, did not have *all* its fulfillment during the five hundred years that they dwelt in Peru, Ecuador, and Colombia.

Now we find in the published works of archaeologists, discoverers, and historians, not only sufficient, but also abundant proof of the former great value of the South American possessions of the ancient inhabitants. . . .

1911^ H. A. Stebbins "The Land of the Nephites" - Part 2 in *Autumn Leaves*, Vol. 24, No. 8 (Aug) ,

(ext) (RLDS) pp. 357-363

[p. 362] . . . *Ecuador*-- The territory of this republic was also a part of the old-time lands of the Nephites, lying between the ancient "land of Nephi" and the "land of Zarahemla." And in the journeys made between these two regions by the Nephites and Lamanties they necessarily traveled through what is now called Ecuador. And through it, from Quito running southward, was laid what travelers and historians call "that great military and commercial road," spoken of by Baron Von Humboldt, the Hon. W. H. Prescott, Prof. James Orton, and others, as traversing the Andean range for about fifteen or eighteen hundred miles from north to south, one of the great wonders of the civilization that existed in Ecuador, Peru, and Chili in the long, long ago, the remains of which could be seen in the last century, as Prescott stated.

1911^ H. A. Stebbins "The Land of the Nephites" - Part 3 in *Autumn Leaves*, Vol. 24, No. 9 (Sept),

(ext) (RLDS) pp. 407-414

1911^ H. A. Stebbins "The Land of the Nephites" - Part 4 in *Autumn Leaves*, Vol. 24, No. 10 (Oct),

(ext) (RLDS) pp. 454-462

1911 James E. Talmage "The Michigan Relics: A Story of Forgery and Deception,"
in *Deseret*

Museum Bulletin 2, September 1911, pp. 1-30.

Talmage exposes the fraudulent nature of relics found in Michigan claimed to be of ancient origin. He warns collectors of artifacts and Church members eager for external evidences of the Book of Mormon not to be deceived. Talmage explains his investigation, details eight reasons for his conclusions, and cites other recognized scholars who have labeled the "Michigan relics" as spurious.

[L.M.]

1911 John A. Russell *Prehistoric Discoveries in Wayne County Michigan*, Detroit, MI:
1911.

Tells about an excavation in Wayne County, Michigan that may have a bearing on Book of Mormon archaeology.

[D.M.]

1912[^] James E. Talmage "Irrefutable Evidences Verify Book of Mormon," *Deseret Evening*
News, Saturday October 26, 1912.

The Book of Mormon is before the world. It will be accepted by those who read it, not with the desire of finding its truth if it be false, not with the desire of finding errors in it if it be true, but with a sincere and earnest desire to know whether it be true or not, even as the promise in the closing chapter makes plain. They shall know for themselves whether it be true or not. Now, I say again that that is a very reasonable and a very fair condition. I remember once being questioned by a student of mine in the university of the state. The circumstances were, briefly, these: I had myself been upon the witness stand in the federal court, giving evidence in a mining case then in progress; and I had testified that the soil of that neighborhood contained an exceedingly small amount of arsenic; that the soil contained something like one-thousandth of one per cent, if I remember correctly, of arsenic. One of my students who heard the testimony came to me, and in a manner quite unobjectionable, told me that he could scarcely believe my statement, because he did not believe that any man could analyze the soil and find one thousandth of one percent of arsenic in it, if it was there. Said he, "I have studied chemistry one year, and I know a little about chemical analysis. If you have said one percent I could have understood it, or a tenth of one per cent, or a hundredth of one percent, but a thousandth--impossible." My answer to him was: "My young friend, if you will do as you are told in your chemistry course, you shall know for yourself whether that be true or not. You won't need to depend upon what I say, nor upon what any other man says." when he reached that stage of his work, I gave him a portion of the same sample that had been kept under seal in the meantime; and before he left he came to me and said: "Now, I know for myself that the determination of that small amount is possible, for I have made the analysis myself."

I submit to you that that was a very proper condition. Just learn to test for yourself. . . . There are means provided by which men and women may find for themselves and know for themselves as to the truth of things pertaining to the gospel. I have always been impressed, from the days of my early boyhood, with the tenor of the instruction and the counsel that have been given to me by those who preside over me in the priesthood. They have never said to me: You accept this and believe it because we tell you it is true. I have always been told by them and by my parents that if I wanted to know of the truth of any doctrine, that I should go in faith and prayer before the Lord, and I should then, know for myself. I testify to you that I have found that test to be a good one; and when something has occurred, some new development in the history of this Church that seemed to me at first sight to be a little strange, or that took me by surprise, I have learned to go off and lay the matter before the Lord, and I have never failed to receive the assurance that satisfied me once and for ever as to whether that was right or wrong. . .

A few years ago, it was my privilege to deliver a lecture at Cornell University, Ithaca, New York. The lecture was entitled, "The Story of Mormonism," and was delivered by request and invitation. The chairman of the meeting was Professor Moses Coit Tyler, professor of contemporary United States history, and one of the greatest authorities upon that subject in the country. The audience was a distinguished one, comprising as it did not alone students of the institution but some of the faculty, and several of the directors and others of prominence. After the address Professor Tyler made this statement to the assembly; it was so significant to me that I wrote it down at the time. He said: "I wish to say to my students and others here that we shall never get the correct answer to our problems of American history as long as we so persistently ignore important factors, and amongst those important factors which we do so ignore, the Mormon question stands in the front rank. We have to consider it. Then said he, "you have heard something regarding the Book of Mormon. Now if there had been published in this country, or anywhere in the world, a volume that was as consistent as is the Book of Mormon, having as much of the appearance of genuineness as that book, was translated from plates that had been found in the interior of Africa, whether the translation had been effected by angelic or satanic means"--those may not be his words, but that was the thought--"or any means, this university would have been among the first to equip an expedition, put it in the field, and send it off there to investigate that subject; and here we are within a short afternoon ride of the very place where these Book of Mormon plates are said to have been found, and we have never taken the trouble to look into the matter."

Most of the criticisms that have been offered on the Book of Mormon are criticisms on the manner in which it was brought forth, translated, and published, without any careful study of the record itself, without any fair analysis of the book as it stands. . . .

1913^ Alvin R. Ellis "The Views of Scientists on the Origin of Man's Body," in *Autumn Leaves*, Vol.

(ext) (RLDS) 26, No. 2 (Feb), pp. 89-92

1913^ H. A. Stebbins "Religious Beliefs of the American Indians-Part 1," in *Autumn Leaves*, Vol. 26,

(ext) (RLDS) No. 3 (Mar), pp. 98-103

1913^ H. A. Stebbins "Religious Beliefs of the American Indians-Part 2," in *Autumn Leaves*, Vol. 26,

(ext) (RLDS) No. 4 (Apr), pp. 155-161

1913^ H. A. Stebbins "Religious Beliefs of the American Indians-Part 3," in *Autumn Leaves*, Vol. 26,

(ext) (RLDS) No. 5 (May), pp. 204-209

1913^ H. A. Stebbins "Religious Beliefs of the American Indians-Part 4," in *Autumn Leaves*, Vol. 26,

(ext) (RLDS) No. 6 (June), pp. 257-262

1913^ H. A. Stebbins "Religious Beliefs of the American Indians-Part 5," in *Autumn Leaves*, Vol. 26,

(ext) (RLDS) No. 7 (July), pp. 313-317

1913^ H. A. Stebbins "Religious Beliefs of the American Indians-Part 6," in *Autumn Leaves*, Vol. 26,

(ext) (RLDS) No. 8 (Aug), pp. 355-361

1913^ Franklin S. Harris "Agricultural Conditions in Book of Mormon Times," in

Improvement Era 17, December 1913, pp. 97-100.

Book of Mormon references and archaeological evidences (i.e. complex irrigation systems and terraces) from early agricultural sites demonstrate advanced knowledge and practice in tilling the land among the Nephite peoples.

[D.M.]

1915^ Janne Sjodahl *Authenticity of the Book of Mormon*, Liverpool: Millennial Star Office, 1915?,

p. 23

Note* In the following bit of external evidence for the Book of Mormon is based on a Hemispheric Model. It implies that not all the Nephites were annihilated.

Students of American archaeology are pretty well agreed that two mighty civilizations have left their monuments on the American continents. This fact bothered **Mr. Lamb** in his attacks on the Book of Mormon. The Toltecs appear in Mexico before the Aztecs. Of the Toltecs but little is known. They are supposed to have come to Mexico, from the north, in the eighth century of our era, or four hundred years after the battle of Cumorah. They were peaceful, industrious, and enterprising. They built cities and temples. They knew how to work metals, make pottery, polish stones. They were experts in spinning and

weaving; they were astronomers, had a written language, and formed military orders and unions. The Aztecs, on the other hand, were a savage race. In the 11th century, it seems they invaded the empire of the Toltecs and subjugated them. They held sway when Cortez landed at Vera Cruz, in 1519.

From the Book of Mormon we learn that the Nephites were almost annihilated at Cumorah, about the year 400 of our era, by the Lamanties. A few fled southward. The descendants of some of these may have reached Mexico and founded the empire there, which has become known as Toltec. The Nephites, too, were city and temple builders. They were experts in spinning and weaving (Jacob 2:13, 14). They made their fabrics of silk, turned and twisted linen, etc. They had a correct division of the year, founded on astronomical observations, and they had their orders and unions (Alma 14:16,18; 15:15; 16:11; 21:4; 24:28). The Lamanites, on the other hand, were a savage people. they sacrificed human beings, and practiced cannibalism to some extent. They were just in the condition in which the Spaniards found the Aztecs, at the time of the conquest. The history and the description of the Nephites and Lamanites, as given in the Book of Mormon, agree perfectly with what is known of the Toltecs and Aztecs some centuries after the Book of Mormon record closes. The Nephites and Lamanites pass out of view, temporarily, at the end of that record. They seem to reappear again four hundred years later in the Toltecs and Aztecs. And so far archeological and ethnological research corroborates the Book of Mormon.

For a more extended discussion of this class of external evidence, the reader is referred to *The Articles of Faith*, by Dr. James E. Talmage.

1916^ Charles A. Callis Untitled talk in *Conference Reports*, October 1916, pp. 93-96.

Burial mounds in the Southern United States prompt questions concerning the identity of the people who are buried there. The Book of Mormon may shed light on such questions. The warning issued by the Lord to the ancients and to those of the present day are to follow Jesus, experience a spiritual rebirth, and practice faith, repentance, and humility as recorded in Alma 32.

[J.W.M.]

1917^ J. M. S. "Confirming the Book of Mormon," in *Millennial Star* 79, January 4, 1917,
pp. 8-10.

The Book of Mormon teaches of ancient connections between Asia and America. The article quotes G. Elliot Smith, who theorizes that a cultural migration took place from Egypt to ancient America, c. 900 B.C., citing archaeological evidence.

[A.C.W.]

1917^ J. M. Sjodahl "Book of Mormon Evidence," in *Millennial Star* 79 (May 1917), pp. 328-330.

Quotes one source that mentions the discovery of horse bones in America, and another source that describes the discovery of a petroglyph in Arizona which represents dinosaurs and four-toed horses.

[B.D.]

1917^ Levi Edgar Young "Ancient America," in *Young Woman's Journal* 28, August 1917, pp. 482-487.

Concentrating on archaeological finds in Mexico, Yucatan, Central America, and Peru, this article presents the civilizations of ancient America as evidence of the grandeur of pre-Columbian America.

[J.W.M.]

1917^ I. M. Smith **The Book of Mormon Vindicated*, 3rd edition.

(RLDS)

1917 **E. F. Parry** **"The Book of Mormon,"** in *Scrapbook of Mormon Literature*, edited by
Ben E. Rich, vol 2, Chicago: Etten, 1917, pp. 260-290.

Evidence of the authenticity of the Book of Mormon includes testimonials from Joseph Smith and the Eleven Witnesses, archaeological discoveries (coins, ancient cities), historical consistency with regard to the Bible, similarities between the Indian and Book of Mormon cultures, and others.

[C.W.B.]

1918^ **James P. Paul** **"The Ancient Mounds of Ohio,"** in *Young Woman's Journal*, Vol. 29,
No. 3,
March, 1918, pp. 133-136.

The state of Ohio is one of the greatest states in the Union. . . . In traveling through the state one finds a surprising amount of historical lore of interest to anyone who ever wondered about those mysterious races who lived so many thousands of years ago. There was a time, geologists tell us, when most of what is now Ohio was covered by fields of ice. Then nature relented, the ice melted, and soon hills, valleys, and rivers made their appearance. Some archaeologists believe that a race of people lived there prior to that time; but this has not yet been fully shown. If there were people there then, they disappeared, and after them, probably a very long time after, came a race of mystery, the Mound Builders.

Ohio was evidently the favorite field of these people, for it is dotted over, as is no other state in the nation, with thousands of their relics, and massive, well-preserved monuments of their existence. In more than twelve hundred places are found proofs of their habitation.

The origin of these people is lost in obscurity. Many theories are advanced--that they may have descended from some still more primitive race--or have emigrated from Europe or Asia. The scholars agree upon but one point, and that is to say about the origin of these people, "We do not know." One writer suggests that, perhaps, like Topsy, they "just growed up."

One thing seems fairly certain. The race existed and passed away before the race of Indians, of which we have some knowledge, inhabited the country. Practically all the scientists agree upon that point, and it is interesting to read the reports these careful men have made of their investigation.

Exhaustive explorations have been carried on in many parts of the state. Near Circleville (a few miles from Columbus, the state capital), an entire city was discovered and excavated. When the streets of Cincinnati were graded, hundreds of mounds had to be leveled. At the Ohio State University is a large archaeological museum, filled with relics of these people. At Miamisburg, not far from Dayton, stands a **heap of earth** seventy feet high, on a practically level plain. This is said to be the world's largest mound of its kind, and was probably of great service in signaling and observation. Mounds of all sizes are to be seen today in central Ohio, and by their location it is easily seen that once they formed the bases for long distance signalling. At Newark are some of the most interesting remains which form a true mound city. here we see a circular inclosure, surrounded by a twenty foot wall exactly a mile long. Within this inclosure is a heap of earth resembling in shape a flying bird. This is known as the Eagle Mound. Also there is to be seen a fort, composed of two parts; one part circular, covering about a quarter of a square mile of ground, and with a wall some six feet high. This wall is unbroken except at one point where a walled passage leads to the other part. This other is an octagonal fort, with a forty foot opening at each of its eight corners. Directly behind each opening is a huge mound of earth, placed there to protect the defenders of the fort. The ways in which this double fort is adapted to conditions are truly remarkable and speak much for the military genius of those ancient people. The entire mound city is bordered by hills, "and from these hills looked down a hundred watchtower mounds upon the hundred included in the city, and established communications by night with the hundred other mounds of the country; if indeed 'wireless' messages were not flashed by re-signals through **chains of towers** to the present sites of Buffalo, Cincinnati, Hot Springs, and Minneapolis.

"This once populous city must have been the capital of a vast territory for it seem st o have been approached by a walled sixty-foot Appian highway and to have contained well guarded government inclosures, walled and moated residences for officials, altars for worship and sacrifice, towers for watchmen, barracks for soldiers, and sepulchres for the distinguished dead." This is but one of the interesting regions.

About fifty miles above Cincinnati, is another great inclosure, Fort Ancient. This fort also is double, consisting of two large walled inclosure with a narrow neck connecting. It reminds one of a great dumb-bell. The narrow neck seems to have been the center of many battles, for hundreds of skulls have been unearthed here, together with many implements of war. **The walls of the fort are, even today, in places twenty feet high.**

In Adams County, upon the summit of the hill, remains a ridge of earth representing a serpent in the act of swallowing an egg. The serpent is five feet high and from eighteen to twenty feet broad. It is in four graceful coils before reaching the tail, which is twisted into three close coils. The egg is an oval inclosure 121 feet by 60 feet.

The magnitude and uniformity of these elaborate and gigantic earth works mark them as mysterious as the pyramids of Egypt, and as strong evidence that here once lived and loved and struggled a great people--a people with a religion, a government, and a broad domain. Prof. Putnam of the Peabody Institute, discussing the Serpent Mound, says, "Reclining on one of the huge folds of this gigantic serpent, as the last rays of the setting sun cast long shadows over the valley, I mused on the probabilities of the past, and there seemed to come to me a picture as of a distant time, of a people with strange customs; and with it came the demand for an interpretation of this mystery. The unknown must become known!"

As I have traveled through those regions and have seen the ancient monuments, I too have mused on the probabilities of the past. But to me, and to all who have obtained knowledge of the great restored gospel, there is no mystery. for the Book of Mormon has rolled back the curtain, and clearly tells the story of the migration of those ancient people from the Tower of Babel; how they lived and loved, became a

mighty people, upon this continent, finally became extinct and were replaced by the later peoples who migrated from Jerusalem--the forefathers of the American Indians of today.

1918^ ???? **"San Juan Teotihuacan Ruins: The Wonderful Pyramids Whose Origin**

(ext) (RLDS) **Was Not Known to the Natives Even in the Time of Cortez," in**

Autumn Leaves, Vol. 31, Elbert A. Smith ed., Lamoni, Iowa: Herald

Publishing House. No 3 (March 1918), pp. 103-106.

The following article and the accompanying illustrations appeared in a recent number of "The Mexican Review," published at Washington, District of Columbia. By kind permission of the editor, who is himself much interested in American archaeology, we are permitted to reproduce both the article and illustrations herewith. We are sure they will be of special interest. Of course the concluding remarks quoted from Prescott sound peculiar to us who find such a complete record of these people in the Book of Mormon.

FIND THE CONCLUDING REMARKS

1918^ **C. W. Clark** **"Book of Mormon Evidences - Part 1," in *Autumn Leaves*, Elbert A. Smith ed.,**

(ext) (RLDS) Lamoni, Iowa: Herald Publishing House. Vol. 31, No. 12 (Dec 1918),

pp. 533-536.

Part 1

In presenting to the readers of the *Autumn Leaves* some of the startling facts in reference to the accuracy of the Book of Mormon as a historical record as well as a religious guide, the writer hopes the

readers will follow closely the thoughts presented, as the book teems with interesting items which we too often are willing to pass by without giving full consideration.

The writer had a vision in which he preached the Book of Mormon to an audience who wanted to hear "only the gospel." After he got through they congratulated him on giving a "great talk."

[The rest of the article is missing]

1918^ Louis Edward Hills *A Short Work on the Popol Vuh and the Traditional History of the Ancient*

Americans by Ixt-lil-Xochitl, Independence, MO, 1918.

1919^ Louis Edward Hills *Historical Data from Ancient Records and Ruins of Mexico and Central*

America, Independence, MO: n.p., 1919

1919 C. W. Clark "Book of Mormon Evidences - Part 2," in *Autumn Leaves*, Elbert A. Smith

(RLDS) ed., Lamoni, Iowa: Herald Publishing House, Vol. 32, No. 1 (Jan),

pp. ???????

Note* The January issue is missing at BYU.

1919^ C. W. Clark "Book of Mormon Evidences - Part 3," in *Autumn Leaves*, Elbert A. Smith ed.,

(ext) (RLDS) Lamoni, Iowa: Herald Publishing House, Vol. 32, No. 2 (Feb), pp. 55-60

1919^ C. W. Clark "Book of Mormon Evidences - Part 4," in *Autumn Leaves*, Elbert A. Smith ed.,

(ext) (RLDS) Lamoni, Iowa: Herald Publishing House, Vol. 32, No. 3 (March), pp. 170-174

1919^ C. W. Clark "Book of Mormon Evidences - Part 6," in *Autumn Leaves*, Elbert A. Smith ed.,

(ext) (RLDS) Lamoni, Iowa: Herald Publishing House, Vol. 32, No. 5 (May), pp. 203-209

1919^ C. W. Clark "Book of Mormon Evidences - Part 7," in *Autumn Leaves*, Elbert A. Smith ed.,

(ext) (RLDS) Lamoni, Iowa: Herald Publishing House, Vol. 32, No. 6 (June), pp. 270-273

1919^ C. W. Clark "Book of Mormon Evidences - Part 8," in *Autumn Leaves*, Elbert A. Smith ed.,

(ext) (RLDS) Lamoni, Iowa: Herald Publishing House, Vol. 32, No. 7 (July), pp. 313-317

1919^ C. W. Clark "Book of Mormon Evidences - Part 9," in *Autumn Leaves*, Elbert A. Smith

(ext) (RLDS) ed., Lamoni, Iowa: Herald Publishing House, Vol. 32, No. 8 (Aug),

pp. 348-352

1919^ C. W. Clark "Book of Mormon Evidences - Part 10," in *Autumn Leaves*, Elbert A. Smith

(ext) (RLDS) ed., Lamoni, Iowa: Herald Publishing House, Vol. 32, No. 9 (Sept),

pp. 400-404

1919^ C. W. Clark "Book of Mormon Evidences - Part 11," in *Autumn Leaves*, Elbert A. Smith

(ext) (RLDS) ed., Lamoni, Iowa: Herald Publishing House, Vol. 32, No. 10 (Oct),

pp. 443-444.

DISCUSSES HORSES AND DELAFIELD'S BOOK

1919^ Nephi Jensen "First Nephi and Archaeology," in the *Improvement Era*, vol. xxii, no. 10,

August, 1919, pp. 855-858.

In the title to this article, we find that it is "By Nephi Jensen, President of the Canadian Mission." He writes:

Every student of American history can instantly recall the time and place of the first landing of Christopher Columbus on American soil. But many of these students would hesitate before answering as to the date of the landing of John Cabot. Nor is it at all strange that the first event should be more easily remembered than the second. The mind naturally seeks for a starting place in history; and the circumstances incident to the beginning of an epoch impress themselves the most vividly upon the mind. Besides the almost universal custom of erecting monuments commemorative of historical beginnings, the equally prevalent ceremonial celebration of these events also tends to perpetuate the memory of great world movements.

It is for these same reasons that mythology retains the most distinct stories of migrations and colonization. Nor is America an exception to this rule. Each new effort of the American archaeologist to look behind the enigma of the American Indian reveals new proof that the circumstances attending the

first settlement of America as told in the Book of Mormon, are the most perfectly preserved in the traditions of the American tribes.

And to one who believes the Book of Mormon, it is not all surprising that T. Athol Joyce's recent work, *South American Archaeology*, published in 1912, should furnish new and additional corroboration of the story of the Nephite migration to the "promised land."

The salient historical incidents connected with this migration, as recorded in First Nephi are as follows: (1) That the four sons of Lehi, who left Jerusalem, 600 B.C., were the chief figures in the colonization of South America (1 Nephi 2-3); (2) that Nephi, the youngest, became the ruler (lb. ch. 2-3); (3) that shortly after leaving Jerusalem, Lehi was shown, in a dream, that the four sons should return to Jerusalem for the brass plates containing a record of their forefathers, and that before these plates were obtained Laman, the oldest brother, became angry with Nephi and attempted to dissuade him from his determination to obtain the plates (lb. 3-4); (4) that before they embarked for the promised land a peculiar compass was given them which continually pointed in the direction they should sail (lb. 16); (5) that the land they sailed for was called the "promised land" (lb. 18); (6) and that the people were named after their first leader, "Nephites."

Here are six historical items relating to the Nephite colonization of South America, as detailed in the first book of the Book of Mormon. Are they facts? did these events really occur? What answers do the archaeologists give to these important questions?

1. That the knowledge of the coming of the four brothers, Laman, Lemuel, Sam and Nephi, to South America, and that Nephi, the youngest, became the ruler, was not forgotten by South American tribes, is evident from statements in Baldwin's *Ancient America*. On page 264 of his work, Baldwin makes the following quotation from Montesinos:

It [the civilization of South America] was originated, he says, by a people led by four brothers, who settled in the Valley of Cuzco, and developed civilization there in very human way. The youngest of these brothers assumed supreme authority, and became the first of a long line of sovereigns.

Daniel Brinton, a more recent writer on American archaeology, in his *Myths of the New World*, page 94, gives a similar account of the settlement of South America:

Hardly a nation on the continent but seems to have had some vague tradition of an origin from four brother, to have at some time been led by four leaders or princes, or in some manner to have connected the appearances and action of four important personages with its earliest traditional history.

2. Professor Joyce also relates a distorted story of the coming of four brothers whose names he gives as Ayar, Manco, Cachi, Auca; and what is more remarkable is the story he gives of a dispute which took place between Manco, the oldest of these brothers, and the youngest. To quote *South American Archaeology*, page 79, by T. Athol Joyce:

Apparently Manco became jealous of his brothers, and took means to remove them, but the account of their fate has become invested with the glamour of the supernatural. Ayar was persuaded to return for certain golden vases, and the figure of a llama, the latter being a kind of a sacred standard, which he was told had been left in a cave.

It is not difficult to find in this quotation some confirmation of Nephi's story of the return for the brass plates. It will be observed that it was the younger of the brothers who was "persuaded to return for the golden vases," and that it was the older brother who manifested the jealousy towards the younger.

3. Professor Joyce gives even a clearer corroboration of Nephi's story of the peculiar compass which was used on the voyage across the ocean. To quote:

Manco, the leader, carried a golden staff, which, it was prophesied, would sink in to the earth at the spot destined by fate for their future home. This staff was probably merely an implement for testing the depth of the soil, and thereby affording an indication of its agricultural quality." (Ib. 79)

It will be observed that the characteristics of both Nephi's compass and "Manco's golden staff" were the same. Neither acted like the ordinary compass. Both assisted in the discovery of the "promised land."

4. Both Nephi and Joyce designate the land which the colony set sail for as the "promised land." "Ayar was the last to perish; he had developed wings, and when the travelers came to sight of their promised land, his brother bade him fly to the top of the hill, where afterwards stood the great Sun-temple, and take possession" (Ib 79)

5. Even the fact of the people of the colony being named after their first leader is preserved in the traditions. Mr. Joyce says:

The immigrants, caled Cara, after their first leader, seized a number of villages, and, being better armed and more warlike than the aborigines, succeeded in establishing themselves firmly in the country.

Is there not here a striking agreement between Nephi's story and the discoveries of archaeologists concerning five important historical incidents? What is the explanation of this harmony in the prophet's narrative, and the scientist's findings? Manifestly both are based upon facts. Can we escape the conclusion that the man who gave the Book of Mormon to the world had access to some source of truth concerning a hidden subject?

First Nephi is undoubtedly history and not fiction. What was the source of this historical information, in 1829, the time when the Book of Mormon was published? How did the young farmer, Joseph Smith discover that South America was settled by a colony led by four brothers; that the youngest of these brothers became the ruler; that after they had started on their journey to the "promised land" they returned to Jerusalem for certain brass plates; that they were guided on their voyage by a peculiar compass; that the land for which they set sail was to them a "promised land;" and that the people were named "Nephites" after their first ruler? I recently asked a very learned infidel this question, and he instantly replied: "I think Joseph got his information from Spaulding's manuscript." When I asked my friend how Spaulding found out, he said, "he imagined it." But the skeptic's explanation does not explain. . . . Even Charles A. Shook, the only writer who has made any serious attempt to meet the claims of the Book of Mormon with arguments based upon archaeological discoveries, does not so much as hint at the availability of these historical facts to either Spaulding or Joseph Smith. Nor could the claim that these historical circumstances in First Nephi were accessible to either Joseph Smith or Solomon Spaulding, be sustained by any respectable proof. For, even at this late date, both Daniel Brinton and T. Athol Joyce agree that American archaeology is yet in its infancy. . . .

Note* Without reading Joyce's book, it is hard to know at this time where "the great Sun-temple" was located. There are a number of temples in South America known as "Temple of the Sun." However, one probability might be the Temple of the Sun located in the city of Pachamac near Lima, Peru. (see the maps below) This ruin overlooks the Pacific Ocean and is believed to have been a site of ancient pilgrimages intended to honor the pre-Inca creator-god Pachacamac, and later the Inca god Viracocha.

Note* The first time Lima, Peru was proposed as Lehi's landing site was in 1876 by George M. Ottinger--see notation.

[1919 **Map: Location of Pachacamac near Lima Peru.** Dr. Paul R. Cheesman, *Early America and the Book of Mormon: A Photographic Essay of Ancient America*. Salt Lake City: Deseret Book Company, 1972, p. 68]

[1919 **Map: Location of Peru.** Dr. Paul R. Cheesman, *Early America and the Book of Mormon: A Photographic Essay of Ancient America*. Salt Lake City: Deseret Book Company, 1972, p. 64]

1919[^] **W. O. Robertson** "The Book of Mormon Supported by Archaeology," in *Saints Herald*

66, September 10, 1919, pp. 889-90.

To some of our people it may be more or less irksome to listen to something on archaeology and what it has to do with (the contention it supports) the divine authenticity of the Book of Mormon. This is due probably to several causes, among them the following: 1. lack of knowledge of the book itself. 2. Not having read enough on archaeology to compare it with the contents of the book, even though the Book of Mormon has been read many times. 3. The desire for divine proof of the Book of Mormon not being strong enough to exhaust all energy in endeavoring to prove it from every standpoint.

To people not acquainted with our work, this archaeological research and discovery amount to nothing more than any other early history, except for the curiosity of discovering the odd structures and inscriptions on the buried buildings and edifices and compare them to ours today and wonder who the people were and why such things are found under the ground and above all why it is that well-educated persons spend a lifetime in the pursuit of "something new" in this line.

As stated, this is due to a lack of knowledge of archaeology. to one who is familiar with the Book of Mormon, and more especially the description of the temples, towers, and buildings of different descriptions erected by the people of Nephi and who has read Baldwin's history of Ancient America, this becomes a very interesting study, more especially if it is the intention of the reader to establish proof that our book is true as compared with the discoveries of archaeological experts in North and South American Continents, especially South America and Central America. . . .

Present-day history does not make it clear who the Indians emanated from, except to infer they were "Norsemen" who probably inhabited the country 1,000 years before discovery, but as to their immigration and ancestry the whole thing is a matter of conjecture. Archaeology, however, has come to the rescue in the past fifty years (none to amount to anything having been done before in this country) and has proven that these early inhabitants were of Jewish descent, because inscriptions and engravings have been found on the stones and edifices underground, intact, that showed such things as Moses and the cane with the snake. Jewish inscriptions have been found on the stones, or rather inscriptions in the Hebrew.

It has been a hard problem for some of them to connect the Indian who was present when Columbus discovered America with the Jewish people of Europe, but according to things found under the ground the truth has been established that they (the Indians) were of Jewish origin and had Jewish customs among them, even up to the time of discovery by Columbus. A figure of Adam and Eve has been found engraved in stone under the ground. All this would indicate that those early people had a record of the old books of the Scriptures which Nephi in our book states they brought over with them and this makes it plain to us that the theory is correct. The battles we have been reading about of late in the Book of Mormon were fought in different cities which were fortified with large ridges of earth thrown up on or against a network of wooden supports, and Baldwin's history describes cities as having been discovered under the ground in ruins that had such a fortification, and the large towers, mentioned to serve as a "lookout" for the warring nations, were evidently constructed of stone and made strong, and these too have been discovered and mentioned as towers, but the purpose not definitely known.

I have talked myself with the district foreman of the Pullman Company of this city who has been in Mexico and Central America and he has seen many of these mounds resembling pyramids in shape and stated that upon digging into one of them, stone structures would be found, and said among the people down there it was very common to look upon the ruins, but no one knew the history of the people who lived there and erected the buildings.

While some of these discoveries have been made above the ground the most of them are found under the ground, some of them at a great depth. Our book also accounts for this fact. At the death of Christ an earthquake of great intensity and occurring over the whole land made such changes on the face of the earth that those who survived would hardly recognize it. and some cities were buried deeply, while low places were made high and in some places in the sea became high and dry. . . .

In Ohio, also in Iowa, in digging at depths of from 90 to 200 feet, stumps of trees have been found with marks of iron instruments on them as shown by rusty objects found, yet the stumps appear to have been buried immediately after the tree was cut down. These things were buried suddenly and they have been preserved as they appeared on the face of the earth at the time of the great upheaval.

Engraved names have been found on stones that compare almost exactly with similar names found in the Book of Mormon. The language is in the Egyptian, while the customs of the people indicate the Hebrew. Nothing could be plainer to us than that, because Nephi said he was learned in the language of the Hebrews and of course had their customs since Lehi emigrated from Jerusalem, but their writings were of "Reformed Egyptian." To us, this accounts for the archaeological discoveries of Egyptian inscriptions and things that would indicate the population had Jewish customs among them.

I think a further study of the Book of Mormon and archaeology will reveal much to us that would further interest us and be well to add to our store of knowledge. W. O. Robertson.

(RLDS) Lamoni, Iowa: Herald Publishing House. Vol. 33, No. 8 (Aug 1920),
pp. 343-346.

The author writes of his explorations of the ancient cliff dwellings in Arizona and makes one brief reference to them as "ancient silent sentinels in the lands of Laman."

1920^ Arthur B. Phillips "Book of Mormon Rays on Scientific Paths" in *Saints Herald* 67,
April 28, 1920--September 1, 1920.

A series of 16 articles which defend the Book of Mormon in the following perspectives:

No. 1. Anthropology

No 2. Ethnology

No. 3. Ethnology

No. 4. Comparative Chronology

No. 5. Chronology

No. 6. The Voice of Archaeology, Ancient American Racial Diversity

No. 7. Wonderful Structures in Ancient America

No. 8 Wonderful Old Temples

No. 9. Remarkable Variety of Structures

No. 10. Ancient Tools, Utensils, and Ornaments, Ancient Textile Art

No. 11. The Sciences in Ancient America, The Evidence of Hierology (writings)

No. 12. Reformed Egyptian Writing in Ameirca, The Witness of Sociology

No. 13. The Testimony of Tradition

No. 14. Parallels in Theology, Tracings in Etymology

No. 15. Changes in Orthoepey and Orthography (The modifications and forms of the words reduced to writing)

[WRITE UP]

1920^ **"Archaeological Testimony of the Book of Mormon,"** in *Relief Society Magazine* 7,
November 1920, pp. 665-671.

Lesson III Book of Mormon Third Week in December (Optional)

Subject: Positions of the Book Sustained by Archaeological Testimony. . . .

The purpose of this, the final lesson of the course, is the consideration of the seven statements (positions of the "Book of Mormon") as set up in our last lesson given in the third week of November.

Very little comment will be indulged in owing to the fact that space will not permit, as we will have to quote extensively because the books are not generally accessible. Because the subject is so comprehensive and to save space the "positions" will not be treated chronologically.

First, second, fourth and sixth positions: Three civilizations have existed, flourished, and decayed, upon parts of the continent, and one on nearly every part. Tersely stated, the book [of Mormon] contends that upon this continent there were different civilizations by different peoples, namely: there was the Jaredite era, the oldest, then the Nephite era which absorbed the people of Mulek, after which the Lamanites reigned undisputed. The Jaredites confined themselves principally to North America, while the Nephites occupied both South and North America, as did also their conquerors, the Lamanites.

Leading authorities on American antiquities and archaeology do not hesitate to declare that there were different peoples and correspondingly different periods of civilization preceding the Aztec and the Inca

period which dominated the southern division of the continent at the time of the invasion by the Spanish party headed by Cortez.

Now as to corroborative evidences of this contention the following is submitted:

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 southward of the Isthmus of Tehuantepec afforded. (*Short's North Americans of Antiquity*, page 203) . . .

Baldwin says:

To find the chief seats and most abundant remains of the most remarkable civilization of this old American race, we must go still further south into Central America and some of the more southern states of Mexico. Here, ruins of ancient cities have been discovered, cities which must have been deserted and left to decay in ages previous to the beginning of the Aztec supremacy."--(*Ancient America* , page 93.)

Bancroft declares:

The oldest civilization in America which has left any traces for our consideration, whatever may have been its prehistoric origin, was that in the Usumacinta (Central American region) represented by the Palenque group of Guinn. (*Bancroft's Native Races* , vol. 5, page 158, also page 230).

We could go on multiplying the evidence in this particular, but it is not necessary. The foregoing is sufficient to show that archaeology definitely fixes the oldest civilization of America where the "Book of Morn" just as definitely describes it to have flourished.

As to the Nephite era, coming centuries later than that of the Jaredites, it is almost universally agreed by noted writers on American antiquities and archaeology, that the semi-civilized peoples, the Incas and the Aztecs, reflected a civilization antedating their time. Prescott asserts that the source of this civilization (the Nephite) "is traced to the Valley of Cuzco, the central region of Peru;" a conclusion that is confirmed by "nearly every tradition," he says, and "by the imposing architectural remains which still endure, after the lapse of so many years," on the borders of Lake Titicaca, South America.

Baldwin says:

The uniform and constant report of Peruvian tradition places the beginning of this old civilization in the Valley of Cuzco, near Lake Titicaca. There appeared the first civilizers and the first civilized communities. (*Ancient America*, page 236.)

The evidence of repeated reconstructions in some of the cities before they were deserted has been pointed out by explorers. At Palenque, as at Mitla, the oldest work is the most artistic and admirable. Over this feature of the monuments and the manifest signs of their difference in age, the attention of the

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 this view, the substructions of Mayapan, some of those of 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. (Baldwin's *Ancient America*, page 156)

Here, then, are the two different and distinct civilizations, both of a high order of development, not one barbarous nation coming after and occupying the land where a highly civilized nation have builded, but one highly cultivated and enlightened at the outset following and building upon the ruins of another. Again, in a work entitled, *Mound Builders' Works and Relics*, by S. D. Peet, page 21 we read:

We may say that the evidences are numerous, that the people who built the mounds in the Mississippi valley belonged to different races and occupied the country at different periods, and may have come from different sources. Traditions of the [North American] Indians prove that the lands have been inhabited by different races and at different periods. Nowhere, however, is it claimed that the Indians were the first people who occupied the country, or that their ancestors were the first race who built the mounds.

This evidence is supported by Bandelier, *Archaeological Tour in Mexico*, page 261; Prof. H. W. Hayes, page 329; *Narrative, Critical and Historical*, vol. 1 by Justin Winsor, and many other reliable authorities. Here, then, we have evidences of two or more civilizations, established by archaeological research and in harmony with the *Book of Mormon*. This fact was never known or published to the world until many years after the publication of the *Book of Mormon*.

Third-- One of the most striking positions taken by the book is that the earliest civilization, as well as the other which followed, was originally of a high order of excellence. They did not begin low and end high, but on the contrary, they are described by the book to have been at their best in their earlier history, and to have declined until they no longer could successfully resist their enemies and finally were overcome and superceded by a savage people. This fact confronts the student of history at the outset and gives him not a little anxiety and confusion as he seeks the solution for such an arbitrary condition. When he analyzes the situation in Europe he comes to a conclusion diametrically opposed tot he book's position. In every land, except those probably where a higher civilization has influenced and directed the natives, as in the case of colonization, the course of the progress of civilization has without exceptions been from the lower to the higher.

In this connection Short says: "The eras or ages which have been observed to mark the different stages of the development of prehistoric man in Europe are apparently reversed in America." (*North Americans of Antiquity*, page 27)

Fourth-- As to the arts and sciences possessed by these early civilizations, Baldwin says: "They had a standard of measurement and had a means of determining angles"; "made use of astronomical

instruments"; "they were agriculturists and also engaged in spinning and weaving"; "possessed a knowledge of the science, and metals, and used tools and porphyry." (*Ancient America*, pages 24-42)

Prescott says in speaking of the peruvians:

"Husbandry was pursued by them on principles that may be truly called scientific." The Peruvians showed great skill in the manufacture of different articles for the royal household from this delicate material, which, under the name of "vigonia" wool, is now familiar to the looms of Europe. It was wrought into shawls, robes, and other articles of dress for the monarch, and into carpets, coverlets, and hangings for the imperial palaces and temples. The cloth was finished on both sides alike; the delicacy of the texture was such as to give it the lustre of silk; and the brilliancy of the dyes excited the admiration and the envy of the European artisans." They manufactured jewelry and ornaments; "utensils of every description, some of fine clay, and many more of copper; mirrors of a hard polished stone, or burnished silver, with a great variety of other articles" (*Conquest of Peru*, vol. 1, page 31)

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." "Their goldsmiths and silversmith had attained very great proficiency. They could melt the metals in furnaces, cast them in molds of clay or gypsum, hammer their work with remarkable dexterity, inlay it, and solder it with great perfection." (*Ancient America*, pages 248, 249)

Fifth-- The book asserts, "And they also had horses, and asses, and there were elephants and cureloms and cumoms, etc., etc." (Ether 9:18 and 19)

For many years the book was viciously attacked on this point; but of recent years so much evidence has been found of the domestic animals, of the ox, the sheep, the swine, the goat, and the horse, that it is not necessary here to utilize space to reproduce them. Regarding the horse we introduce the testimony of Prof. O. C. Marsh, in an address before the American Association for the Advancement of Science, Nashville, Tenn., August 30, 1877, page 30: "When a student in Germany, some twelve years ago, I heard a world-renowned professor of zoology 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 hands not less than thirty distinct species of the horse tribe in the tertiary deposits of the west alone." For years after the critics of the book had been silenced as far as the more common domestic animals are concerned by just such testimony as the above, these same skeptics ridiculed the idea that the elephant had ever been coexistent with prehistoric man on this continent as the book emphatically declared. It is probable, too, that even a few members of the Church were more or less skeptical in this particular. For the benefit of these the following is offered: "In the United States we detect also some evidences of the coexistence of man and extinct species of quadruped. Doctor Koch, in the reconstruction of the "Tertiary Zenglodin," 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, Prof. Holmes of Charlestown, has informed the Academy of Natural Sciences of Philadelphia that he finds upon the banks of the Ashley river (Utah) 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, stones and arrow heads, hatchets

and fragments of pottery, are there lying mingled with the bones of the mastodon (elephant) and extinct gigantic lizards." (*Sketches of Creation*, by Winchell, page 356, edition of 1874)

Seventh-- Now as to the nativity of the last civilized people who inhabited America, the following conclusions from Mr. George Catlin, are here given:

The North American Indians and all the inhabitants of the South Sea Islands, speaking some tow or three hundred different languages entirely dissimilar, may have all sprung from one people. 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 composition 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 peculiarly Jewish, as well as from the character of the heads, I am forced to believe that some part of those ancient tribes who have been dispersed by Christians in so many ways, and in so many different eras, have found their way to this country where they have entered among the native stock. (*North American Indians*, vol. 2, pages 231 to 235)

This article then lists twelve reasons why Mr. Catlin accepted the idea that the American Indians were descended from the Israelites. In keeping with these conclusions, the following note is offered as final evidence:

On October 13, 1902, in company with T. E. Pomeroy, then president of the Mexican Mission, and Dr. Clarence Snow, I visited Dr. Augustus Le Plongeon at his residence, 18 Sidney Place, Brooklyn, New York. I knew that he had spent about fifteen years in Mexico and Central America studying the archaeology of the country and that the better part of his life had been devoted to the study of the races which inhabited this continent prior to the discovery by Columbus. We were anxious, therefore, to learn from him, his opinion or estimate of the historical data as given int he "Book of Mormon." In response to my question, he said, "The author of the 'Book of Mormon' knew more about Ancient America than all of the scientific men of today." He also said, in response to a question from Dr. Snow, that the facts contained in the book could not have been guessed or reasoned out. Its author, he thought, might have been clairvoyant. He used this term instead of "inspired" because Mrs. Le Plongeon was at that time making a study of spiritualism.--John G. McQuarrie

1920-s? **Bart L. Christensen** **Challenged**, Nuneanton, England: Nuneanton Newspapers,

n. d. (1920's?).

A tract defending Mormonism and the Book of Mormon. Refers to archaeological evidence.

[D.M.]

1920^ **Fernando Montesinos** **Memorias Antiquas Historiales Del Peru**. Translated and edited by Philip Ainsworth Means, M.A. London: Printed for the Hakluyt Society, 1920.

