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A Chronology of LDS Thought on Indian Origins and the House of Israel:

Who Are the Lamanites? How Do They Relate to the Tribes of Ephraim & Manasseh, and the Gentiles?

How Are All These Groups Involved in the Gathering of the House of Israel?

And How Does This Relate to Book of Mormon Geography?

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

(3)

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.

Note 3: When the article or book represents scholarly theory of the time, such theory may be noted in parenthesis in small caps below the name of the author.

As reviewed in the first part of this work on American Indian origins, there were a multitude of books and articles that were written prior to the coming forth of the Book of Mormon. As to the availability or influence of these works upon the early members of the Church, the only evidence we have is the mention of those works in the early published LDS articles concerning the Book of Mormon--more particularly concerning the three Old World migrations as detailed in the book that populated the New World. My intent in this part of my project is to make available to the Book of Mormon student a chronological collection of LDS thought on these three populations as they reflected upon the writer's view of American Indian origins.

A BRIEF REVIEW OF CONTEMPORARY INDIAN ORIGIN THEORIES FROM 1830-----> 1860

In 1930, an LDS student at BYU named Alvah Fitzgerald wrote a 269-page Masters Thesis. Fitzgerald's Thesis represented (and would continue to represent to the present) the most extensive LDS treatment of the overall "Progressive Opinion of the Origin and Antiquity of the American Indian." In his Thesis (see the 1930 notation) Fitzgerald defined, evaluated, and listed the books published about, the evidence cited in support of, and the credence given to the various different theories which were advocated in succeeding periods from the time of the discovery of America by Columbus until 1930. Fitzgerald's approach was (1) to summarize the more popular ideas and theories of succeeding time periods, (2) to list a few representative theories and authors of each time period, and (3) to give a few basic details included in some of the publications of the time period. Fitzgerald writes the following concerning the time period between 1830 and 1860 :

The literature of this period is voluminous and is fairly well distributed over the whole field of possible origin. New champions arose for declining theories and brought their ideas anew before the public eye.

[ATLANTIS]: Atlantis origin was in special favor. "About the middle of this century scholars in several departments of learning, accepting the evidence of resemblance between the products of the old and new world, were induced to turn gladly to such a connection as would have been offered by Atlantis and the results obtained at about the same time by studies in pre-Columbian traditions and civilization of Mexico were brought forward to support the same theory." (Winsor, p. 44) Babinesque (*American Nation*, 1836) gave this subject a whole chapter. His arguments were greatly relished although they were fantastic and incoherent. Brasseur de Bourbourg, a French clergyman and ethnologist who traveled extensively in South America and in Mexico studying native antiquities and ancient records, went further than contemporary writers in claiming that the occident, which included Atlantis, was the birthplace of man. His theory made Atlantis an extension of America far into the Atlantic ocean. Some of the panic-stricken inhabitants escaped when the lost Atlantis was engulfed in the ocean.

[MONGOLOID]: "Peter Jones, an educated Indian of the Ojibway nation, who appears to have been a man of remarkable intelligence and who gave much attention to the history of his people says: "I am inclined to the opinion that the aborigines of America came originally from the northern part of Asia and that they crossed over Bering Strait." (Elijah Haynes, p. 63)

[ISRAELITISH] The most challenging and remarkable contributions to this subject during the period from 1800 to 1830 is the Book of Mormon, which purports to be a history of the origin and civilization of former inhabitants of America. . . .

Three migrations to America are related in the Book of Mormon. The first colony, called Jaredites after their leader, Jared, left the Tower of Babel about the time of the confusion of tongues, which is estimated from Hebrew chronology to have been about 2200 B.C. The colony traveled northward and several years later came to America in eight barges which were constructed under divine guidance. A second colony led by Lehi left Jerusalem, 600 B.C. They traveled southeast to the sea, constructed a ship, and reached America about twelve years after leaving Jerusalem. A third colony left Jerusalem about 588 B.C., when the Babylonians took King Zedekiah captive and destroyed the city. This group, called Mulekites, "journeyed in the Wilderness and were brought by the hand of the Lord across the great waters." (Omni 1:14-17)

"Lord Kingsbury's magnificent *Antiquities of Mexico* represent a fortune spent in efforts to sustain this [Israelitish] theory." (Hodges, p. 775) Kingsbury's works have given anthropology valuable treatises on the habits and characteristics of the Indian regardless of the dependability of his conclusions of origin. Many writers drew from this source in support of the Jewish Origin theory. Mrs. B. A. Simons in two books, *Hope of Israel*, and *Ten Tribes of Israel* followed Kingsbury's arguments closely without making original contributions.

The works of Kingsbury and his imitators present an enlarged picture of the methods often employed by early writers in defending their favorite theories of origin. With the Israelitish theory as a definite objective, Kingsbury assembled a great mass of material from current and past writings to prove his contention. While maintaining a certain scholarly dignity, his great zeal led him to "draft every shadow of an analogy into his service." (Bancroft, *Native Races*, vol. V, p. 84) The wide diffusion of creation stories, flood stories, and Tower of Babel stories is emphasized. Similarities in the conception of God and in religious rites, ceremonies and priesthood are enumerated. Traditional culture heroes are identified with Jesus, the Apostle Thomas, and other Biblical characters. These culture heroes are uniformly described

as being white or white painted human gods, wearing long robes and coming from the East. In Inca, Chibcha, Maya and Nahu religious lore they are known respectively as Viracocha, Bochica, Kukulcon and Quetzalcoatl. Detailed analogy in dress, customs, language and architecture with hundreds of minor similarities characterized his volumes.

[INDIGENOUS] The Mongoloid theory was also supported with reserve by the historian William H. Prescott in 1837, however he noted the evidence favoring indigenous civilization and preferred the idea of early Asiatic contact rather than Asiatic origin. He favored a special creation origin. (Prescott, vol. 2, p. 502)

The views of Alexander Bradford, published in 1841, give evidence of original thinking. His conclusions may be summarized as follows:

1. The three great groups of monumental antiquities in Americans are in their style and character present indications of having proceeded from branches of the same human family.

2. These three above-named civilizations were, or had, a close relationship and undoubtedly had common origin.

3. Two distinct ages may be pointed out in the history of the civilized nations, the first being the most permanent of all.

4. The first seats of civilization were in Central America, whence population was diffused through both continents, from Cape Horn to Arctic Ocean.

5. The race, then, appears to be a primitive branch of the human family, to have existed in many portions of the globe, distinguished for early civilizations, and to have penetrated at a very ancient period into America. The American family does not appear to be derived from any nation now existing; but it is assimilated by numerous analogies to the Etrurians, Egyptians, Mongols, Chinese, and Hindoos; it is most closely related to the Malays and Polynesians; and the conjecture possessing perhaps the highest degree of probability, is that which maintains its origin from Asia, through the Indian archipelago. (*American Antiquity*, p. 431 ff.)

The Indigenous origin theory attracted public attention widely for the first time during this period. The terms indigenous origin and indigenous civilization are freely used by authors without careful distinction. However the end of the glacial epoch has gradually come to be regarded as a convenient time of differentiation. Those authors who argue for glacial and pre-glacial man in America may be said to favor indigenous origin. This period of demarcation is variously estimated from ten thousand to twenty-five thousand years ago.

S. G. Morton, Louis Agassiz, and Dr. Josiah Clark Nott provoked the wrath of many religionists about 1850 by suggesting that the American Indian is a distinct product of American soil. John Backman and Thomas Smith combatted this idea with purely religious and Biblical evidence. Another school of writers led by Sir Stanley Wilson, Dr. J. A. Meigs, and H. de Quatrefages resorted to scientific evidence in proof of the common origin of man.

[MIXED]: The wide divergence in somatic characteristics, traditions, and culture among the Indians caused many writers to elaborate on the theory of mixed origin. John Delafield in 1839 advocated Egyptian, Hindostan, and Mongoloid origins. Josiah Priest would exclude no outside contacts. He generously included the Greeks, Egyptians, Syrians, Phoenicians, Carthaginians, Europeans, Romans, Asiatics, Scythians, Tartars, and Atlantics. (*American Antiquities*) His fanciful style caught the public eye and he boasted that hundreds of his popular books were in circulation.

[MEDITERRANEAN]: Mediterranean origin was also well represented. George Jones produced a whole volume in 1843 in defense of the Phoenician theory. He declared, "I will yield to none, in the conscientious belief in the truth of the startling proposition and the consequent historic conclusions." (*History of Ancient America*) In the following year Warden reviewed in detail the whole field of literature favoring Phoenician origin and added many extravagant deductions of his own. (David B. Warden, *Researches*)

[ARCHAEOLOGY & ANTHROPOLOGY]: Important developments emerged from the deluge of literature which characterized this period. "In 1856 Samuel F. Haven, the librarian and guiding spirit of the American Antiquarian Society, summed up as it had never been done before for comprehensiveness, and with a striking prescience, the progress and results of studies in this field in his *Archaeology of the United States*. Professor Daniel Wilson (*Prehistoric Annals of Scotland*, 1851) first made use of the word "prehistoric" in expressing the whole period disclosed to us by means of archaeological evidence, as distinguished from what is known through written records, and in this sense the term was speedily adopted by the archaeologists of Europe." (Winsor, p. 377)

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. 48-49, 85-89.

Note* Fitzgerald lists the following bibliography for the period from 1830-1860: ()

1830 ***The Book of Mormon Is Published.*** Palmyra: E. B. Grandin, 1830.

Note* For an analysis of the geographical origins and migration accounts & cultural descriptions of the people described in the Book of Mormon, see the other volumes.

The following comes from the Title Page of the 1830 edition:

. . . Wherefore it is an abridgment of the Record of the People of Nephi; and also of the Lamanites; written to the Lamanites, which are a remnant of the House of Israel; . . . an abridgment taken from the Book of Ether.

Also, which is a Record of the People of Jared, which were scattered at the time the Lord confounded the language of the people when they were building a tower to get to Heaven: which is to shew unto the remnant of the House of Israel how great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever . . .

In 2 Nephi 9:53 we find the following:

And behold how great the covenants of the Lord, and how great his condescensions unto the children of men: and because of his greatness, and his grace and mercy, he has promised unto us [Lehites] that our seed shall not utterly be destroyed, according to the flesh, but that he would preserve them; and in future generations they shall become a righteous branch unto the house of Israel.

In 2 Nephi 30:3-4, we find a prophecy concerning the words of the Book of Mormon being taken to "the remnant of our seed":

And now, I [Nephi] would prophesy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken shall come forth, and be written unto the Gentiles, . . . there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed.

And then shall the remnant of our seed know concerning us, how that we came out of Jerusalem, and that they are descendants of the Jews (2 Nephi 30:3-4)

3 Nephi 16:3-15

3: But I have received a commandment of the Father that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold and one shepherd; therefore I go to show myself unto them.

4: And I command you that ye shall write these sayings after I am gone, that if it so be that my people at Jerusalem, they who have seen me and been with me in my ministry, do not ask the Father in my name, that they may receive a knowledge of you by the Holy Ghost, and also of the other tribes whom they know not of, that these sayings which ye shall write shall be kept and shall be manifested unto the Gentiles, that through the fulness of the Gentiles, the remnant of their seed, who shall be scattered forth upon the face of the earth because of their unbelief, may be brought in, or may be brought to a knowledge of me, their Redeemer.

5: And then will I gather them in from the four quarters of the earth; and then will I fulfill the covenant which the Father hath made unto all the people of the house of Israel.

6: And blessed are the Gentiles, because of their belief in me, in and of the Holy Ghost, which witnesses unto them of me and of the Father.

7: Behold, because of their belief in me, saith the Father, and because of the unbelief of you, O house of Israel, in the latter day shall the truth come unto the Gentiles, that the fulness of these things shall be made known unto them.

8: But wo, saith the Father, unto the unbelieving of the Gentiles--for notwithstanding they have come forth upon the face of this land, and have scattered my people who are of the house of Israel; and my people who are of the house of Israel have been cast out from among them, and have been trodden under feet by them;

9: And because of the mercies of the Father unto the Gentiles, and also the judgments of the Father upon my people who are of the house of Israel, verily, verily, I say unto you, that after all this, and I have caused my people who are of the house of Israel to be smitten, and to be afflicted, and to be slain, and to be cast out from among them, and to become hated by them, and to become a hiss and a byword among them--

10: And thus commandeth the Father that I should say unto you: At that day when the Gentiles shall sin against my gospel, and shall reject the fulness of my gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; and if they shall do all those things, and shall reject the fulness of my gospel, behold, saith the Father, I will bring the fulness of my gospel from among them.

11: And then will I remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them.

12: And I will show unto thee, O house of Israel, that the Gentiles shall not have power over you; but I will remember my covenant unto you, O house of Israel, and ye shall come unto the knowledge of the fulness of my gospel.

13: But if the Gentiles will repent and return unto me, saith the Father, behold they shall be numbered among my people, O house of Israel.

14: And I will not suffer my people, who are of the house of Israel, to go through among them, and tread them down, saith the Father.

15: But if they will not turn unto me, and hearken unto my voice, I will suffer them, yea, I will suffer my people, O house of Israel, that they shall go through among them, and shall tread them down, and they shall be as salt that hath lost its savor, which is thenceforth good for nothing but to be cast out, and to be trodden under foot of my people, O house of Israel.

3 Nephi 20:14-17

14: The Father hath commanded me that I should give unto you this land," Christ stated.

15: And I say unto you, that if the Gentiles do not repent after the blessing which they shall receive, after they have scattered my people-

16: Then shall ye, who are a remnant of the house of Jacob, go forth among them, and ye shall be in the midst of them who shall be many; and ye shall be among them as a lion among the beasts of the forest, and as a young lion among the flocks of sheep, who, if he goeth through both treadeth down and teareth in pieces and none can deliver.

17: Thy hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

3 Nephi 21:11-21

11: Therefore it shall come to pass that whosoever will not believe in my words, who am Jesus Christ, which the Father shall cause him to bring forth unto the Gentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said) they shall be cut off from among my people who are of the covenant.

12: And my people who are a remnant of Jacob shall be among the Gentiles, yea, in the midst of them as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through both treadeth down and teareth in pieces, and none can deliver.

13: Their hand shall be lifted up upon their adversaries, and all their enemies shall be cut off.

14: Yea, wo be unto the Gentiles except they repent; for it shall come to pass in that day, saith the Father, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots;

15: And I will cut off the cities of thy land, and throw down all thy strongholds;

16: And I will cut off witchcrafts out of thy land, and thou shalt have no more soothsayers;

17: Thy graven images I will also cut off, and thy standing images out of the midst of thee, and thou shalt no more worship the works of thy hands;

18: And I will pluck up thy groves out of the midst of thee; so will I destroy thy cities.

19: And it shall come to pass that all lyings, and deceivings, and envyings, and strifes, and priestcrafts, and whoredoms, shall be done away.

20: For it shall come to pass, saith the Father, that at that day whosoever will not repent and come unto my Beloved Son, them will I cut off from among my people, O house of Israel;

21: And I will execute vengeance and fury upon them, even as upon the heathen, such as they have not heard.

Mormon 5:22-24

22: And then, O ye Gentiles, how can ye stand before the power of God, except ye shall repent and turn from your evil ways?

23: Know ye not that ye are in the hands of God? Know ye not that he hath all power, and at his great command the earth shall be rolled together as a scroll?

24: Therefore, repent ye, and humble yourselves before him, lest he shall come out in justice against you--lest a remnant of the seed of Jacob shall go forth among you as a lion, and tear you in pieces, and there is none to deliver.

Ether 13:6-13

6: And that a New Jerusalem should be built upon this land, unto the remnant of the seed of Joseph, for which things there has been a type.

7: For as Joseph brought his father down into the land of Egypt, even so he died there; wherefore, the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem, that he might be merciful unto the seed of Joseph that they should perish not, even as he was merciful unto the father of Joseph that he should perish not.

8: Wherefore, the remnant of the house of Joseph shall be built upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded, until the end come when the earth shall pass away.

9: And there shall be a new heaven and a new earth; and they shall be like unto the old save the old have passed away, and all things have become new.

10: And then cometh the New Jerusalem; and blessed are they who dwell therein, for it is they whose garments are white through the blood of the Lamb; and they are they who are numbered among the remnant of the seed of Joseph, who were of the house of Israel.

11: And then also cometh the Jerusalem of old; and the inhabitants thereof, blessed are they, for they have been washed in the blood of the Lamb; and they are they who were scattered and gathered in from the four quarters of the earth, and from the north countries, and are partakers of the fulfilling of the covenant which God made with their father, Abraham.

12: And when these things come, bringeth to pass the scripture which saith, there are they who were first, who shall be last; and there are they who were last, who shall be first.

13: And I was about to write more, but I am forbidden; but great and marvelous were the prophecies of Ether; but they esteemed him as naught, and cast him out; and he hid himself in the cavity of a rock by day, and by night he went forth viewing the things which should come upon the people.

Note* The Book of Mormon itself is the best testimony concerning LDS teachings on the scattering and gathering of Israel, the role of Lamanites, Gentiles, remnants of the tribe of Ephraim and Manasseh.

1830^ Revelation to Joseph Smith D&C 19:26-27, March 1830

In the Lord's instructions to Martin Harris regarding his need to financially help with the printing of the Book of Mormon, we find the Lamanites of the latter-days are "remnants" of the Jews:

"that soon it [the Book of Mormon] may go to the Jew, of whom the Lamanites are a remnant, that they may believe the gospel."

1830^ Revelation to Joseph Smith D&C 28:8-9, September, 1830

"You [Oliver Cowdery] shall go unto the Lamanites and preach my gospel . . . The city of Zion shall be built . . . on the borders by the Lamanites."

Note* While the concept of North American Indians being "Lamanites" tends to reflect the early idea that the Indians were descendants of Lehi, one should take care not to read too much into the phrase. However a complete listing of all statements that reflect on the origin of the Indians is found in the Appendix. One should also take care not to read too much into the phrase "on the borders by the Lamanites." Joseph Allen writes: "Certainly, no one has any argument about the American Indians being considered Lamanites. Nor does anyone debate about the western part of the United States being labeled Lamanite territory In 1830, the western portion of the United States belonged to Mexico. Certainly, Missouri and points west must be considered the borders of the Lamanites." (*Exploring*, p. 353)

In regard to the phrase "borders by the Lamanites," Parley P. Pratt, one of the men who accompanied Oliver Cowdery on this mission, writes in his report:

We continued for several days to instruct the old chief and many of his tribe. The interest became more and more intense on their part, from day to day, until at length nearly the whole tribe began to feel a spirit of inquiry and excitement on the subject. . . . The excitement now reached the frontier settlements in Missouri, and stirred up the jealousy and envy of the Indian agents and sectarian missionaries to that degree that we were soon ordered out of the Indian country as disturbers of the peace, and even threatened with the military in case of non-compliance. We accordingly departed from the Indian country and came over the line, and commenced laboring in Jackson County, Missouri, among the whites. (*Autobiography*, p. 61)

1830^ Revelation to Joseph Smith D&C 30:5-6, September 1830

This is a revelation to Peter Whitmer concerning his mission "among the Lamanites" :

Behold, I say unto you, Peter, that you shall take your journey with your brother Oliver; . . . but give heed unto the words and advice of your brother. . . . for I have given unto him power to build up my church among the Lamanites.

1830^ Revelation to Joseph Smith D&C 32:2 October, 1830

"And that which I have appointed unto him [Parley P. Pratt] is that he shall go with my servants, Oliver Cowdery and Peter Whitmer, Jun., into the wilderness *among the Lamanites*. And Ziba Peterson also shall go with them;"

1830? Eliza R. Snow "Sketch of My Life," in ^The Personal Writings of Eliza Roxcy Snow,
edited

by Maureen Ursenbach Beecher, Logan, Utah: Utah State University Press,
2000.

On page 9 of *The Personal Writings of Eliza Roxcy Snow*, edited by Maureen Ursenbach Beecher, (Logan, Utah: Utah State University Press, 2000), we find the following:

In the autumn of 1839 [*either 1829 or 1830*] I heard of Joseph Smith as a Prophet to whom the Lord was speaking from the heavens; and that a sacred ~~history~~ Record containing a history of the origin of the aborigines of America, was unearthed. A Prophet of God--the voice of God revealing to man as in former dispensations, was what my soul had hungered for . . . (note) [see below]

The note reads as follows:

Tullidge, *Women of Mormondom*, 61, has Eliza Snow claiming to have heard of "the mission of the prophet Joseph . . . in the autumn of 1820," an obvious slip. With the 1830 publication of the Book of Mormon in Palmyra, New York, Joseph Smith's public ministry began in earnest.

Note* According to Maureen Beecher, there are three sources for the information above. The genesis of Eliza Roxcy Snow's "Sketch of My Life" was with British author Edward Tullige. He was writing a book in support of her friend, Elizabeth Senhouse, and enlisted Eliza's cooperation. His *The Women of Mormondom* was published in New York in 1877. It was for that project that Eliza Snow composed her first draft entitled "Sketch of My Life."

In the early 1880's, Hubert Howe Bancroft initiated research and writing of a series of histories of the western territories of the United States. Eliza revised and updated the *Women of Mormondom* draft. This manuscript now resides in the Bancroft Library (Berkeley).

In her eightieth year and still acting and speaking as Relief Society president, Eliza revised several long sections from the *Women of Mormondom* draft. (see Chap. 1, pp. 1-4)

1830^ (abt. Parley P. Pratt, Oliver Cowdery *Observer and Telegraph* 1 (18 Nov. 1830),

Peter Whitmer, Jr., Ziba Peterson Hudson, Ohio. Typed copy

& Frederick G. Williams)

In a 2000 article by H. Michael Marquardt, he writes the following:

The earliest missionaries from New York to Ohio preached concerning the Book of Mormon. They were Oliver Cowdery, Parley P. Pratt, Peter Whitmer, Jr., and Ziba Peterson. . . . The following excerpt is from a November 1830 newspaper article that mentions their visit to Ohio:

This new Revelation [the Book of Mormon], they say is especially designed for the benefit, or rather for the christianizing of *the Aborigines of America; who, as they affirm, are a part of the tribe of Manasseh, and whose ancestors landed on the coast of Chili 600 years before the coming of Christ, and from them descended all the Indians of America.*

Source: ^H. Michael Marquardt, "Note on Early Book of Mormon Geography," <http://www.xmission.com/~research/central/resth1b.htm>, 7/17/2002.

Note* H. Michael Marquardt is an avid researcher of early Mormon history and has been kind in offering assistance to my research. Unfortunately from an LDS perspective, his personal research objectives and articles are not generally motivated to sustain the LDS faith.

Note* William E. Berrett writes the following:

The first extended mission and one which was destined to influence the Church for many years, followed the conference of September 26, 1830. At this conference Oliver Cowdery and Peter Whitmer were called to go and preach the good news to the Lamanites, or American Indians.

In October Parley P Pratt and Ziba Peterson were called to accompany them. Their mission caused them to travel on foot more than fifteen hundred miles to the West Source: [see map below] and paved the way for a rapid Church expansion. Visiting the Indian tribe of Catteraugus, near Buffalo, New York, for a few days, with meager results, they pushed on to Kirtland, Ohio. Parley P. Pratt had previously lived in that vicinity and had received a commission from the Campbellites there as a minister. He now sought out his former pastor, Sidney Rigdon, a preacher in the Church of the Disciples (Campbellites). He was well received. . . . When the missionaries departed from Kirtland to continue on to their original goal, *they took with them Dr. Frederick G. Williams, a new convert.* (*The Restored Church*, SLC: Deseret Book, 1961, p. 77)

Source: **[Illustration.** Map: Missionary Activity 1830-47. William Edwin Berrett, *The Restored Church*, SLC: Deseret Book Company, 1961, p. 79]

Note* For a more detailed description of these missionary journeys, see William Edwin Berrett, *The Restored Church*, Salt Lake City: Deseret Book Company, Tenth Edition, 1961, pp. 77-78.

1830^ Revelation to Joseph Smith Moses 7:45, 51-2, December, 1830

43. Wherefore Enoch saw that Noah built an ark; and that the Lord smiled upon it, and held it in his own hand; but upon the residue of the wicked the floods came and swallowed them up.

45. And it came to pass that Enoch looked; and from Noah, he beheld all the families of the earth

51. And the Lord could not withhold; and he covenanted with Enoch, and sware unto him with an oath, that he would stay the floods; that he would call upon the children of Noah;

52. And he sent forth an unalterable decree, that a remnant of his seed should always be found among all nations, while the earth should stand.

Question: If Enoch was the father of Methuselah, and Methuselah begat Lamech, and Lamech begat Noah, and if through Noah sprang "all the kingdoms of the earth," then how could the Lord be talking about a "remnant of his seed" which "should always be found among all nations"? Wouldn't all nations BE his seed?

How is this explained in view of the ancient inhabitants of the American continent?

1831[^] Revelation to Joseph Smith D&C 49:24, March 1831

"But before the great day of the Lord shall come, *Jacob shall flourish in the wilderness, and the Lamanites shall blossom as the rose.*"

1831[^] Revelation to Joseph Smith D&C 54:8, June 1831

"And thus you [Newel Knight] shall take your journey [from Kirtland, Ohio] into the regions westward, unto the land of Missouri, unto the borders of the Lamanites."

1831 **Josiah Jones** "**History of the Mormonites,**" Kirtland, 1831

(non-LDS)

Milton V. Backman, Jr. writes:

Josiah Jones, a resident of Kirtland at the time of the introduction of Mormonism in Ohio, wrote in 1831 one of the earliest accounts of the rise of the Restored Church in the Western Reserve. This account was published in *The Evangelist* (June 1841), a Disciple publication edited by Walter Scott. According to Scott, Jones "was one of the faithful few belonging to the church in Kirtland, who refused to follow Rigdon when he made a surrender of himself and his flock to the Mormons."

Backman then has the following quote by Josiah Jones under the heading: "History of the Mormonites," Kirtland, 1831:

In the last part of October, 1830, four men appeared here by the names of Cowdery, Pratt, Whitmer and Peterson; they stated they were from Palmyra, Ontario county, N.Y. with a book, which they said contained what was engraven on gold plates found in a stone box . . . They pretend to give the Holy Ghost by the laying on of hands . . .

About five or six weeks ago some of them [newly baptized members] began to have visions and revelations . . . While in these visions they say they are carried away in the spirit to the Lamanites, the natives of this country, which are *our Western Indians, which are the lost Jews*, and which are now to be brought in with the fulness of the Gentiles. While in these visions they say that they can see the Indians on the banks of the streams at the West waiting to be baptized; and they can hear them sing and see them perform many of the Indian manoeuvres, which they try to imitate in various ways; those that have these visions are mostly young men and girls from twelve to twenty years old.

Source: ^Milton V. Backman, Jr., "A Non-Mormon View of the Birth of Mormonism in Ohio" included in "The Historians Corner," edited by James B. Allen, *BYU Studies*, Vol. 12, No. 3, pp. 306-310.

Note* Ronald Walker writes:

Behind them in Ohio, Cowdery's troop left a people spiritually charged in their own image. The more enthusiastic of the new converts gave way to the excesses of frontier revivalism. some adolescents recited visions of the New Jerusalem and carried their ecstasy to include the Native American. they spoke in supposed Indian dialects, gave Indian chants, or imitated Indian "maneuvers," such as wielding an imaginary sword of Laban, a Book of Mormon relic. Still others reported the natives' yearning for baptism, pretending to preach to them, and even plunged themselves into the neighborhood's icy streams in an imagined immersion of their visionary converts. [see Ezra Booth, "Letter III," in Eber B. Howe, *Mormonism Unveiled* (Painesville, Ohio: By the Author, 1834, 184-85, 104-105, 126; John Whitmer, *An Early Latter Day Saint History: The Book of John Whitmer*, edited by F. Mark McKiernan and Roger D. Launius (Independence: Herald Publishing House, 1989), 62; John Corrill, *A Brief History of the Church of Christ of Latter Day Saints* (St. Louis: Printed for the Author, 1839), 16; Josiah Jones, "History of Mormonites," *Evangelist* 9 (1 June 1841): 134-36; Mary Elizabeth Rollins Lightner, "Autobiography," 194, Special Collections, Harold B Lee Library, Brigham Young University, Provo, Utah.

Source: ^Ronald W. Walker, "Seeking the 'Remnant'" in *Journal of Mormon History*, vol. 19, no. 1, Spring 1993, pp. 1-33.

1831^ (abt. Parley P. Pratt, Oliver Cowdery *The Telegraph* 2 (15 Feb. 1831),

Peter Whitmer, Jr., Ziba Peterson & Sidney Rigdon) Painesville, Ohio, typed copy.

In a 1999 article by H. Michael Marquardt, he writes the following:

At Manchester, Ontario County, New York, four missionaries from the Church of Christ departed westward . . . They were Oliver Cowdery, Peter Whitmer, Jr., Ziba Peterson and Parley P. Pratt. They were elders of the newly established Church of Christ. They departed Manchester about 17 October 1830 with copies of the first edition of the Book of Mormon.

The missionaries arrived in Kirtland, Ohio near Mentor on Friday, 29 October according to a letter written by Oliver Cowdery. They first went to see Rev. Sidney Rigdon at his home and Parley P. Pratt gave him a copy of the Book of Mormon. Pratt was a former minister and friend of Sidney Rigdon. Rigdon was a thirty-seven years old Reformed Baptist pastor with a congregation in Mentor. An early account mentions that the missionaries asked the "brethren of the reformation" "to receive their mission and book as from Heaven, which they said *chiefly concerned the western Indians, as being an account of their origin*, and a prophecy of their final conversion to [C]hristianity, and made them a white and delightsome people, and be reinstated in the possessing of their lands of which they have been despoiled by the whites.

Source: ^H. Michael Marquardt, "Conversion of Sidney Rigdon," <http://www.xmission.com/~research/central/resth> 1.htm, p. 1, 7/16/2002.

1831^ Parley P. Pratt (abt. Oliver Cowdery) Autobiography of Parley P. Pratt, SLC, 1938, pp. 54-56
(month & day?)

In the fall of 1830 some missionaries from the recently organized Church of Christ were sent on a mission to the Indian tribes in New York, Ohio, Missouri, and Kansas. While in Kansas, these elders of the Church were discussing the Book of Mormon with the Delaware Indians. According to Parley P. Pratt, the spokesman was Oliver Cowdery, second elder of the new church, who included in his remarks the following:

Once the red men were many; they occupied the country from sea to sea--from the rising to the setting sun; the whole land was theirs; the Great Spirit gave it to them. . . . Thousands of moons ago, when red men's forefathers dwelt in peace and possessed this whole land the Great Spirit talked with them, and revealed His law and His will and much knowledge to their wise men and prophets. This they wrote in a Book; together with their history, and the things which should befall their children in the latter days. . . . written on plates of gold and handed down from father to son for many ages and generations. . . . This Book, which contained these things, was hid in the earth by Moroni, in a hill called by him, Cumorah, which hill is now in the state of New York, near the village of Palmyra, in Ontario County."

Note* The concept of Moroni calling the New York hill "Cumorah" could well have come from Oliver's reading of the Book of Mormon. Yet only once in the text does Moroni actually mention "Cumorah" (Mormon 8:2). It is Mormon who makes multiple references specifically to the word "Cumorah." This brings up the alternative possibility that Oliver could either have assumed this information himself, or could have gotten his information from Joseph Smith, who in turn had possibly received this knowledge directly from Moroni.

Note* According to Lucy Mack Smith, her son Samuel Smith, brother of the prophet, also referred to the Book of Mormon as "a history of the origin of the Indians" in his missionary efforts. (Lucy Source:

[Mack] Smith, *Biographical Sketches of Joseph Smith the Prophet, and His Progenitors for Many Generations*, Liverpool, England, 1853, p. 152.)

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.

Andrew Jenson writes:

. . . W. W. Phelps was baptized and traveled as he had been commanded to the western country, where he arrived in July, 1831. In the History of Joseph Smith, the following is recorded:

The first Sabbath after our arrival in Jackson county, Bro. William W. Phelps preached to a western audience over the boundary of the United States, wherein were present specimens of all the families of the earth, Shem, Ham and Japheth. Several of the Lamanites or Indians (representatives of Shem), quite a respectable number of negroes (descendants of Ham), and the balance was made up of citizens of the surrounding country and fully represented themselves as pioneers of the West.

Source: ^Andrew Jenson, "William Wines Phelps," in *LDS Biographical Encyclopedia*, vol. 3, p. 692.

Note* FIND

1831^ Revelation to Joseph Smith D&C 57, Revelation given through Joseph Smith in Zion,

Jackson County, Missouri, July 20, 1831. HC 1:189-190.

In compliance with the Lord's command (Section 52), the elders had journeyed from Kirtland to Missouri with many varied experiences and some opposition. In contemplating the state of the Lamanites and the lack of civilization, refinement, and religion among the people generally, the Prophet exclaimed in yearning prayer: "When will the wilderness blossom as the rose? When will Zion be built up in her glory, and where will thy Temple stand, unto which all nations shall come in the last days?" Subsequently he received this revelation:

Hearken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in *this land, which is the land of Missouri*, which is the land which I have appointed and consecrated for the gathering of the saints. Wherefore, *this is the land of Promise, and the place for the city of Zion*. And thus saith the Lord your God, if you will receive wisdom here is wisdom. *Behold, the place which is now called Independence is the center place*; and a spot for the temple is lying westward, upon a lot which is not far from the courthouse. Wherefore, it is wisdom that the land should be purchased by the saints, and also every tract lying westward, even unto *the line running directly between Jew and Gentile* . . . (D&C 57:1-4)

Note* The phrase "the line running directly between Jew and Gentile" refers to the boundary line between white settlers and the land set aside for the Indians. Thus the Indians are referred to as "Jews." Readers should not assume that the word "Jew" represents persons specifically of the tribe of Judah. In Book of Mormon terminology, a "Jew" was one of the residents of Jerusalem at the time of Lehi and the destruction. At this particular time there were people representing every tribe of Israel who resided at Jerusalem. The term "Jew" would be applied to people of the Dispersion. Descendants of the dispersed tribe of Joseph (as the Lamanites were considered to be) could thus be referred to as "Jews."

(See the notation for D&C 58 (1831), D&C 84 (1832); see also the Phyllis Olive notation for 2000)

1831[^] Revelation to Joseph Smith D&C 58:6-7, Revelation given to Joseph Smith in Zion, Jackson County, Missouri, August 1, 1831. HC 1:190-195.

Behold, verily I say unto you, for this cause I have sent you--that you might be obedient, and that your hearts might be prepared to bear testimony of the things which are to come; And also that you might be honored in laying the foundation, and in *bearing record of the land upon which the Zion of God shall stand*. (D&C 58:6-7)

Note* In the *History of the Church*, Joseph Smith writes the following:

On the second day of August [1831], I assisted the Colesville branch of the Church to lay the first log, for a house, as a foundation of Zion in Kaw township, twelve miles west of Independence Source: [Missouri]. The log was carried and placed by twelve men, in honor of the twelve tribes of Israel. At the same time, through prayer, the land of Zion was consecrated and dedicated by Elder Sidney Rigdon for the gathering of the Saints. (Joseph Smith, *History of The Church of Jesus Christ of Latter-day Saints*, 7 vols., introduction and notes by B. H. Roberts. Salt Lake City: The Church of Jesus Christ of Later-day Saints, 1932-1951, vol. 1, p. 196.)

(See the notation for D&C 57 (1831), D&C 84 (1832); see also the Phyllis Olive notation for 2000)

1831 D&C 133, 23-24, November 3, 1831. See also History of the Church vol 1, pp. 229-234.

This is a revelation given through Joseph Smith at Hiram, Ohio. It was given in response to questions regarding the preaching of the Gospel to all the world and also conditions in the Millennium. This section was first added as an appendix to the Doctrine and Covenants, but was subsequently given the section number of 133.

23. He [the Lord] shall command the great deep, and it shall be driven back into the north countries, and the islands shall become one land;

24. And the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the days before it was *divided.

Note* There is a footnote to the word "divided." It refers the reader to Genesis 10:25. and to the topical guide "Earth, Dividing of; Earth, Renewal of." In Genesis 10:25 we read: "And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan." In Ether 13:2 we read: "For behold, they rejected all the words of Ether; for he truly told them of all things, from the beginning of man; and that after the waters had receded from off the face of this land it became a choice land above all other lands, a chosen land of the Lord; therefore the Lord would have that all men should serve him who dwell upon the face thereof; And that it was the place of the New Jerusalem . . .

Question: Does the phrase "after the waters had receded from off the face of this land" refer to the Flood, or does it refer to the Creation?

1831^ Sidney Rigdon (abt Joseph Smith?) Letter from Sidney Rigdon to the Kirtland converts"
carried by

John Whitmer. (Quoted in E. D. Howe: *Mormonism Unveiled*,

1834, pp. 110-111.) (month & day?)

In his 1834 anti-Mormon book *Mormonism Unveiled*, E. D. Howe writes:

It seems that the spirit had not, before the arrival of Rigdon, told Smith any thing about the "promised land," or his removal to Ohio. It is therefore, very questionable, "what manner of spirit" it was which dictated most of the after movements of the Prophet. The spirit of Rigdon, it must be presumed, however, generally held sway; for *a revelation was soon had, that Kirtland, the residence of Rigdon and his brethren, was to be the eastern border of the "promised land," "and from thence to the Pacific Ocean."* On this land the "New Jerusalem, the city of Refuge," was to be built. Upon it, all true Mormons were to

assemble, to escape the destruction of the world, which was so soon to take place. The width of this Mormon farm, we have not heard described. *The revelation concerning the promised land, we have not been able to obtain a copy of; it is explained, however, in the following letter from Rigdon, written to his brethren in Ohio, soon after he became acquainted with the movements and designs of the prophet.*

"I send you this letter by John Whitmer. Receive him, for he is a brother greatly beloved, and an Apostle of this church. With him we send all the revelations which we have received; for the Lord has declared unto us that you pray unto him that Joseph Smith and myself go speedily unto you; but at present it is not expedient for him to send us. He has required of us, therefore, to send unto you our beloved brother John, and with him the revelations which he has given unto us, by which you will see the reason why we cannot come at this time. The Lord has made known unto us, some of his great things which he has laid up for them that love him, among which the fact (a glory of wonders it is) that you are living on the land of promise, and that *there* is the place of gathering, and from that place to the Pacific Ocean, God has dedicated to himself, not only in time, but through eternity, and he has given it to us and our children, not only while time lasts, but we shall have it again in eternity, as you will see by one of the commandments, received day before yesterday. Therefore, be it known to you, brethren, that you are dwelling on your eternal inheritance; for which, cease not to give ceaseless glory, praise and thanksgiving to the God of Heaven. . ." (pp. 110-111)

Note* In 1946 Fawn Brodie, another anti-Mormon writer, took her cue from Howe in noting the following concerning this incident: "For several weeks Joseph patiently argued with his sixty followers, telling them that Kirtland was the eastern boundary of the promised land, which extended from there to the Pacific Ocean." (^Fawn W. Brodie, *No Man Knows My History: The Life of Joseph Smith the Mormon Prophet*. New York: Alfred A. Knopf, 1946, p. 97). However, Rigdon mentions nothing of eastern boundaries, but rather a place of gathering--a land of promise. In my opinion, Rigdon's words read not so much as a definition of boundaries of the promised land, but of the concept of gathering (to Zion) with respect to the general western migration of the Church.

Note* See this 1831 notation in Geog1.sta (New World geography)

1832^ Revelation to Joseph Smith D&C 84:2-3, Kirtland Ohio, September 22 and 23, 1832.

HC 1:286-295.

Yea, the word of the Lord concerning his church, established in the last days for the restoration of his people, as he has spoken by the mouth of his prophets, and *for the gathering of his saints to stand upon Mount Zion, which shall be the city of New Jerusalem.*

Which city shall be built, beginning at the temple lot, which is appointed by the finger of the Lord, *in the western borders of the state of Missouri*, and dedicated by the hand of Joseph Smith, Jun., and others with whom the Lord was well pleased. (D&C 84:2-3)

(See the notation for D&C 57 (1831), D&C 58 (1831); see also the Phyllis Olive notation for 2000)

1832^ William Wyne Phelps "The Far West," *Evening and Morning Star*, Vol. 1, October
1832, no. 5

When we consider that the land of Missouri is the land where the saints of the living God are to be gathered together and sanctified for the second coming of the Lord Jesus, we cannot help exclaiming with the prophet, O land be glad! and O earth, earth, earth, hear the word of the Lord: For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest . . . for the Lord deliteth [sic] in thee, and thy land shall be married, [joined together] so that the land of Zion, and the land of Jerusalem will be one, as they were before the days of Peleg . . .

1832^ William W. Phelps "The Tribe of Joseph," in *The Evening and the Morning Star* 1
(November 1832): 41-43.

William Phelps quotes a number of scriptural passages (2 Nephi 3) relative to the promises made to the tribe of Joseph and the remnant of Joseph preserved in the latter days, and that a New Jerusalem would be built up upon this land unto the remnant of the seed of Joseph. (The scriptural passages are not specifically identified by book, chapter and verse) He also discusses the stick of Joseph.

1832^ William W. Phelps "The Indians," in the *Evening and the Morning Star* 1 (December 1832):
p. 54.

It is not only gratifying, but almost marvelous, to witness the gathering of the Indians. The work has been going on for some time, and these remnants of Joseph gather by hundreds and settle west of the Missouri, and Arkansas. And is not this scripture fulfilling: Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock, through the instrumentality of the government of the United States? For it is written, Behold I will lift up my hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and they daughters shall be carried upon their shoulders. Thus said the prophet and so it is; and there is reason to rejoice that the great purposes of the Lord are fulfilling before our eyes, and that the time is approaching when his people will be willing in the day of his power. Last week about 400, out of 700 of the Shawnees from Ohio, passed this place for their inheritance a few

miles west, and the scene was at once calculated to refer to the mind to the prophecies concerning the gathering of Israel in the last days.

1833^ Joseph Smith Letter to N.C. Saxton, editor of *American Revivalist*, and *Rochester Observer*,

Rochester, New York, January 4, 1833.

The following is part of a letter written by Joseph Smith to N. C. Saxton, a newspaper editor in Rochester, New York:

the Book of Mormon is *a record of the forefathers of our western Tribes of Indians* . . . By it we learn that our western tribes of Indians are des[c]endants from that Joseph that was sold into Egypt, and that the land of America is a promised land unto them, and unto it all the tribes of Israel will come.

Source: ^Dean C. Jessee, *The Personal Writings of Joseph Smith*, Salt Lake City: Deseret Book Co., 1984, p. 273

Note* At first, the complete letter wasn't printed. Joseph wrote a second letter in which he said the following:

"I was somewhat disappointed on receiving my paper with only a part of my letter inserted in it. The letter which I wrote you for publication I wrote by the commandment of God, and I am quite anxious to have it all laid before the public for it is of importance to them." (Ibid., 275)

Note* See the commentary on 1823, "Joseph is visited by the angel Moroni."

1833^ William W. Phelps "The Book of Mormon," *The Evening and the Morning Star*, Jan. 1833.

That embarrassment under which thousands had labored for years, to learn how the saints would know where to gather, that all nations might come to Zion, with songs of everlasting joy, and prepare a

house, that the Lord might suddenly come to his temple, so that the mountain of the Lord's house might be established in the top of the mountains, and be exalted above the hills, and the law go forth out of Zion, in the last days, was obviated by the book of Mormon. That wonderful conjecture, which left blank as to the origin . . . of the American Indians, was done away by the Book of Mormon. . . .

By the book of Mormon was made known, that Zion, even the New Jerusalem, where all nations should come up to the house of the Lord, to worship the God of Jacob, in the last days, should be built on this continent . . . The Savior said while ministering to the Nephites, that when the remnant of Joseph began to know that they were the covenant people of the Lord, the work had begun among all nations, and when we see Indians gathered home by the government, we must exclaim; the hand of the Lord is too plain in all this, not to be noticed, . . .

1833[^] William W. Phelps "Indians," in *The Evening and the Morning Star* 1 (February 1833): pp. 71-72.

Apparently William Phelps (and many of the Latter-day Saints) looked upon the Law [Name?] enacted by Congress to relocate all the Indians to reservations west of the Mississippi as a providential means of "gathering the remnants of his scattered children." William Phelps writes:

We continue to glean items of Indian news, and it is really pleasing to see how the Lord moves on his great work of gathering the remnants of his scattered children. The Arkansas Gazette has the following: *The Emigrating Indians*--Our latest information from Rock Roe, the general rendezvous of the Emigrating Choctaws, is to Sunday morning last, at which time about 1000 of the emigrants had reached that point--upwards of 800 of whom came up on the steam boats Reindeer and Harry Hill, and the remainder came through by land from Memphis, via the Military Road. Near 2000 more, under Col. Rector, landed on the West bank of the Mississippi, opposite Memphis, on the 4th of November, and had left for Rock Roe--about 1200 on the U.S. steam boat Arachimedes, and the remainder by land, their horses, wagons, etc. and it is probable that all reached that point on Sunday last. . . .

In one of our exchange papers, we find, also that "a delegation of the Seminole Indians of Florida, under the direction of Maj. Fagan, came up in the steamer Little Rock, on their way to explore the country west of Arkansas, with the view of selecting a new residence, near the Creeks, to which nation they belong, for the future homes of their tribe. They purchased horses at this place, and left yesterday morning, for the west, and intend proceeding direct to Fort Gibson."

Note* See the Franklin Richards notation for 1854 which talks more about the laws cited above.

1833[^] W. W. Phelps, Editor Evening and Morning Star, vol. 2, June 1833

Ken Godfrey notes in his 1989 article ("Joseph Smith, The Hill Cumorah, and Book of Mormon Geography: A Historical Study, 1823-1844") that when an ancient stone house, including household furniture, was found imbedded in the earth in Rowan County, North Carolina, the editor of *The Star* commented on the event: "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 of 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." (Vol. 2, June)

1833[^] W. W. Phelps, Editor "A Bee Story," in the Evening and Morning Star, vol. 2, no. 14, July,
1833, p. 107

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! . . .

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." . . .

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. . . . 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[^] William W. Phelps "O Stop and Tell Me, Red Man," in Messenger and Advocate, vol. 1,
December, 1834,

In 1834, William W. Phelps would include a poem "The Red Man" in an article for the *Messenger & Advocate*. This hymn would later be published as part of the hymns of the Church [DATE???] under the title, "O Stop and Tell Me, Red Man." It reflects the Mormon belief concerning the ancestry of the Indians.

The Red Man

O stop and tell me, Red Man,
Who are you, why you roam,
And how you get your living;
Have you no God, no home?
With stature straight and portly,
And decked in native pride,
With feathers, paints and brooches,
He willingly replied:
"I once was pleasant Ephraim,
When Jacob for me prayed;
But oh, how blessings vanish,
When man from God has strayed!
Before your nation knew us,
Some thousand moons ago,
Our fathers fell in darkness,
And wandered to and fro. . . ."

Now, to my story again. Besides the Delawares, Shawnees, Kickapoos, Wyandots, Pottowattomies, Senecas, Osages, Choctaws, Cherokees, Kaskaskias, Kansas, etc., etc., which our nation and the missionaries are domesticating as they are gathered, upon the southern limits of the land of Israel, the Pawnenes, the Sioux, the Rickarees, the Mandans, the Nespersees, the Blackfeet, the Sacs, the Foxes, and many other tribes, rove and hunt from prairie to prairie, from river to river, from hill to hill, and from mountain to mountain, and live, and are blessed before the face of heaven daily as well as their contemporary whites; and, perhaps I may add, are as justifiable before God, as any people on the globe,

called heathens. . . . But the glory of the whole matter is yet to be told; and that is, that the hour is near, when the Lord will gather his elect, even Israel; that the righteous may come flocking to the standard of God like doves to windows. This is the glory of the children of the promise.

(See the 1911 Stebbins notation. See the Sperry notation for 1948.)

1834^ Josiah Priest *American Antiquities and Discoveries in the West*, Albany: Hoffman & White,

(non-LDS-Scholarly) 1834. (4th ed.)

In the Preface 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

The following is found under the heading: "*Supposed Origin of Human Complexions, with the ancient signification of the Names of the three Sons of Noah and other curious matter,*" (pp. 14-24). It reveals the thinking of the great theologian Adam Clarke [*Clarke's Commentary* 1810] in regards to Indian origins:

The sons of Noah were three, as stated in the book of Genesis; between whose descendants the whole earth, in process of time, became divided. This division appears to have taken place in the earliest ages of the first nations after the flood . . . The very names, or words, Shem, Ham and Japheth, were, in the language of Noah, (which was probably the pure Hebrew,) in some sense, significant of their future national character. . . .

{Shem's} posterity spread themselves over the finest regions of Upper and Middle Asia, Armenia, Mesopotamia, Assyria, Media, Persia, and the Indus, Ganges, and possibly to China, still more eastward.

[Japheth's] posterity diverged eastward and westward from Ararat, throughout the whole extent of Asia, north of the great range of the Taurus and Ararat mountains, as far as the Eastern ocean; whence, as [Dr. Clarke] supposes, they crossed over to America, at the straits of Behring, and in the opposite direction from those mountains, throughout Europe, to the Mediterranean sea, south from Ararat, and to the Atlantic ocean west from that region; whence also they might have passed over to America . . .

The word *Ham* signified that which was burnt or *black*. The posterity of this son of Noah peopled the hot regions of the earth, on either side [of] the equator.

Shem was undoubtedly a red or copper colored man, which was the complexion of all the antediluvians . . . to corroborate our opinion that the antediluvians were of a *red*, or copper complexion, we bring the well-known statement of Josephus, that Adam, the first of men, was a red man, made of red earth, called virgin earth, because of its beauty and pureness. The word *Adam*, he also says, signifies that color which is *red*. . . . Shem, therefore, must have been a red man, derived from the complexion of the first man, Adam. And his posterity, . . .

The word Ham, in the language of Noah, which was that of the antediluvians, was the term for that which was *black*. . . . To the Cushites, the southern climes of Asia, along the coast of the Persian gulf, Susiane, or Cushistan, Arabia, Canaan, Palestine, Syria, and Egypt and Lybia in Africa. These countries were settled by the posterity of Ham, who were, and now are, of a glossy black. . . . When we speak of the original, or pristine complexions, we do not mean *before* the flood, except in the family of Noah, as it is our opinion that neither the black or the white was the complexion of Adam and all the nations before the flood, but that they have been produced by the power and providence of the Creator in the family of Noah only. [pp. 14-17]

To Shem [God] gave all the East; to Ham, all Africa; to Japheth, the continent of Europe, with its isles, and the northern parts of Asia, as before pointed out. And may we not add America, which, in the course of Divine Providence, is *now* in the possession of the posterity of Japheth, and it is not impossible but this quarter of the earth may have been known even to Noah, as we are led to suspect from the statement of Eusebius. This idea, or information, is brought forward by Adam Clarke, from whose commentary on the Scriptures, we have derived it. . . . [Noah] lived three hundred and fifty years after the flood, and more than a hundred and fifty after the building of the tower of Babel and the dispersion of the first inhabitants, by means of the confusion of the ancient language. . . .

If the supposition of Adam Clarke, and others, be correct; which is, that at that time the whole land of the globe was so situated that no continent was quite separate from the others by water, as they are now; so that men could traverse by land the whole globe at their will: if so, even America may have been known to the first nations, as well as other parts of the earth.

This doctrine of the union of continents, is favored, or rather founded on a passage in the book of Genesis, 10th chap. 20th ver., where it is stated that one of the sons of Eber was Peleg, so named, because, in his days, the earth was divided; the word *Peleg*, probably signifying *division*, in the Noetic language. The birth of Peleg was about an hundred years after the flood, the very time when Babel was being built. . . . [pp. 22-23]

Supposed identity and real name of Melchisedec, of the Scriptures: This is indeed an interesting problem, the solution of which has perplexed its thousands; most of whom suppose him to have been the Son of God, some angelic, or mysterious supernatural personage, rather than a mere man. This general opinion proceeds on the ground of the Scripture account of him, as commonly understood, being expressed as follows: "Without father, without mother, without descent, having neither beginning of days, nor end of life, but made like unto the Son of God, abideth a priest continually." (Hebrews vii. 3)

But, without further circumlocution, we will at once disclose our opinion, by stating that we believe him to have been Shem, the eldest son of Noah, the immediate progenitor of Abraham, Isaac, Jacob, and the Jews, and none other than Shem, "the man of name, or renown." [p. 24]

Note* If America was "the country of Noah" before the Flood, did Josiah Priest also believe that America was the country of Adam as Joseph Smith would soon proclaim? It is hard to know because he has sections in his book which express different views on the matter. From a section entitled "*Division of the earth in the days of Peleg, and of the spreading out of the nations, with other interesting items,*" pp. 30-31, he writes:

By examining the map on an artificial globe, it will be seen, the region of country situated between the eastern end of the Mediterranean sea, the Black and Caspian seas, and the Persian gulf, the country now called Turkey, there are many rivers running into these several waters, all heading toward each other; among which is the Euphrates, one of the rivers mentioned by Moses, as deriving its origin in the garden, or country of Eden. Mountainous countries are the natural sources of rivers. From which we argue that Eden must have been a high region of the country; as intimated in Genesis, entirely inaccessible on all sides, but the east . . .

The latitude of this region is between 20 and 30 degrees north, and running through near the middle of this country, from east to west, is the range of mountains known by that of *Mount Taurus* and *Mount*

Ararat. So that we perceive this part of the globe is not only the ancient Eden, from where the human race sprang forth, at first but that also it was renewed probably near the same spot, in the family of Noah, after the flood.

However in a section entitled "*A further Account of Western Antiquities with Ante-diluvian Traits*," (125-136) we find the following:

Cincinnati is situated on one of those examples of antiquity, a great extent. They are found on the upper level of that town, but none on the lower. They are so conspicuous as to catch the first range of the eye.

There is every reason to suppose, that at the remote period of the building of these antiquities, the lowest level formed part of the bed of the Ohio. A gentleman who was living near the town of Cincinnati, in 1826, on the upper level, had occasion to sink a well for his accommodation, who persevered in digging to the depth of eighty feet without finding water, but still persisting in the attempt, his workmen found themselves obstructed by a substance, which resisted their labor, though evidently not stone. They cleared the surface and sides from the earth bedded around it, when there appeared the *stump* of a tree, three feet in diameter, and two feet high, which had been cut down with an axe. The blows of the axe were yet visible. It was nearly of the color and apparent character of coal, but had not the friable and fusible quality of that mineral. Ten feet below, the water sprang up, and the well is now in constant supply and high repute.

Reflections on this discovery are these: 1st. That the tree was undoubtedly antediluvian. 2d. That the river now called the Ohio, did not exist anterior to the deluge, inasmuch as the remains of the tree were found firmly rooted in its original position, several feet *below* the bed of that river. 3d. That America was peopled before the flood, as appears from the action of the axe in cutting down the tree. 4th That the antediluvian Americans were acquainted with the use and properties of iron, as the rust of the axe was on the top of the stump when discovered. . . .

Sixteen hundred years and rising, was the space of time allowed from the creation till the flood; a time quite sufficient to people the whole earth, even if it were then enjoying a surface of dry land, twice as much as it does at the present time, being but about one-fourth; and America, as appears from this one monument, the *stump* of Cincinnati, was apart of the earth which was peopled by the antediluvians.

The celebrated antiquarian, Samuel L. Mitchell, late of New York, with other gentlemen, eminent for their knowledge of natural history, are even of the opinion, that America was the country where Adam was created. . . .

But this opinion cannot obtain, if we place the least reliance on the statement of Moses, in the book of Genesis, who gives a circumstantial account of the *place* of man's creation, by stating the names of the very rivers arising out of the regions of country called Paradise; such as Pison, Havilah, Gihon, Hiddekel, and Euphrates; or as they *now* are called, Phasis, Araxes, Tigris, and Euphrates; this last retains its original name.

No such rivers are known in America, nor the countries through which they flow. Here are data to argue from, but the position, or rather the suggestion, of Prof. Mitchell, has absolutely no data whatever. If but a tradition favoring that opinion were found even among the Indians, it would afford some foundation; but as their tradition universally alludes to some part of the earth, far away, from whence they came, it would seem exceedingly extravagant to argue a contrary belief.

This one *stump* of Cincinnati, we consider, surpasses in consequence the magnificence of all the temples of antiquity, whose forsaken turrets, dilapidated walls, tottering and fallen pillars, which speak in language loud and mournful, the story of their ruin; because it is a remnant of matter, in form and fashion, such as it was, before the earth "perished by water," bearing on its top the indubitable marks of the exertion of man, of so remote of time.

It is not impossible but America may have been the country where Noah built his ark, as directed by the Most High. We know very well, when the mind refers to the subject of Noah's ark, our thoughts are immediately associated with Mount Ararat, because it rested there, on the subsiding of the flood. But this circumstance precludes a possibility of his having been built *there*, if we allow the waters of the deluge to have had any current at all. It is said in Genesis that the ark floated, or was borne upon the waters above the earth, and also that the ark "*went upon the face of the waters.*" From which fact we imagine there must have been a current, or it could not have *went* upon the waters. Consequently, it *went from* the place where it was built, being obedient to the current of the flood.

Now, if it had been built any where in the country called Armenia, where the mountain Ararat is situated; and as it is found the waters had a general eastern direction, the ark in going on the face of the waters would have, during the time the waters of the deluge prevailed, which was one hundred and fifty days, or five months, (that is, prevailed after the commencement of the deluge till its greatest depth was effected,) gone in an eastern direction as far perhaps as the regions of the islands of Japan, beyond China, east, a distance of about 6000 miles from Ararat, which would be at the rate of about forty miles a day, or if it had floated faster, would have carried it into the Pacific ocean.

But if we may imagine it was erected in North America, or some where in the latitude of the state of New-York, or even farther west, the current of the deluge would have borne it easterly. And suppose it may have been carried at the rate of forty or fifty miles a day, would, during the time the waters prevailed, in which time, we may suppose, a current existed, have progressed as far as to Ararat, a distance of nearly 6000 miles from America, where it did actually rest.

More than 1600 years had elapsed when the ark was finished, and it may fairly be inferred, that as Noah was born about 1000 years after the creation of the world, that mankind had, from necessity, arising from the pressure of population, gone very far away from the regions round about Eden; and the country where Noah was born may as well be supposed to have been America, as any other part of the earth, seeing there are indubitable signs of antediluvian population in many parts of it.

In an article entitled, "Voyages and Shipping of the Mongol Tartars, and Settlements on the Western Coast of America" we find the following:

[pp. 279-281] In A.D. 1275, the Tartars, under their general, called *Moko*, undertook the invasion of the Japan empire, which lies along adjacent to China, between the western coast of North America and China, with a fleet of 4000 sail, having on board two hundred and forty thousand men. But the expedition proved unsuccessful, as it was destroyed by a storm, driven and scattered about the Pacific ocean.-- (*Kempfer's History of Japan--Rankin.*)

From this we discover the perfect ability of the western nations, that is, west of America, to explore the ocean, as suited their inclinations, in the earliest ages; for we are not to suppose the Tartars had just then, in 1275, come to a knowledge of navigation, but rather, the greatness of this fleet is evidence, that the art had arrived to its highest state of perfection.

But had they a knowledge of the compass? This is an important enquiry. On this subject we have the following from the pen of the most learned antiquarian of the age, C. S. Rafinesque, whose writings we have several times alluded to in the course of this work.

This author says, that in the year of the world 1200, or 2800 B.C., or 450 years before the flood, the magnetic needle was known and in use, and that under the Emperor Hoangti, which was about 130 years nearer the time of the flood, reckoning from the creation, ships began to be invented. He even gives the names of two ship builders, *Kong-ku*, and *Ho-ahu*, who by order of the above named emperor, built boats, at first *with hollow trees*, and furnished them with oars, and were sent to explore places where no man had ever been.

In the year 2037 B.C., or 307 years after the flood, under the *Hia* dynasty, embassies were sent to china from foreign countries beyond sea, who came in ships to pay homage to the *Hias* or emperor.

If a knowledge of the magnet, and its adaptation to navigation, was known before the flood, as appears from this writer's remarks, who derives this discovery from a perusal of the Chinese histories; it was, of necessity, divulged by Noah, to his immediate posterity, who, it is said, went soon after the confusion of the language at Babel, and planted a colony in China, or in that eastern country; as all others of mankind had perished in the flood, consequently they were none else to promulge it to but this family. .

But it may be inquired, if the knowledge of the magnet and its application to the great purpose of navigation, and surveying, were understood in any degree, how came one branch of the descendants of the family of Noah, those who went east from Ararat, to have it; and the others, who went in other directions, to be ignorant of it, and had to discover it over again in the course of ages. We can answer this, only by noticing that many arts of the ancients of Europe and of Africa are lost; but how, we cannot tell; but in the same way this art was lost. Wars, convulsions, revolutions, sweeping diseases, often change the entire face and state of society; so that if it were even known to all the first generation, immediately succeeding the flood, a second generation may have lost it, not dwelling int he vicinity of great waters; having no use for such an art, would of necessity loose it, which remained lost till about A.D. 1300.

Source: Copy published by Ancient American Archaeology Foundation, Printed by Hayriver Press, Colfax, Wisconsin. (2004)

1835^ W. W. Phelps "Communications: Letter No. 4," in *Latter Day Saints' Messenger and Advocate*, vol. 1 February, 1835, no. 5, p. 77

Letter No. 4.

Liberty, Mo. Christmas, 1834.

Dear Brother [Oliver Cowdery]

. . . There are some items in your letter which are great, and revive old thoughts that, long since, were left to float down the gulf of departed things, into the mare of forgetfulness. The first one is where you sat day after day and wrote the history of the second race that inhabited this continent . . . I mean when you wrote the book of Mormon, containing the fulness of the gospel to the world, and the covenant to gather Israel, for the last time, as well as the history of the Indians, who, till then, had neither origin among men, nor records amid the light and knowledge of the great 19th century. . . . W. W. Phelps

1835^ Commun. to W. W. Phelps Communications: "The Latter day Saints, or Mormons," in *Latter*
(abt. Orson Pratt) *Day Saints' Messenger and Advocate*, vol. 1 February, 1835, no. 5,

[Editor.]

"The Latter day Saints, or Mormons."

On last Saturday evening, for the first time, in this place, a gentleman, and minister belonging to this new sect, preached in the court house, to a very respectable audience; and discoursed briefly on the various subjects connected with his creed; explained his faith and gave a brief history of the book of Mormon . . .

He believes the book of Mormon to be a series of revelations, and other matters appertaining to the Ephraimites, Lamanites, etc. whom he believes to have been the original settlers of this continent . . . I

If a man may be called eloquent who transfers his own views and feelings into the breasts of others in a knowledge of the subject, and to speak without fear-are a part of the more elevated rules of eloquence, we have no hesitancy in saying Orson Pratt was eloquent . . .

Note* In this same issue, W. W. Phelps wrote that it was "by that book [the Book of Mormon] *I learned that the poor Indians of America were of the remnants of Israel.*"

1835 Brigham Young "Brigham Young Manuscript History," 2 May 1835, *Millennial Star* 25
(18 July 1863);

Ronald Walker writes:

More than prediction and prophesying, there were actual preaching calls, John P. Greene, Amos R. Orton, Lorenzo and Phineas Young were each formally designated as Lamanite missionaries, though at least Greene's assignment was deferred until "after others have unlocked the door." This proviso apparently referred to Brigham Young's forthcoming call several months later to "preach the Gospel and open the door of Salvation to the aborigines, or the seed of Joseph." More than a regular preaching commission, Young later insisted Smith had given him authority to direct the latter day redemption of the Lamanites.

Source: ^Ronald W. Walker, "Seeking the 'Remnant'" in *Journal of Mormon History*, vol. 19, no. 1, Spring 1993, pp. 1-33. He cites the following additional sources: Council in Office, 27 February 1845, Bullock's Minutes of Meetings, LDS Archives; Meeting of the Council of the First Presidency and Twelve, 29 December 1847, Bullock's Minutes of Meetings, 1847, LDS Church Archives; and Brigham Young, Meeting at the Ephraim Meeting House, 24 (?) June 1875, Minutes of Meetings, 1848-52, LDS Church Archives. Brigham Young's possible appointment had been discussed two months earlier, and in May the Twelve Apostles voted to give Young this assignment as a delegated part of their own duty. Ronald K. Esplin, "The Emergence of Brigham Young and the Twelve to Mormon Leadership, 1830-1841" (Ph.D diss. Brigham Young University, 1981), 162.

1835 ??? Latter-day Saints' Messenger and Advocate, July 1835

The Nephites who were once enlightened, had fallen from a more elevated standing as to favor and privilege before the Lord, in consequence of the righteousness of their fathers, and now falling below, for such was actually the case, were suffered to be overcome, and the land was left to the possession of the red men, who were without intelligence, only in the affairs of their wars; and having no records, only preserving their history by tradition from father to son, lost the account of their true origin, and wandered from river to river, from hill to hill, from mountain to mountain, and from sea to sea, till the land was again peopled, in a measure, by a rude, wild, revengeful, warlike and barbarous race. Such are our Indians.

1835[^] W. W. Phelps "Letter No. 11," in Latter Day Saints' Messenger and Advocate, vol. 2, no. 1,

Kirtland, Ohio, October, 1835, p. 193

The following words by W. W. Phelps are revealing concerning the speculation on the location and number of Indians and other remnants of Israel at the time of Joseph Smith. He writes:

. . . The Indians occupy a large portion of the land of America, and, as they are a part of the creation of God, and are a remnant of the children of Israel, they must necessarily hear the gospel, and have a chance to be gathered into the fold of the Lord. Our government has already gathered many of the scattered remnants of tribes, and located them west of the Missouri, to be nationalized and civilized; and feeling, as every saint must, a deep interest in their salvation, I rejoice to see the great work prosper. The Indians are the people of the Lord; they are the tribes of Israel; the blood of Joseph, with a small mixture of the royal blood of Judah, and the hour is nigh when they will come flocking into the kingdom of God, like doves to their windows; yea, as the book of Mormon foretells--they will soon become a white and delightsome people. . . .

The commissioners on Indian affairs, in their report to Congress, last spring, stated, that there were "seventy nine tribes west of the Mississippi river, comprising a population of 312,610." These tribes I suppose, must reside this side of the Rocky Mountains--because common report says that as many tribes embracing certainly as much population must live west of the mountains. . . . Again the Commissioners stated that "thirty tribes, containing a population of 156,310, have held treaties with the United States, and that there is an Indian population east of the Mississippi, 92, 676,"--making a total of 405,286. Now allowing the same number west of the Mountains, and suppose 800,000, in the northern regions of the Canadas, and 500,000 in South America, there will be 2,110, 562 of the sons of Joseph, and of the remnants of the Jews. A goodly number to be willing in the day of the Lord's power, to help build up the waste places of Zion. A blessed band to be restored to mercy and enjoy the chief things of ancient mountains; even the deep things that couch beneath.

The parts of the globe that are known [today] probably contain 700 millions of inhabitants, and those parts which are unknown may be supposed to contain more than four times as many more. . . . There may be a continent at the North Pole, or more than 1300 square miles, containing thousands of millions of Israelites, who, after a high way is cast up in the great deep, may come to Zion, singing sons of everlasting joy. The Lord must bring to pass the words of Isaiah, which say to the North, "Give up; and to the South; keep not back; bring my sons from far, and my daughters from the ends of the earth." From the north and south END, I presume, as no one has ever pretended that there was an end to the globe any where else.

1835-36 Joseph Smith 1835-36 Diary of Joseph Smith

In his 1835-36 diary, Joseph Smith reflected that at age seventeen when in bed at night, "An angel appeared before me . . . He said the Indians were the literal descendants of Abraham."

Source: ^Scott Faulring, ed., *An American Prophet's Record: The Diaries and Journals of Joseph Smith*, Salt Lake City, UT: Signature Books in association with Smith Research Associates, 1987, p. 51.

Note* See the commentary on 1823, "Joseph is visited by the angel Moroni."

1836[^] W. W. Phelps "The Indians," in *Messenger & Advocate* 2 (January 1836): 245-48.

The book of Mormon has made known who Israel is, upon this continent, and while we behold the government of the United States gathering the Indians and locating them upon lands to be their own how sweet it is to think that, they may one day, be gathered by the gospel. Our venerable President of these United States, speaks of the Indians as follows:

The plan of removing the Aboriginal People who yet remain within the settled portions of the United States, to the country west of the Mississippi river, approaches its consummation. It was adopted on the most mature consideration of the condition of this race, and ought to be persisted in till the object is accomplished, and prosecuted with as much vigor as a just regard to their circumstances will permit, and as fast as their consent can be obtained. All preceding experiments for the improvement of the Indians have failed. It seems now to be an established fact, that they cannot live in contact with a civilized community and prosper. Ages of fruitless endeavors have, at length, brought us to a knowledge of this principle of intercommunication with them. The past we cannot recall, but the future we can provide for. . .

1836 Joseph Smith *Documentary History of the Church*, vol. 2, (Jan. 6, 1836), p. 357.

Much has been said and done of late by the general government in relation to the Indians (Lamanites) within the territorial limits of the United States. One of the most important points in the faith of the Church of the Latter-day Saints, through the fullness of the everlasting Gospel, is the gathering of Israel (of whom the Lamanites constitute a part) . . .

The Book of Mormon has made known who Israel is, upon this continent. And while we behold the government of the United States gathering the Indians, and locating them upon lands to be their own, how sweet it is to think that they may one day be gathered by the Gospel!

Source: See also *Teachings of the Prophet Joseph Smith*, USA: Deseret News Press, 1938, pp. 92-93.

1836[^] (Reprint) *Latter Day Saint's Messenger and Advocate*, July 1836, p. 341.

(See the 1832 statement by W.W. Phelps.)

1836 ?? *Latter Day Saints' Messenger and Advocate* 2 (August 1836): 354.

Because of the political turmoil erupting in Clay county, a respectable number of non-Mormon citizens met in a public meeting which was held in the town of Liberty, June 19th, 1836. They published a report which detailed a number of grievances they had with the Mormons. This report was published in the August, 1836 *Messenger and Advocate* in order to help "wipe away the foul and calumnious aspersions cast upon [us] by [our] enemies." Among the things reported as grievances by the non-Mormons we find the following:

In addition to all this, they are charged, as they have heretofore been, with keeping up a constant communication with the Indian tribes on our frontier, with declaring even from the pulpit, that the Indians are a part of God's chosen people, and are destined, by heaven, to inherit this land, in common with themselves. We do not vouch for the correctness of these statements; but whether they are true or false, their effect has been the same in exciting our community. In times of greater tranquility, such ridiculous remarks might well be regarded as the offspring of frenzied fanaticism. But at this time our defenseless situation on the frontier, the bloody disasters of our fellow citizens in Florida and other parts of the south, all tend to make a portion of our citizens regard such sentiments with horror, if not alarm.

1836^ Mariano Veytia *Historia Antigua de Mexico* (Mexico: Juan Ojeda, 1836)

[See the 1778 notaion]

1836^ Mrs. [Barbara] Simon *The Ten Tribes of Israel: Historically identified with the Aborigines of The*

(non-LDS-Scholarly) *Western Hemisphere*. London: R. B. Seeley and W. Burnside, 1836.

[see the 1829 Simon notation] [see also the 1550 Las Casas and the 1560 Sahagun notations]

1837 (abt. Jonathan Dunham) Blessing of 15 July 1837, Kirtland, Ohio, in Jonathan Dunham

Papers, LDS Church Archives.

Ronald Walker writes:

During the 1837 Kirtland fast and testimony meeting, Jonathan Dunham may have been startled to hear a detailed prophecy of a predicted mission to the Indians in Canada. "Thou art called to do a great work amongst the Lamanites" he was told, "for the time has come when the Gospel, yes the fulness of the Gospel must be preached to the Lamanites."

Source: ^Ronald W. Walker, "Seeking the 'Remnant'" in *Journal of Mormon History*, vol. 19, no. 1, Spring 1993, pp. 1-33. (pp. 11-12)

1837^ Parley P. Pratt Elder's Journal of the Church of Latter Day Saints, vol. 1, No. 1,

Kirtland, Ohio, October 3, 1837

Elder Parley P. Pratt writes: ". . . Mr. Joseph Wolsf, a Jew, who has journeyed through all parts of the old world, from Palestine to Irgia for many years in search of the ten tribes, has at length come to America to learn the origin of the Indians. . . . : In writing about the chapters of his forthcoming publication entitled "A Voice of Warning and Instruction," Pratt noted that "the fourth [is] on the Book of Mormon, and *origin of the Indians*."

1837^ Parley P. Pratt "The Book of Mormon--Origin of the American Indians, Etc.," in A Voice of Warning, New York, 1837, p. 135. (Reprinted & Published by the Church of

PREFACE To the Second European Edition:

When the following work was first published in America, in 1837, it was but little known and seemed to meet with little or no encouragement. Months passed away, and very few copies were sold or read. But, to the astonishment of the author, it worked itself into notice more and more, by the blessing of God, and by virtue of its own real merits; till, in two years, the first edition, consisting of three thousand copies, was all sold, and many more were called for. A new edition was published in 1839, consisting of two thousand, five hundred copies: these were also disposed of. Other three editions have since been published, making in all thirteen thousand copies now disposed of, and the demand is still increasing both in America and Europe. . . . Parley P. Pratt, Manchester, England, December 4, 1846.

Mormon lived in that age of the world, and was a Nephite, and a prophet of the Lord. He, by the commandment of the Lord, made an abridgment of the sacred records which contained the history of his forefathers . . . Previous to his death, the abridged records fell into the hands of his son Moroni, who continued them down to A.D. 420; at which time he deposited them carefully in the earth, on a hill which was then called Cumorah, but is situated in Ontario County, township of Manchester, and state of New York, North America. [p. 67]

But what are the evidences which we gather from scripture concerning the coming forth of this glorious work? We shall attempt to prove, first, that America is a land promised to the seed of Joseph; second, that the Lord would reveal to them his truth as well as to the Jews; and third, that their record should come forth, and unite its testimony with the record of the Jews, in time for the restoration of Israel in the last days.

First, Genesis 48, Jacob, while blessing the two sons of Joseph says, "Let them grow into a multitude in the midst of the earth." In the same blessing it is said of Ephraim, "His seed shall become a multitude of nations." Now put the sense of these sayings together, and it makes Ephraim a multitude of nations in the midst of the earth. In Genesis 49, it is prophesied concerning Joseph, while Jacob was blessing him that he should be "a fruitful bough by a well; whose branches run over the wall: The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength." Again, he further says, "The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." Now, I ask, who were Jacob's progenitors and what was the blessing they conferred upon him? Abraham and Isaac were the progenitors, and the land of Canaan was the blessing they conferred upon him, or that God promised them he should possess. Recollect that Jacob confers on Joseph a much greater land than that of Canaan: even greater than his fathers had conferred upon him, for Joseph's blessing was to extend to the utmost bound of the everlasting hills. Now, reader, stand in Egypt, where Jacob then stood, and measure to the utmost bound of the everlasting hills, and you will land somewhere in the central part of America. Again, one of the prophets says, in speaking of Ephraim, "When the Lord shall roar, the children of Ephraim shall tremble from the west." Now let us sum up these sayings, and what have we gained? First, that Ephraim was to grow into a multitude of nations in the

midst of the earth; second, Joseph was to be greatly blessed in a large inheritance, as far off as America; third, this was to be on the west of Egypt or Jerusalem.

Now, let the world search from pole to pole, and they will not find a multitude of nations in the midst of the earth who can possibly have sprung from Ephraim unless they find them in America; for the midst of the all other parts of the earth is inhabited by mixed races, who have sprung from various sources; while here an almost boundless country was selected from the rest of the world, and inhabited by a race of men, evidently of the same origin, although as evidently divided into many nations. Now, the scriptures cannot be broken; therefore, these scriptures must apply to America, for the plainest of reasons, they can apply to no other place.

Now, secondly, we are to prove that God revealed himself to the seed of Joseph or Ephraim--their location we have already proved--dwelling in America. for this we quote Hosea 8:12; speaking of Ephraim, he says by the spirit of prophecy, "I have written to him the great things of my law, but they were counted as a strange thing." This is proof positive, and needs no comment, that the great truths of heaven were revealed unto Ephraim, and were counted as a strange thing.

Third, were these writings to come forth just previously to the gathering of Israel? Answer: they were according to Ezekiel, 37th chapter, where God commanded him to "take thee one stick, and write upon it, for Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereupon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring hem into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."

Now, nothing can be more plain than the above prophecy: there is presented two writings, the one to Ephraim, the other of Judah: that of Ephraim is to be brought forth by the Lord, and put up with that of Judah, and they are to become one in their testimony, and grow together in this manner, in order to bring about the gathering of Israel. The 85th Psalm is very plain on the subject: speaking of the restoration of Israel to their own land, it says, "Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven. yea, the Lord shall give that which is good; and our land shall yield her increase. Righteousness shall go before him; and shall set us in the way of his steps." Now, the Savior, while praying for his disciples, said "Sanctify them through thy truth: thy word is truth." From these passages we learn that this word is to spring out of the earth, while righteousness looks down from heaven. And the next thing that follows is, that Israel is set in the way of this steps, and partaking of the fruit of their own land. Jeremiah, 33:6, speaking of the final return from captivity of both Judah and Israel, says, "I will reveal unto them the abundance of peace and truth." And Isaiah, speaking of the everlasting covenant which should gather them, makes this extraordinary and very remarkable expression, "Their seed shall be among the Gentiles, and their offspring among the people." Now, reader, let me ask, can anyone tell whether the Indians of America are of Israel, unless by revelation from God? therefore this was a hidden mystery, which it was necessary to reveal in time for their gathering.

So much, then, we have produced from the Scriptures, in proof of a work, like the Book of Mormon, making its appearance in these days: to say nothing of Isaiah 29. "But," says one, "what is the use of the Book of Mormon, even if it be true?" I answer: First, it brings to light an important history, before unknown to man. Second, it reveals the origin of the American Indian, which was before a mystery. Third, it contains important prophecies yet to be fulfilled, which immediately concern the present generation.

Fourth, it contains much plainness in regard to points of doctrine, insomuch that all may understand, and see eye to eye, if they take pains to read it. [pp. 73-77]

Source: Copy in possession of Garth Norman. See also Gospelink 2000.

1837 William H. Prescott *Conquest of Mexico*, 1837

(non-LDS-Scholarly)

1838 Joseph Smith's 1838 account of Moroni's visit

In his 1838 account of Moroni's visit, the Prophet recounted: "He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang; he also said that the fulness of the everlasting Gospel was contained in it, as delivered by the Savior to the ancient inhabitants" (Joseph Smith--History 1:34)

Source: ^Matthew Roper, "Nephi's Neighbors: Book of Mormon Peoples and Pre-Columbian Populations," in *The Farms Review* , Vol. 15, Num. 2, 2003, p. 95.

Note* See the commentary on 1823, "Joseph is visited by the angel Moroni."

1840^ "Extract From The Book of Mormon,," in *Times and Seasons* 1 (March 1840): 66-68.

This "extract" quotes from the Book of Mormon (1 Nephi 22) concerning the dispersion and gathering of Israel:

A Bitter fountain cannot bring forth sweet water:--Christ

And now it came to pass that after I, Nephi, after that I had read these things which were engraven upon the plates of brass, my brethren came unto me and said unto me: What meaneth these things which ye have read? Behold, are they to be understood according to things which are spiritual, which shall come to pass according to the spirit and not the flesh? And I, Nephi, sayeth unto them: Behold they were manifest unto the prophet by the voice of the Spirit; for by the Spirit are all things made known unto the prophets, which shall come upon the children of men according to the flesh. Wherefore, the things of which I have read are things pertaining to things both temporal and spiritual; for it appears that the house of Israel, sooner or later, will be scattered upon all the face of the earth, and also among all nations. And behold, there are many who are already lost from the knowledge of those who are at Jerusalem. Yea, the more part of all the tribes have been led away; and they are scattered to and fro upon the isles of the sea; and whither they are none of us knoweth, save that we know that they have been led away. And since they have been led away, these things have been prophesied concerning them, and also concerning all those who shall hereafter be scattered and be confounded, because of the Holy One of Israel; for against him will they harden their hearts; wherefore, they shall be scattered among all nations and shall be hated of all men.--

Nevertheless, after that they have been nursed by the Gentiles, and the Lord hath lifted up his hand upon the Gentiles and set them up for a standard, and their children shall be carried in their arms, and their daughters shall be carried upon their shoulders, behold these things of which are spoken are temporal; for thus are the covenants of the Lord with our fathers; and it meaneth us in the days to come, and also all our brethren who are of the house of Israel. And it meaneth that the time cometh that after all the house of Israel have been scattered and confounded, that the Lord God will raise up a mighty nation among the Gentiles, yea, even upon the face of this land; and by them shall our seed be scattered. And after our seed is scattered the Lord God will proceed to do a marvelous work among the Gentiles, which shall be of great worth unto our seed; wherefore, it is likened unto their being nourished by the Gentiles and being carried in their arms and upon their shoulders. And it shall also be of worth unto the Gentiles; and not only unto the Gentiles but unto all the house of Israel, unto the making known of the covenants of the Father of heaven unto Abraham, saying: In thy seed shall all the kindreds of the earth be blessed.

1840^ Parley P. Pratt, ed. "Discovery of an Ancient Record in America, *Latter-day Saints*'

Millennial Star, vol. 1, No. 2, June 1840, pp. 37-

Mr. Joseph Smith, jun., a resident of Ontario County, state of New York, North America, was, at the age of about 17 years, visited by a Holy Angel, who informed him that the ancient inhabitants of that continent had written a sacred records of their history . . . and that the time was now about fulfilled for them to be made known to Gentile and Jew, preparatory to the great restitution of Israel. . . .

This record contains a sketch of the history of two nations or colonies, who peopled America in early times. The first was a colony who came from the Tower of Babel at the time the language was confounded. The second was a colony from Jerusalem, in the days of Jeremiah the prophet, being about 600 years before Christ. These were Israelites, mostly of the tribe of Joseph. The present American Indians are their descendants, but the principal nation of them were destroyed in the fourth century of the Christian era. . . . From these records we learn that the remnant of Israel who dwelt in America had a knowledge of the law of Moses and the Jewish prophecies. . . .

1840[^] Orson Pratt *A Interesting Account of Several Remarkable Visions, and of the*
Late Discovery of Ancient American Records, Edinburgh: Printed by
Ballantyne and Hughes, 1840. pp. 14-15

About 1838 Orson Pratt wrote a pamphlet entitled "Remarkable Visions," which subsequently went through multiple editions. Commenting on the Book of Mormon he writes:

In this important and most interesting book, we can read the history of ancient America, from its early settlement by a colony who came from the tower of Babel, at the confusion of languages, to the beginning of the fifth century of the Christian era.

By these Records we are informed, that America, in ancient times, has been inhabited by two distinct races of people. The first, or more ancient race, came directly from the great tower, being called Jaredites.

The second race came directly from the city of Jerusalem, about six hundred years before Christ, being Israelites, principally the descendants of Joseph.

The first nation, or Jaredites, were destroyed about the time that the Israelites came from Jerusalem, who succeeded them in the inheritance of the country.

The principal nation of the second race, fell in battle towards the close of the fourth century.

The remaining remnant, having dwindled into an uncivilized state, still continue to inhabit the land, although divided into a "multitude of nations," and are called by Europeans the "American Indians."

Note* In 1842, Joseph would use this account by Orson Pratt in composing the Wentworth Letter. (see notation)

1840[^] Oliver Cowdery "Rise of the Church," *Times and Seasons*, Vol. 2 No. 4, Nauvoo,
Illinois, December 15, 1840

"He [Moroni] then proceeded and gave a general account of the promises made to the fathers and also gave a history of *the aborigines of this country*, and said *they were literal descendants of Abraham*. He represented them as once being an enlightened and intelligent people, possessing a correct knowledge of the gospel, and the plan of restoration and redemption."

Note* The first number of the first volume of the *Times and Seasons* was printed in November, 1839. On page 16 it is stated: The *Times and Seasons* is printed and published every month at Nauvoo, Hancock County, Illinois, by Ebenezer Robinson and Don Carlos Smith." This periodical consisted of six volumes, each volume covering approximately one year, from 1839 to 1846. In the *Times and Seasons* for Tuesday, February 15, 1842, is printed a statement by Ebenezer Robinson relinquishing his editorial responsibility for the periodical, and announcing that President Joseph Smith would be the new editor. The paper was discontinued shortly after January 1, 1846.

1841^ Benjamin Winchester "The Claims of the Book of Mormon Established--It Also Defended," in

The Gospel Reflector 1 (15 March 1841): pp. 105-25.

The author defends the belief that the American Indian belonged to the house of Israel. He writes:

[The Book of Mormon] contains the history of the ancient inhabitants of America, who were a branch of the House of Israel, of the tribe of Joseph; of whom the Indians are still a remnant; but the principal nation of them having fallen in battle, in the fourth or fifth century. . . .

. . . it [the Book of Mormon] should be one of the instruments in the hands of God to commence his great work--the gathering of the House of Israel, and the establishment of Zion. . . . [p. 105]

After quoting authors Boudinot, Davis and Priest, we writes: "It is evident from the following extracts that the aborigines of this continent are descendants of the House of Israel." [p. 109] He then gives a very powerful scriptural argument on that fact (pp. 111-125) and then states: "The Indians of America are the descendants of the Lamanites, and according to predictions that are in the Book of Mormon, they will yet lay down their weapons off war and be converted unto the Lord."

1841^ Charles B. Thompson *Evidences in Proof of the Book of Mormon Being a Divinely Inspired*

Record, Batavia, NY: D. D. Waite, 1841.

On the title page after the title we find: "Written by the Forefathers of the Natives Whom We Call Indians, (Who are a remnant of the Tribe of Joseph,) and hid up in the earth, but come forth in fulfilment of prophesy for the gathering of Israel and the re-establishing of the kingdom of God upon the earth. . . .

On page 91 he writes:

First, then, in the record of Ether contained in the Book of Mormon, we have a historical sketch of a wealthy nation who once dwelt alone upon this land but were all destroyed somewhere about six hundred years before Christ. This account says, that when the Lord confounded the languages of the people at the Tower of Babel, one Jared and his brother cried unto God . . . And the Lord heard their cry and they were not confounded. And God directed their course unto this land, telling them it was a choice land above all other lands. It had then been uninhabited ever since the flood, and was secluded from the knowledge of all the human race save these few families.

One pages 94-95 we find:

Again these are the people of which the Indian tribes inhabiting Mexico have a tradition that at the confusion of languages fifteen heads of families were permitted to speak the same language, who embodied themselves and came to this country; the particulars of this tradition I have given in a former part of this work, and the main features of it agrees with the history of this people, contained in the forepart of the record of Ether in the Book of Mormon.

On page 106-107:

[The Book of Mormon] came forth again out of the earth, they "speak out of the ground and their voice whispers out of the dust."

This account also agrees with the Indian traditions which I have quoted in a former part of this work. It says, that their forefathers were once in possession of a sacred Book, which was handed won from generation to generation, and at last hid in the earth; but these oracles are to be restored to them again and then they shall triumph over their enemies and regain their ancient country.

1841[^] John L. Stephens *Incidents of Travel in Central America, Chiapas, and Yucatan,*

(non-LDS-Scholarly) 2 vols., New York: Harper & Bros., 1841

CHECK THIS REFERENCE IN THE BOOK OF MORMON GEOGRAPHY SECTION AND THE EXTERNAL EVIDENCE SECTION

Note* See the Stebbins notation for April 1890.

1841 (anti-Mormon) *Baptist Advocate*, reprinted in the *Evangelist* 9 (1 May 1841): 112-13.

According to Ronald Walker, anti-Mormons tried to stir up the Missourians with the following:

"Their [the Mormon's] writings teach," insisted a Missourian, "that the Indians are to embrace Mormonism, and are to be among the *Gentiles* like a lion--are to lift up their hand against our citizens, and cut them off, and repossess the land--and all who do not embrace Mormonism are to be cut off." In short, the Mormons, it was feared, meant to bring on the Millennium "with a vengeance-[a] war to the knife."

Source: ^Ronald W. Walker, "Seeking the 'Remnant'" in *Journal of Mormon History*, vol. 19, no. 1, Spring 1993, pp. 1-33. On page 17 he notes that "an anti-Mormon tract issued after the Saints' expulsion from Missouri ineluctably found itself drawn to the same scriptural passage. James Henry Hunt, *Mormonism: Embracing the Origin, Rise and Progress of the Sect, with an Examination of the Book of Mormon, Also their Troubles in Missouri, and Final Expulsion from the State* (St. Louis: Ustick and Davies, 1844), 134.

1841^ Joseph Smith "Indian Chief Keokuk Visits the Prophet," in Elder B. H. Roberts, *A Comprehensive History of The Church of Jesus Christ of Latter-day Saints*, 2:92

One of the most pleasing events that happened during the summer of 1841, was the visit of the Indian chief Keokuk to Nauvoo. He was accompanied by Kiskukosh, Appenoose, and about one hundred chiefs and braves of the Sac and Fox tribes, together with their families. They were brought over from the Iowa side on the ferry and two large flat boats. . . . At the grove President Smith addressed the Indians at some length, upon what the Lord had revealed to him concerning their forefathers, and recited to them the promises contained in the Book of Mormon respecting themselves, the despised remnants of a once great race of people. How their hearts must have glowed as they listened to the Prophet relate the story of their forefathers--their rise and their fall . . .

Additional Source: ^Dean L. Larsen, "Mingled Destinies The Lamanites and the Latter-Day Saints," in *The Ensign*, December 1975, pp. 10-11.

[1841 Illustration:Joseph Smith Preaching to the Indians, Photograph of oil painting by William Armitage which hangs in the Salt Lake Temple. Used by permission, First Presidency, Church of Jesus Christ of Latter-day Saints. William Edwin Berrett, *The Restored Church*, Salt Lake City: Deseret Book Company, Tenth Edition, 1961, between pp. 50-51]

1841[^] ?? **"Dialogue on Mormonism,"** Times and Seasons, Vol. 2,
July 15, 1841, p. 472.

In this written dialogue "Between Mr. Mathews, Mr. Roberts, and Elder Pierce," we find Elder Pierce saying the following: Well gentlemen, I will endeavor to inform you what the Book of Mormon purports to be and then you can judge for yourselves. The Book of Mormon is a record of the aborigines of this continent Source: [America] . . . , *it gives an account of the first settlement of this land by the seed of Israel.*"

1842[^] Joseph Smith, Jr. "An Analysis of the Book of Mormon" ("Wentworth Letter") March 1,
1842

Matt Roper writes:

In 1842, at the request of John Wentworth [of the *Chicago Democrat*], Joseph Smith prepared a brief outline of the events surrounding the early history of the Church of Jesus Christ of Latter-day Saints. As part of this account, the Prophet described the visit of the angel Moroni in 1823.

I was also informed concerning the aboriginal inhabitants of this country, and shown who they were, and from whence they came; a brief sketch of their origin, progress, civilization, laws, governments, of their righteousness and iniquity, and the blessings of God being finally withdrawn from them as a people was made known to me. (*Autobiographical and Historical Writings*, vol. 1 of *The Papers of Joseph Smith*, ed. Dean C. Jessee, Salt lake City: Deseret Book, 1989, p. 431)

Neither the Wentworth letter nor any other Joseph Smith account gives us a transcription of Moroni's actual words to Joseph Smith. Since Moroni offered Joseph Smith only a "brief sketch,," it is unlikely that

he revealed to Joseph a comprehensive knowledge of Native American origins. Within the context of introducing the plates, a more likely interpretation is that Moroni simply gave Joseph Smith a general description of the Book of Mormon story of Lehi's people who *came from* the land of Jerusalem. There is no need to read into this statement any more than this.

After giving an account of the visitation of Moroni, the Prophet provided a description of the Book of Mormon as follows:

In this important and interesting book, the history of ancient America is unfolded, from *its first settlement* by a colony that came from the Tower of Babel, at the confusion of languages, to the beginning of the fifth century of the Christian Era. We are informed by these records that America in ancient times has been inhabited by two distinct races of people. The first were called Jaredites, and came directly from the Tower of Babel. The second race came directly from the city of Jerusalem, about six hundred years before Christ. They were principally Israelites, of the descendants of Joseph. The Jaredites were destroyed about the time that the Israelites came from Jerusalem, who succeeded them in the inheritance of the country. The principal nation of the second race fell in battle towards the close of the fourth century. The remnant are the Indians that now inhabit this country. . . . For a more particular account I would refer to the Book of Mormon. (Jessee, *Writings*, pp. 431-432)

Does this statement discredit the idea of other people coming to the Americas because Joseph Smith only mentions two groups? Since Joseph Smith refers to the Jaredite colony as the "first settlement" of ancient America, are Latter-day Saints required to believe that no other people came to the Americas before that time?

First, it is important to note that in the Wentworth letter, Joseph Smith starts with what the angel told him and then provides his own description of the Book of Mormon narrative for the press. Consequently, his words about the Jaredite and Israelite migrations do not come from the angel Moroni. In fact, this wording for the most part, did not even originate with Joseph Smith but is essentially adapted from Orson Pratt's 1840 pamphlet on the Book of Mormon, as the comparison [below] shows.

PRATT 1840

In this important and most interesting book, we can read the history of ancient America, from its early settlement by a colony who came from the tower of Babel, at the confusion of languages, to the beginning of the fifth century of the Christian era.

By these Records we are informed, that America, in ancient times, has been inhabited by two distinct races of people. The first, or more ancient race, came directly from the great tower, being called Jaredites.

WENTWORTH LETTER 1842

In this important and interesting book, we can read the history of ancient America, from *its first settlement* by a colony who came from the tower of Babel, at the confusion of languages, to the beginning of the fifth century of the Christian era.

We are informed by these records that America, in ancient times, has been inhabited by two distinct races of people. The first, or more ancient race, came directly from the Tower of Babel.

The second race came directly from the city of Jerusalem, about six hundred years before Christ, being Israelites, principally the descendants of Joseph.

The second race came directly from Jerusalem, about six hundred years before Christ. They were principally the descendants of Joseph.

The first nation, or Jaredites, were destroyed about the time that the Israelites came from Jerusalem, who succeeded them in the inheritance of the country.

The Jaredites were destroyed about the time that the Israelites came from Jerusalem, who succeeded them in the inheritance of the country.

The principal nation of the second race, fell in battle towards the close of the fourth century.

The principal nation of the second race, fell in battle towards the close of the fourth century.

The remaining remnant, having dwindled into an uncivilized state, still continue to inhabit the land, although divided into a "multitude of nations," and are called by Europeans the "American Indians."

The remnant are the Indians that inhabit the land.

Second, the Jaredite migration is the earliest migration to America mentioned in the Book of Mormon, but the Book of Mormon itself does not claim that the Jaredites were the first human beings in the New World. . . . [Joseph Smith] was not necessarily designating the Jaredite settlement as the oldest in the land, but merely as the oldest mentioned in the Book of Mormon account. Perhaps, like many other Latter-day Saints, he assumed that the Jaredites were the first settlers of ancient America, but this goes beyond what the Book of Mormon says. It specifically mentions three migrations to the Americas but never claims that they were the only ones or the earliest.

Finally, Joseph Smith's description of the contents of the Book of Mormon in the Wentworth letter gives a brief overview of the text and not a comprehensive account. For instance, Joseph did not say that America was inhabited by *only* two races of people in pre-Columbian times, although presumably he could have said so. In the course of the letter, he directed the reader to the contents of the Book of Mormon three different times and on the third time advised, "For a more particular account I: would refer to the Book of Mormon." In other words, Joseph Smith considered the Book of Mormon itself, rather than his letter to Wentworth, to be the authoritative word on the subject.

Source: ^Matthew Roper, "Nephi's Neighbors: Book of Mormon Peoples and Pre-Columbian Populations," in *The Farms Review*, Vol. 15, Num. 2, 2003, pp. 96-99.

Note* See the notations for 1823, 1840)

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 in the 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 arts, 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) were 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.

1842[^] John Taylor or J.S. "Facts Are Stubborn Things," *Times and Seasons*, Vol. 3 No. 22
September 15, 1842, pp. 921-22

This is an editorial by either John Taylor or Joseph Smith. It reads as follows:

When we read in the Book of Mormon that Jared and his brother came on to this continent from the confusion and scattering at the Tower, and lived here more than a thousand years, and covered the whole continent from sea to sea, with towns and cities; and that Lehi went down by the Red Sea to the great Southern Ocean, and crossed over to this land and *landed a little south of the Isthmus of Darien*, and improved the country according to the word of the Lord, as a branch of the house of Israel, and then read such a goodly traditionary account, as the one below, we can not but think the Lord has a hand in bringing to pass his strange act, and of proving the Book of Mormon true in the eyes of all the people. The extract below, comes as near the real fact as the four Evangelists do to the crucifixion of Jesus. Surely "facts are stubborn things." It will be as it ever has been the world will prove Joseph Smith a true prophet by circumstantial evidence, *in experiments*, as they did Moses and Elijah. Now read Stephens' story:

According to Fuentes, the chronicler of the kingdom of Guatemala, the kings of Quiche and Cachiuel were descended from the Toltecan Indians, who, when they came into this country, *found it already inhabited by people of different nations*. 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.

Note* If the ancestors of the Toltecas, who descended from the house of Israel, separated from Moses in the times of Moses, then chronologically they would have started their migration to the Americas some time between the migration of the Jaredites and the migration of Lehi. Such a migration is not detailed in the Book of Mormon, however in 2 Nephi 1:6 we find that in the prophecies of Lehi concerning the Promised Land he declares "that there shall none come into this land save they shall be brought by the hand of the Lord." Thus we have acknowledgement that other groups might have arrived in the Americas during the times of the Book of Mormon. However, such an idea was not picked up on by any other authoritative LDS authors during this time period. However, the "Facts are Stubborn Things" article would be included in Joseph Fielding Smith's *Teachings of the Prophet Joseph Smith* (Salt Lake City: Deseret) in 1938 (p. 267), and in the early 1950's Hugh Nibley would refer to it indirectly by citing *Discourses of the Prophet Joseph Smith*, p. 267, but with some additional comments:

. . . just because Lehi's people had come from Jerusalem by special direction we are not to conclude that other men cannot have had the same experience. . . . Long after the Book of Mormon appeared Joseph Smith quoted with approval from the pulpit reports of certain Toltec legends which would make it appear that those people had come originally from the Near East in the time of Moses; whether such a migration ever took place or not, it is significant that the Prophet was not reluctant to recognize the possibility of other migrations than those mentioned in the Book of Mormon. (*Lehi in the Desert, The World of the Jaredites, There Were Jaredites*, (p. 251)

The phrase, "the Toltecan Indians, who, when they came into this country, *found it already inhabited by people of different nations*" is important only in relationship to the time that they arrived in "this country," and the definition of "this country." These items are not specifically clarified. (However see the Don Domingo Juarros notation for 1823)

Note* See the Nibley 1952 notation for a more complete quote.

1842^ J. B. Turner ***Mormonism in All Ages: or the Rise, Progress, and Causes of Mormonism***

(anti-Mormon) ***with the Biography of Its Author and Founder, Joseph Smith, Junior. By***

Professor J. B. Turner, Illinois College, Jacksonville, Ill. New York:

Published by Platt & Peters, 1842

On page 185 we find J. B. Turner writing the following in seeming response to Parley P. Pratt's *Voice of Warning*:

The first point to be made out by the Mormons from Scripture is, that the North American Indians are the descendants of Joseph, as the Book of Mormon asserts.

To this end, they refer to Jacob's blessing on the seed of Joseph, Genesis xlix. ver. 22-26. In order to interpret and apply this passage *literally*, they make Joseph's bough, "running over the wall," (verse 22) to mean the progenitors of the American Indians crossing the Atlantic ocean to this country. The Atlantic ocean is therefore the *literal* wall.

On page 197 Turner writes about Joseph Smith's dilemma after the loss of the 116 pages of Manuscript:

Here was a dilemma. Seemingly, either to write or not to write again, was ruin, for they had already announced that they had written the history of the *origin* of the Nephites, or American aborigines.

1842? **Dimick B. Huntington** *Diary of Charles Lowell Walker*, Logan: Utah State University Press,

(abt. Joseph Smith) 1980, II:730.

In the *Diary of Charles Lowell Walker* we find the following:

Joseph Smith told Dick B. Huntington in Nauvoo one time, while he was waiting to get his boots repaired, "that Noah built the Ark in the Land where South Carolina is now; and that while he was building it and preaching, the wicked people mobbed and drove him [away] 4 times"

Source: ^John Heinerman, *Hidden Treasures of Ancient American Cultures*, Springville, Utah: Cedar Fort Inc., 2001, p. 67

1843 Willard Richards Manuscript History of the Church, Book A-1

One of the most often-quoted stories used to prove that the last battles were fought in New York stems from an incident which took place in the travels of Zion's camp and has come to be known as "the Zelph incident." In June 1834, some of the members of Zion's camp uncovered some bones and Indian artifacts at the top of a mound in Illinois (one mile south of the modern Valley City). The identity of the deceased Indian initiated a revelation received by Joseph Smith, which he then apparently related to some members of the group in whole or in part. Subsequently, the information surrounding all of these events was recorded by several members of the camp (It should be noted, however, that Joseph Smith kept no

personal record of the march of Zion's camp). These reports were then interpreted by Church historians. Because there have been different accounts which have appeared in official Church history, an exhaustive analysis and compilation of all the pertinent documents was undertaken by Kenneth Godfrey ("The Zelph Story," 1989, F.A.R.M.S.).

The first Church account appears to have been written by Willard Richards between December 21, 1842, and March 27, 1843 under the title "Manuscript History of the Church," Book A-1. Although very acceptable at the time, Richards did two things which have affected the historical impact of the Zelph story in a great way: 1. He wrote the account without having personal first-hand knowledge (Even though he apparently blended the sources available to him and perhaps received oral input, the Zion's camp experiences had taken place nearly two years before Richards had joined the Church); and 2. He wrote the account as if he were Joseph Smith (a rather common practice of the day but not well-known by the modern reader). The manuscript was subjected to a number of editorial additions and deletions before publication, which markings appear on the manuscript. Subsequently, another clerk, Wilmer Benson, drew up a second copy of the same material known as the "Manuscript History of the Church," Book A-2. It differs from the Richards version in a dozen details of spelling, punctuation and phrasing, but with only one notable difference: Where Richards had "a great struggle with the Lamanites," Benson's script reads, "the last great struggle with the Lamanites." For the benefit of the Book of Mormon student, the following is the original account written by Richards *with the editorial changes as marked* [A-1]. These editorial changes are indicated by the crossed-out words (deletions) and the italicized words (additions):

Tuesday the 3rd During our travels we visited several of the mounds which had been thrown up by the ancient inhabitants of this country, ~~Nephites, Lamanites &c.~~ and this morning I went up on a high mound near the river, accompanied by ~~several~~ *the* brethren. From this mound we could overlook the tops of the trees and view the prairie on each side of the river as far as our vision could extend and the scenery was truly delightful.

On the top of the mound were stones which presented the appearance of three altars ~~having been erected~~, one above the other, according to ancient order and *the remains of human* bones were strewn over the surface of the ground. The brethren procured a shovel and hoe, and removing the earth to the depth of about one foot discovered the skeleton of a man, almost entire, and between his ribs *the stone point of* ~~was~~ a Laman [=] itish arrow, which evidently produced his death. Elder *Burr Riggs* ~~Brigham~~ Young retained the arrow, ~~and the brethren carried some pieces of the skeleton to Clay county~~ - The contemplation of the scenery around before us produced peculiar sensations in our bosoms and subsequently the vision of the past being opened to my understanding by the Spirit of the Almighty, I discovered that the person whose Skeleton ~~we had seen was before us~~ was a white Lamanite, a large thick set man and a man of God. *His name was Zelph.* He was a warrior *and chieftain* under the great prophet Onandagus who was known from the ~~hill Cumorah~~ *or eastern Sea*, to the rocky Mountains, ~~His name was Zelph.~~ The curse was taken from *Zelph* him, or at least, in part. one of his thigh bones was broken by a stone flung from a sling, while in battle, years before his death. He was killed in battle, by the arrow found among his ribs, during a ~~last~~ *great* struggle with the Lamanites ~~and Nephites~~: *Elder Woodruff carried the thigh bone to Clay county.*

The 1904 first edition of the B.H. Roberts' edited *History of the Church* in seven volumes had the account [A-1] as Richards had left it. In 1934 and 1948, however, under the direction of Joseph Fielding Smith who became Church historian, Benson's version [A-2] was substituted for that of Richards version [A-1] and explicit references to the Hill Cumorah and the Nephites were reintroduced. That phrasing has continued to the present in all reprintings.

In 1957, Preston Nibley, assistant Church historian, authorized Fletcher Hammond to announce that the 1904 edition was correct (See Hammond 1959):

. . . Brother Nibley has authorized me to say that the 1904 edition of the *Documentary History of the Church* Vol. II at pages 79 and 80 correctly reports the "Zelph" incident; and that the part of the 1934 (and the 1948) edition of the same history which differs from it is erroneous. (Palmer 1981:77)

Summarizing his thorough analysis, Godfrey concluded:

Most sources agree that Zelph was a white Lamanite who fought under a leader named Onandagus (variously spelled). Beyond that, what Joseph said to his men is not entirely clear, judging by the variations in the available sources. Therefore, those who try to support a particular historical or geographical point of view about the Book of Mormon by citing the Zelph story are on inconclusive grounds.

Source: ^Kenneth W. Godfrey, "The Zelph Story," F.A.R.M.S., 1989; see also ^Joseph L. Allen, *Exploring the Lands of the Book of Mormon*, pp. 352-353.

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. Also *History of Joseph Smith, (May 1st)*

Dan Vogel writes:

There was some confusion among tower of Babel theorists as to which of Noah's sons the first settlers of America descended from. Although the Book of Mormon itself is silent on the matter, there are indications that Ham might have been intended. According to the Book of Mormon, the Jaredites departed from Babel and went to the Valley of Nimrod where they prepared for their long journey to the New World (Ether 1-2). The Bible says that Babel was founded by Nimrod, a descendant of Ham (Gen. 10:8, 10). Many in Joseph Smith's day connected the cursedness of Ham (Gen. 9:20-27) with the curse of Cain (Gen. 4:9-15), as did Joseph himself (Abr. 1:21-27). This connection may explain why the Jaredites are said to have brought with them some records containing oaths which had been handed down from Cain (Eth. 8:9, 15). In fact, some early Mormons seem to have believed the Jaredites were Hamites.*

*On 1 May 1843, the *Times and Seasons* reported the discovery of some metal plates and a skeleton in a mound near Kinderhook, Illinois. The Mormons believed that a record of the Jaredites had been found and announced that it was "additional testimony to the authenticity of the Book of Mormon." Although the plates were fakes, Joseph Smith, according to William Clayton, "translated a portion and

says they contain the history of the person with whom they were found, and he was a descendant of Ham through the loins of Pharaoh, king of Egypt." Parley P. Pratt said the plates "are small and filled with engravings in Egyptian language and contain the genealogy of one of the ancient Jaredites back to Ham the son of Noah." For a discussion of the Kinderhook plates, together with the statements of Smith and Pratt, see Stanley B. Kimball, "Kinderhook Plates Brought to Joseph Smith Appear to Be a Nineteenth Century Hoax," *Ensign*, Aug. 1981, 66-74; see also George D. Smith, "Joseph Smith and the Book of Mormon," *Free Inquiry* (Winter 1983): 23-24.

Source: ^Dan Vogel, *Indian Origins and the Book of Mormon*, Salt Lake City, Signature Books, 1986, p. 50, p. 93n96.

Note* 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.

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.

1843? (Prophecy of Joseph Smith?)

"The White Horse Prophecy"

In an article by George Cobabe published by the FAIR organization in 2004 we find the following:

In the mid 1850s, two men brought forth a prophecy they claimed Joseph Smith had spoken in 1843. In the intervening years this has become known as the White Horse Prophecy and has become encircled about by myth and stories and all sorts of comments and opinions. It has been declared untrue by some, and has allegedly been quoted by leaders of The Church of Jesus Christ of Latter-day Saints. There are also many views as to what the prophecy" contains and what it means.

This paper examines the claims, the text, and the source of many of the attributes associated with the White Horse Prophecy. . . .

In 1843 Edwin Rushton and Theodore Turley were with Joseph Smith when, according to their account, the Prophet gave what has become known as the White Horse Prophecy. In the mid 1850s Brothers Rushton and Turley were of advanced age and in the interest of preserving history were asked to write down their recollections of the 1843 prophecy. Different individuals recorded the two men's account of the White Horse Prophecy for their own use. Several copies of these accounts are in the Church Historian's Office. They reportedly vary slightly in a few words but are remarkably consistent in content. (note 11')

The following is a copy reportedly from the journal of John J. Roberts, Paradise, Utah. It is readily available from several Websites, none of which report a source for their copy other than the unpublished diary. . . . It is apparently a record of what Mr. Roberts heard in the 1850s. The provenance of this report has not been established. . . .

The primary message recorded in John Roberts' diary is that there will be great confusion, revolution, and wickedness in the last days prior to the coming of the Savior in glory. The idea of turmoil and trouble and great tribulation in the last days is not a new concept in the LDS Church, and it is a common theme found in most Christian religions. the idea of different groups identified as the four horses, is an unusual application but still has a familiar ring to it. According to the diary:

- (a) The White Horse is identified as the people in the Rocky Mountains who will establish Zion.
- (b) The Pale Horse is identified as the people of the United States.
- (c) The Red Horse is not specifically identified, except as a powerful group that will play a significant role in the last days.
- (d) The Black Horse is not identified except as a force.

During this latter-day turmoil the people of the White Horse group will become rich and powerful and will see many come to them for safety. This seems to relate to the concept of the establishment of Zion and is spoken of in many places separate from the text of the prophecy. The idea of trouble in the last days and the establishment of Zion are not anything new either to Joseph Smith, the Church, or, for that matter, the world in general.

A secondary message in and resulting from the first, is that during this time the Constitution and government of the United States will be in great jeopardy, such that its safety and probable continuance can be compared to the risk of handing "like a thread as fine as a silk fiber." . . . The idea of "hanging by a thread" has become part of the literature and lore of the LDS community. . . .

The following comments in the Roberts diary are related to perspectives of the time concerning the blood of Israel and Indian origins:

One of the peculiar features in England is the established Red-coat; a uniform making so remarkable a target to shoot at, and yet they have conquered wherever they have gone. The reason for this will be known to them some day as red is seen in a different color threading through under all history. The lion and the unicorn of England comes from there being so much blood of Israel in the nation. . . .

. . . England, Germany, Norway, Denmark, Switzerland, Holland and Belgium have a considerable amount of the blood of Israel among the people which must be gathered out. Those nations will submit to the nations of God. . . .

Source: www.fairlds.org

1843 Benjamin Winchester *A History of the Priesthood From the Beginning of the World To the Present*

Time, Written in Defence of the Doctrine and Position of the Church of Jesus

Christ of Latter-day Saints. Philadelphia, PA: Brown, Bicking & Guilbert,

printers, 1843, p. 132.

Nathanael Rudolph writes:

In the book *History of the Priesthood*, the *Book of Mormon* is purported "to be of particular benefit to the Red men of the forest," in that "they shall have a knowledge of their origin and many prophecies that related to their conversion," which would then cause them to leave their destitute ways and turn to God.

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. 15.

Note* FIND

1843^ George Jones *The History of Ancient America, Anterior to the Time of Columbus; Proving*

(non-LDS-Scholarly) *the Identity of the Aborigines with the Tyrians and Israelites; and the*

Introduction of Christianity into the Western Hemisphere By the Apostle

St. Thomas. New York: Harper and Brothers, 1843.

[Preface] . . . The investigations necessary for writing of North America, called into action the study and observation of years in relation to South Americas: and in contemplating the newly-discovered Ruined Cities and Temples upon that moiety of the Western Continent, the very spirit of the Romance of Truth, seemed to find a voice in every Sculptured altar, column, stone, or pyramid: and when upon the enthusiastic pursuit of hidden knowledge, the sudden discovery of early Christianity and its Sacred Promulgator, were identified with the Western Hemisphere,--sanctioned as is the discovery by Holy Writ,--History,--Tradition,--Customs,--and the oracular Sculptures of antiquity,--Language has no power to express the bounding feelings of the heart, when that original vision of the mind, became apparent, as the stern reality of historic truth. . . .

To give a list of works consulted during fifteen years in America, and more immediately for the last two years in England, while writing the Tyrian Era, would be pedantic: but no Author, sacred or profane, from the first Lawgiver to the present time, having even a remote reference to the Western Hemisphere, has been knowingly omitted; yet being professedly an Original Work, the volume of the brain has been more largely extracted from, than any writer whose works are already before that Public--to whose final judgment (upon its merits or demerits) the present Author submits the first History of Ancient America with all humility . . .

The usual "Table of Contents" has been avoided, in order to prevent anticipation of the subject-matter and secrets of the History; but, at the same time, for after-reference, a copious Index has been placed at the end of the Volume.

[pp. 26-27] As an essential contrast between the Aborigines, is the fact that in the North they have (as already stated) no tradition of the Crucifixion, while in the other portion of the Continent (and for centuries before the rediscovery by Columbus) they had a perfect knowledge of every particular of the Life and Death of Christ. Again;--in this part of the Continent there are Stone architectural Ruins:--in the North there are none; they possess there but embankments, Marathonian mounds or tumuli. These undeniable and characteristic opposites in Northern and Mexican America, increased by the late discovery of the Ruined Cities in Guatemala and the adjacent provinces, together with fifteen years of personal observation in America; to which may be added a practical knowledge of the Fine Arts, enthusiasm in research, and mature reflection upon the entire subject, have authorized the formation of (as we believe) an Original Theory, concerning the History of the Aborigines of the two great divisions of the Western Hemisphere; and for the unfolding of the present volume, we state,

1. That they consist of TWO distinct races, or people. This will be, without doubt, admitted, from the facts in the previous pages.

2. That South America (nationally speaking) included what is at present called Central America; and, as a consequence, the Ancient Cities, now in Ruins, belonged to the same general Empire.

3. That South, or (as we have termed it in the preceding pages) Mexican America, was inhabited ANTERIOR to that of the North.

4. That the Aborigines of Mexican America, and the Western India Islands, were the ancient TYRIANS of Phoenicia, and that they landed on the Western Continent, from their native country, more than two thousand years ago! This is confirmed by Tradition, Analogies, History, and Prophecy!

. . . The present volume contemplates the first Epoch only . . .

[p. 129] . . . the Tyrian---that name is used in its triple or Phoenician sense, and comprehends Sidon, Tyrus, and Carthage--not a remnant remains whereby the slightest form can be traced, save the mere foundations of their former greatness! . . .

The inhabitants of Tyrus from their small locality [i.e. the Island] were essentially a practical people,--they had no space to build idle or useless edifices, like those of Egypt,--they had no captives . . .

[FINISH RECORDING THE DETAILS IN THIS BOOK]

1844^ George J. Adams "A Lecture on the Authenticity & Scriptural Character of the Book of Mormon." (I.O.) By G. J. Adams, Minister of the Gospel. Boston: J. E. Farwell, 1844.

[Intro.] The following Lecture was delivered by particular request to crowded audiences, in the Town hall of Charlestown [Mass.], on Sunday Evening, February 4th, and on Wednesday Evening, February 7th [1844]. . .

[p. 3] By particular desire I propose to call the attention of my hearers, this evening to the consideration of the claims of the Book of Mormon as a book of revelation, and to prove from the Scripture of Truth that it is spoken of by the Holy prophets; that its appearance is in perfect accordance with prophecy; that all the circumstances of times and places, , the character of the book, the condition of the world, and every circumstance spoken of in references to it, are in perfect harmony with the declarations of Holy writ. . . .

[pp. 16-20] In the 22d, 23d, 24th, 25th, and 26th verses of the 49th chapter [of Genesis]--You will perceive that in the 22d verse Joseph is described as "a fruitful bough, even a fruitful bough by a well; whose branches run over the wall." here is a beautiful figure, "planted by a well," run over the wall, shall become a multitude of nations, and Isaiah speaking of the House of Joseph, says, "some of the beautiful branches are to be broken off; they have wandered into the wilderness and *have crossed the sea*. Here is a prophecy carrying out what Jacob had told should come to pass. It may be asked why I take so much trouble with regard to this part of the subject? It is because I want to find out, if possible, by the light of scripture, where the ancient inhabitants of this country, and I expect to prove to you by them that the descendants of Joseph were the original settlers of this continent, and I think I can throw a blaze of light upon this position which it will be impossible to resist.

In this blessing of Jacob, Joseph was told that the blessings of his father have prevailed to the utmost bounds of the everlasting hills, they shall be on thy head. . . . Moses, in the 33d chapter of Deuteronomy, from the 13th to the 17th verses, speaks in a particular manner, of the blessings pronounced upon Joseph and his generations [from Ephraim and Manasseh], and in the 17th verse, says: "His glory is like the firstling of his bullock, and his horns are like horns of two unicorns with them he shall push the people together to the ends of the earth; and they are the thousands of Manasseh." The whole tenor of the scripture on the subject of this blessing is fully showing that the everlasting hills, and even the ends of the earth were to be fore the inheritance of the seed of Joseph.

We come now to enquire where has the seed of Joseph gone to? If they had taken up their residence in any part of what is technically called the old world would not history have informed us of the fact? There is no place except North and South America to which they could have gone if the old world furnishes no trace of them. The Continent of America is the only place where the prophecies concerning Joseph and his seed could be fulfilled.

All believe that this country was settled by nations that existed and have passed away in the womb of the past Empires, and kingdoms, and communities have existed in ages long gone by. Arts and sciences, learning and refinement have found a congenial home on these western shores, and the testimony of their existence is left behind in magnificent ruins, noble even in their decay. The lapse of time has not been powerful enough to eradicate from the surface of the earth, the signs of a people once inhabiting this land clothed with intellectual and scientific power, far transcending, perhaps, any, even the highest effort, of this our boasted 19th century.

We turn our attention to the history of the new world, about the time when Columbus first promulgated to the old world his noble and sublime idea, of the existence of a continent in the West, and when, after innumerable difficulties he proved the truth of his theory, the spirit of discovery was aroused, and numerous expeditions were fitted out.

Here was found the remnant of a people that evidently had been "a multitude of nation," and all springing from the same stock. The history of this people is little known;--they were a noble people; an intellectual people; they were found a fallen people; fallen from glory and grandeur, and their records shrouded in darkness.--The Gentiles then began to gather in, and in a few centuries spread themselves and overcome the remnants of this multitude, until they are now scattered and spread over the vast extent of this continent.

The learned world has been in darkness on the subject of the history of these ancient people. Numerous learned and unlearned theories have been started but all have ended in the same thing. No light has been shed upon it, no new facts of importance have been developed, until all at once, God the Father, sent his angel upon the earth and revealed the fact that a record of the people who in ages past inhabited this continent, had been preserved. . . .

An interpretation of this record was soon given to the world by an unlearned man . . . After the Book had been published a few years, what then took place? Why learned men go forth on voyages of

discovery, and what do they discover in Central America? Magnificent ruins of cities bearing all the evidences of a high state of refinement. Cities nearly 60 miles in circumference, idols, antiquities, &c., such as are described in this Book of Mormon. I refer here to the discoveries of Catherwood & Stevens in Central America, made nearly ten years after the publication of the book.

A great and standing argument against Joseph Smith is, that he is an ignorant man. Allowing this to be true, could an ignorant man unless inspired with the spirit of Almighty God produce a work like the Book of Mormon accurately locating cities, &c which has afterwards been proven true by the careful researches of learned antiquaries? . . .

The mighty empires that have lived on this continent have dwindled away; they have been eaten up by the lapse of time. . . .

The Book of Mormon was produced in the exact time which the prophet mentioned. The two sticks are now produced, which Ezekiel was commanded to prophecy on to this generation. They will be joined together. The record of the House of Ephraim, which is the Book of Mormon was to precede the gathering of the Jews to the City where David dwelt. The book was published in 1830. **The Jews as all the world knows began to gather themselves in 1840.**

1844[^] Wmm. Robertson *The History of the Discovery and Conquest of America.* Halifax:
William

(non-LDS-Scholarly) Milner, 1844.

In a brief sampling of the Contents page we find the following:

Book I. Progress of navigation among the ancients . . . [pp. 1-47]

Book II. Birth and education of Columbus . . .

Book III. State of the colony in Hispaniola. . . .

Book IV. View of America when first discovered, and of the manners and policy of its most uncivilized inhabitants. . . . inquiry how America was peopled-various theories-what appears most probable. [pp. 176-279]

Books V-VIII . . .

1845 Twelve Apostles Proclamation of the Twelve Disciples of the Church of Jesus Christ of

Latter-day Saints. New York City, NY: Church of Jesus Christ of

Latter-day Saints, April 6, 1845

We also bear testimony that the "Indians" (so called) of North and South America are a remnant of the tribes of Israel; as is now made manifest by the discovery and revelation of their ancient oracles and records.

And that they are about to be gathered, civilized, and made *one nation* in this glorious land.

They will also come to the knowledge of their forefathers, and of the fulness of the gospel; and they will embrace it, and become a righteous branch of the house of Israel. . . .

. . . He will assemble the Natives, the remnants of Joseph in America; and make of them a great, and strong, and powerful nation: and he will civilize and enlighten them, and will establish a holy city, and temple, and seat of government among them, which shall be called Zion.

And there shall be his tabernacle, his sanctuary, his throne, and seat of government for the whole continent of North and South America for ever.

The despised and degraded son of the forest, who has wandered in dejection and sorrow, and suffered reproach, shall then drop his disguise, and stand forth in manly dignity, and exclaim to the Gentiles who have envied and sold him: "*I am Joseph: does my father yet live?*" Or, in other words: I am a descendant of that Joseph who was sold into Egypt. You have hated *me*, and sold *me*, and thought I was dead. But lo! I live, and am heir to the inheritance, titles, honors, priesthood, sceptre, crown, throne, and eternal life and dignity of my fathers, who live for evermore. . . .

Let the government of the United States also continue to gather together, and to colonize the tribes and remnants of Israel (the Indians), and also to feed, clothe, succor, and protect them, and endeavor to civilize and unite; and also to bring them to the knowledge of their Israelitish origin . . .

He has revealed the origin and the Records of the aboriginal tribes of America, and their future destiny.--And we know it.

Sources: ^Daniel H. Ludlow, *A Companion to Your Study of the Old Testament*, Salt Lake City: Deseret Book Co., 1981, p. 90. Gerald N. Lund, *The Coming of the Lord*, Salt Lake City: Bookcraft, 1971, p. 175.

Note* At this time, with the prophet Joseph Smith dead, the Twelve constituted the highest governing body of the Church.

1846[^] "History of Joseph Smith," *Times and Seasons*, vol. 6, no. 1, January 1846,
p. 1076.

Ken Godfrey wrote an article entitled "What is the Significance of Zelph in the Study of Book of Mormon Geography?," in *Journal of Book of Mormon Studies*, Vol. 8, Number 2, 1999, pp. 71-79. In it he writes:

Following the death of Joseph Smith, the *Times and Seasons* published serially the "History of Joseph Smith." When the story of finding Zelph appeared in the 1 January 1846 issue, most of the words crossed out in the Richards manuscript were, for some unknown reason, included, along with the point that the prophet's name was Omandagus. The reference to the hill Cumorah from the unemended Wilford Woodruff journal was still included in the narrative, as was the phrase "during the last great struggle of the Lamanites and Nephites."

1846[^] **Editor** **"Indian Mission," in *Zion's Reveille***, vol. 1, no.10, Voree, Wisconsin Territory,
(Strangites) October, 1846, p. 2

It is well known to many of the brethren that the prophet Joseph, a short time before his death, undertook to establish a mission among the Indians, and place it upon a permanent foundation. For this purpose he designed making a small settlement among them, establishing trade and the arts necessary for their intellectual culture and moral improvement, as well as a place of gathering instruction; and where poor brethren who are willing to devote themselves to the improvement and salvation of their less favored fellow creatures, can have their families with them, and the free enjoyment of the soil without molestation, and in peace with all the world.

This measure the president has never lost sight of. The place for such a work has already been pointed out by the finger of God, and measures for its occupation are now far advanced.

Note* See the April, 1850 notation for this revelation to James J. Strang.

1847^ Editor "Indian Mission," in *Zion's Reveille*, vol. 2, no.1, Voree, Wisconsin, January 14, 1847,

p. 1

The brethren in the west and south, who design emigrating to Big Beaver Island in the spring, will report themselves to Uriel C. H. Nickerson or Daniel Avery, who have charge; . . . The mission to the Lamanites is decidedly the most important of any in which the church has ever engaged. It will constitute the great corner stake of Zion. All who go to the island should supply themselves with a year's provisions . . .

1847^ William H. Presscott History of the Conquest of Peru, 1847. See 1874 edition. edited by

(non-LDS-Scholarly) John Foster Kirk. Philadelphia: J. B. Lippincott Company.

1848^ John E. Page "Yucatan," in the *Gospel Herald*, vol. 3 no. 10, Voree,

(Strangites) Wisconsin, May 25, 1848, p. 37

The Indians in Yucatan have taken up arms against the white inhabitants, and are destroying them without mercy. . . . The land which was once all the property of the Indian is again returning to him. For three centuries Japheth has dwelt in the tents of Shem, but the time has now come when Jacob goes through among his oppressors as a young lion in the midst of the flocks, and there is none to deliver.

Mic. v.7. "And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.

8. And the remnant of jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.

9. They hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

11. And I will cut off the cities of thy land, and throw down all thy strong holds:

And I will cut off witchcrafts (sectarianism) out of thy land; and thou (the remnant of Jacob) shalt have no more soothsayers," (sectarian missionaries who made them slaves to the Spaniards.)

We would not, of course, be understood that all this will be accomplished in an hour, a day or a year. But this is the beginning of the end. How long it will be in accomplishing, time must tell.

1848^ **John E. Page** **"The Book of Mormon," in the *Gospel Herald***, vol. 3 no. 16, Voree,
(Strangites) Wisconsin, July 6, 1848, p. 61

What an interesting book is the Book of Mormon! . . . [What] could be compared in value to such a book of ancient American origin, a detailed history of a nation otherwise unheard of. 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 country, State of New York, in the spring season of 1830) detailing to us a minute account of the things that anciently transpired with the ancient inhabitants of Central America, as since confirmed by the developments as recorded by Messrs. Stephens and Catherwood, Antiquarians, in Central America, as published in the city of New York, 1841, '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., 1833. A book entitled "*An Inquiry into the Origin of the Antiquities of America*," by John Delafield, published in Cincinnati, Ohio, 1839, 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.

1848^ Orson Pratt Millennial Star 10 (22, 15 November 1848), pp. 346-347

This is an editorial (Orson Pratt was the editor).

The first great nation that anciently inhabited Yucatan, passed away about 2,400 years ago; but their prophets left a history, an abridgement of which has been translated into the English language, called the "Book of Ether" . . . The last great nation that inhabited that country and passed away, have also left their history, which was discovered, translated, and published in the English language nearly 20 years ago by Mr. Joseph Smith. . . . "Mr. Mormon says, that in the 367th year after Christ, "*the Lamanites*"--*the forefathers of the American Indian*--"took possession of the city of Desolation"--which was in Central America, near to or in Yucatan--"and this because their number did exceed the number of the Nephites"--the Nephites being the Nation who inhabited the cities of Yucatan--"and they"---the Lamanites--"did also march forward against the city of Teancum . . .

In the 384th year, the occupants of Yucatan and Central America, having been driven from their great and magnificent cities, were pursued by the Lamanites to the hill Cumorah . . . where the whole nation perished in battle.

Note* Earlier statements coupled with this location of "the city of Desolation-which was in Central America, near to or in Yucatan" seems to imply that Pratt's concept of the land of Desolation was a land stretching from at least Yucatan all the way to at least Missouri. (see the Orson Pratt statement of 1840; see the W. W. Phelps statement of 1832) Pratt's narrow neck would have been south of Yucatan.

1848 Orson Pratt *Divine Authority, Or the Question Was Joseph Smith Sent of God?*, Liverpool:

R. James, 1848, p. 11.

Orson Pratt declared that the "western world, including both North and South America," would ultimately pass to the righteous which included the "remnant."

Source: ^Ronald W. Walker, "Seeking the 'Remnant'" in *Journal of Mormon History*, vol. 19, no. 1, Spring 1993, pp. 1-33.

1848, 1831^{Lon} Edward King "Antiquities of Mexico, London:

(Lord viscount Kingsborough) James Moyes, 1841-48.

(non-LDS-Scholarly)

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.

George Weiner writes:

The crowning achievement of the Lost Ten Tribes theory, from a publishing standpoint at least, was a curious and aborted monument of exquisite grandeur built with a misspent fortune and a wasted life. Edward King, Viscount Kingsborough, literally brought about his own dishonor and death in a futile attempt to prove that the Mexican Indians were descended from the Lost Ten Tribes.

The eldest son of George, Third Earl of Kingston, Edward was educated in the classics at Oxford, then served for a time as Member of parliament for County Cork, Ireland. Excited by the sight of a Mexican manuscript in the Bodelian Library that alleged Mexico to have been settled by the Ten Tribes. Kingsborough determined to devote his life to the study of the antiquities of that country with the object of proving the theory. In 1831 appeared the first seven volumes of his splendid but disorganized work *The Antiquities of Mexico*. But the book cost Kingsborough his entire fortune of more than 32,000 [Pounds]--a vast sum in those days--and his life. Oppressed by debt he was sued by a paper manufacturer and in 1837 died of typhus in the debtor's prison at Dublin. Two more volumes of his work, including sixty pages of a projected tenth volume, did not see print until 1848.

Everything about Kingsborough's magnum opus was first-class, from the handsome and sturdy bindings to the superb hand-colored illustrations. Everything, that is, except the arguments for the Ten Tribes theory that were the same tired mish-mash that could be found in scores of other books.

But what makes Kingsborough's story sadder and his tragic life even more wasted was the true reason for his fanatic interest in the Indian Ten Tribes theory. No awaited Millennium for him; no desire to improve the lot of the downtrodden Indians. His sole purpose, he said, was to demonstrate "that the Jews had in very early ages colonized America" calculatedly and deliberately with the malicious intent of showing "their hatred and contempt for Christianity" and "to turn into ridicule its most sacred rites and mysteries . . ." What price anti-Semitism?

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.

1850^ Editor "The Location of Zion, or the New Jerusalem," in the *Gospel Herald*, vol. 4

no. 52, Voree, Wisconsin, March 14, 1850, pp. 316-18

The location of Zion or the New Jerusalem is certainly a subject of importance, and well worth a candid investigation. . . . This Zion of the last days, we believe, will be located on the land of America; and indeed, the prophets have said enough to establish this idea. . . .

. . . Moroni, writing the words of Ether, says, page 550: "Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land . . ."

. . . the Lord will establish a place of gathering upon this land, near the center of the North division of the continent, which will be convenient of the House of Joseph that is upon this land to gather to, and also, for many of the saints that are now scattered among the Gentile nations.

Note* It is interesting here that no mention is made of Zion or the New Jerusalem being in Missouri.

1850^ Editor "A Revelation and Vision of the Indian Mission," in the *Gospel Herald*, vol. 5

no. 6, Voree, Wisconsin, April 25, 1850, p. 41

An edition of the following revelation was published a little over three years ago, but it being now nearly out of print we republish it for the benefit of all, and also to supply the numerous calls for the Nos. of the Herald containing the recent revelations.

A Revelation and Vision of the Indian Mission.

I, James J. Strang, was at Elizabeth, on the Monongahela River, on the twenty-fifth day of August, in the year one thousand eight hundred and forty-six, and had a vision, and lo I beheld a land amidst wide waters, and covered with large timber, with a deep broad bay on one side of it. . . . And Indians in canoes glided about, and caught fish, and sat down to eat; and they gathered in assemblies, and were taught words of truth and ways of holiness, and they hearkened. . . .

And one came near unto me, and I said what meaneth this? And he answered and said, behold, here shall God establish his people, even the sons of Joseph, on an everlasting foundation, and from hence shall the gospel of the kingdom go unto the tribes, and they shall not any more be despised, for the nations that set the foot upon their necks will be cut off that they be no more a people. Behold he hath already begun it. . . .

And upon this land where thou standest shall the gospel of the kingdom be established among the Lamanites, and from thence shall it go forth to their tribes. . . .

And I asked him what meaneth all this? and he said unto me, thou art carried away in the spirit, and brought to this land in the midst of waters, in the north country, that the Lord might show thee what he will do hereafter. For here shall be a stake and a corner stone of Zion, for the strengthening of her curtains round about. Here shall the house of Manasseh and the house of Ephraim, and the Gentiles build a house unto and bow down to me therein. For the sons of Jacob shall lay the foundations thereof, and therein shall they worship their god. *And to this house shall the thousands of the house of Israel come, when the ice melts at the north.*

1850s[^] (abt. Jacob Hamblin) *Our Golden Heritage: The Duane and Addie Noble Hamblin Family*, Lois

Hamblin Golding and Delma Golding Johnson, Self-published, 1977.

On page 9 we find the following:

In 1849 Jacob married Rachel Judd who belonged to the Church of Jesus Christ of Latter Day Saints. They were among the ones of his father's family who came to Utah in 1850 and settled in Tooele, Utah.

While living in Tooele, Jacob had many experiences with the Indians; and he wrote, "The Holy Spirit forcibly impressed me that it was not my calling to shed the blood of the scattered remnant of Israel, but to be a messenger of peace for them. It was also manifest to me that if I would not thirst for their blood, I should never fall by their hands." This was a belief that was to help rule the rest of his life.

He, among others, was called by President Brigham Young to help settle Southern Utah. He left Tooele in 1854 and made his home on the Santa Clara River . . .

1851[^] John Taylor "Discovery of Ruins in California," in *The Latter-day Saints' Millennial Star*,

March 15, April 1, April 15, 1851, pp. 93-95, 101-104, 118-121

Note* This is a three-part article involving two authors -- one being an unknown non-LDS explorer and one being John Taylor. The first article by the unknown explorer is reprinted from the *New York Herald*, dated Dec. 10th, 1849, and originating from San Diego, California. This article talks about his visitation to gigantic ruins off the Gulf of California, of the similarities of those ruins to those of Central America, and of the similarities of both the structures and writings to those of the Egyptians. He advances the theory that the culture here had connections to the Egyptians, even predating the Egyptians, before the time of the building of the pyramids.

In the letter which follows (the second article), John Taylor relates to the editor Franklin Richards his thoughts on how an Egyptian connection to the people of the Book of Mormon could have happened, which is important because it involves OTHERS populating the American continent besides just those people mentioned in the text of the Book of Mormon.

Excerpts from the first article are as follows:

Having promised you the earliest information relative to any discoveries of interest to the antiquarian that we might make while exploring, for this purpose, the hitherto unknown countries of northern California and New Mexico, I hasten to give you, and, through you to the world, an account of the actual existence of the ancient ruins, which, whether it regards their immense extent, or the size and grandeur of a single structure, have no equal on the face of the globe; and compared with which the ruined temples and edifices of Southern Mexico and Yucatan, discovered by Stephens and other travellers, dwindle into the most minor insignificance. And even the largest of the Egyptian pyramids, however vast, is but a child's toy in comparison to the chief structure of this group of mighty ruins . . .

But the most interesting as well as satisfactory record as yet deciphered from the numerous hieroglyphics that every where abound, is a savage and cruel people from the north and east, making a slow but sure conquest of the beautiful land, waging a war of extermination, sparing no captive. . . .

I will say however, in addition to the foregoing, that the writings, as we call them, are entirely made up of pictures, symbols, or hieroglyphics, requiring the most careful, close, and laborious attention, investigations, and comparison, in order to trace both backward and forward from a certain period the connection that exists between them. For, unlike anything heretofore discovered on this continent, or indeed in the whole world, we here have presented to our views, as we now firmly believe, the unbroken history of a people that existed not only for a great length of time since the building of the Egyptian pyramids, but contemporary with them, and what is more wonderful still, far back, and yet still farther into the mazes of antiquity. For not only do we find the characters so common to all the ruins of Central America, but tracing them back, without as yet knowing precisely their import, we reach by progressive though receding steps a period when they were identical with, and purely the Egyptian hieroglyphic, easily deciphered and as easily understood. But on arriving at this period, we find these also, taking their rise or having their origin in other characters or symbols as far removed from the more common Egyptian hieroglyphics as are the characters the last in use by this highly intelligent but extinct race, and yet as clearly connected as is the now written though gradually changed language of the last ten centuries.

Permit me here to make a single digression. You recollect the strong belief I entertained and expressed to you, of the existence somewhere on the American Continent, if not totally obliterated by the corrodings of time, of the works of a people which, if a record could be obtained, would carry us back to a period in the age of the world of which all history is silent. My predictions were based upon the light obtained by the recent examinations of the interior of a newly discovered pyramid in lower Egypt, which for ages has remained unknown, from having been entirely buried beneath the sands of the desert. There, in one of its hidden recesses, upon a table of imperishable stone, is the record of the existence of a country beyond the most distant islands of the eastern seas, inhabited by a numerous, happy and highly intelligent people, and from whom the mysteries of writing by symbols, and a knowledge of the arts and sciences, had been obtained. And never was prediction or conjecture more amply verified.

America must be that country beyond the eastern seas; and though its numerous and happy people are all gone, and century after century of storm and sunshine, earthquake and convulsion, and the spoiliations of succeeding races of barbarous men have passed over it, yet all combined has not been able to blot out the evidences of their superior learning and skill in architectural science, as exhibited in the numerous and vastly magnificent structures, scattered here and there over a large part of Central and Northern America; and the veil of obscurity that has been so long wrapt around these relics of an unknown people, seems to be drawn aside, and an era in the world's history introduced, of which, though, with all the accumulated learning of centuries, we know nothing. But I will speculate no further in relation to the existence, much less the origin or final fate, of this now extinct people; but will leave it, to be brought out by a careful investigation of the records they themselves have left, for the admiration and study of us, and succeeding ages. . . .

The author then describes the ruins on the island of Ignacio, referred to as "the city of the Dead World," situated about 35 miles south of the northern extremity of the Gulf of California. After much detail he writes:

I must say that I cannot conceive why it is that travellers have so long neglected to give a description of the unsurpassed beauties, the luxuriance and fertility of the valleys of the Colorado, and its tributaries. It seems to me that country above all others best fitted for the abode of happy millions, as it has undoubtedly been. We are now in a district of country, that must, for years to come, be the great centre of attraction to the antiquarian: and, though the first to unfold to my countrymen a knowledge of the existence and locations of these records of the lore of the antediluvian centuries, I am far from being able to do justice to the subject.s With the limited means at my command, I shall therefore only give you, in these papers, an outline history of our progress in unfolding the archives, in tracing back the genealogy of the line of Pharaohs or kings not only contemporary with the Pharaohs of ancient Egypt, but showing conclusively their undisputed claim to an era long prior to those. . . .

The author then writes of his visit to the "Valley of Mystery," or what the natives called "Na-ha-go" or "The place we know nothing about." Of this he writes:

. . . at length we reached the base of this, not Egyptian, but truly American pyramid. Having personally visited, and being familiar with, the construction of the Egyptian pyramids, I can speak positively of their almost exact similarity--composed of large blocks of stone, nearly three feet thick at the base of the pyramid, and from six to ten feet in length, placed one upon another, and each successive layer receding about fifteen inches--the only marked difference being the apparently great age of this, as compared with those on the banks of the Nile. . . .

That America was peopled long anterior to the eastern continent, I will not pretend to say, but will leave it for all (who feel disposed) to look at the evidences of its far higher antiquity that we shall present, and then to judge for themselves. . . . -- San Diego, California, Dec. 10th, 1849--*New York Herald*.

John Taylor's letter to the editor Franklin Richards (the second part of the article) is now printed as follows:

Mr. Richards,--Dear Sir,--Knowing that everything that has a tendency to throw any light upon the history of the aboriginal inhabitants of the continent of America is always interesting to the numerous readers of the *Star*; for while on the one hand it throws light on the theory of peoples and nations, which

until lately have been for ages hid in oblivion, on the other, all such discoveries have always afforded additional testimony and evidence, corroborative and confirmatory of the Book of Mormon. For as the Book of Mormon was written before these discoveries were made, and gives a history of the very places and people, whose ruins, monuments, cities, pyramids and sculpture are continually being brought to light by travellers and explorers, all such evidence, while it comforts the hearts of the Saints, silences the tongues of cavillers and objectors, and affords to every sincere seeker after the truth, indubitable evidence of the divine authenticity of the Book of Mormon.

Like all other explorers our traveller is surprised at meeting with ruins so stupendous--pyramids so great and magnificent, and such indubitable evidence of such great and mighty nations. These things of course are interesting to everybody; they are the wonder and admirations of antiquarians, travelers, historians, and linguists, but strange as they appear to the world, there has been a book published for upwards of twenty years, that not only gives an account of those people and their cities, but unfolds their origin, their history, their settlements, their wars, their religion--their rise, progress, and fall; that gives an account of those very cities, ruins, of which are now being discovered. I refer to the Book of Mormon.

This gentleman informs us of the discovery of ancient pyramids of "which the Egyptian pyramids are merely child's toys in comparison." It is his opinion that this people "existed long anterior to the time that divine revelation, or the book of Genesis gives as the period of the creation of the world." In this, however, he is mistaken; and when he deciphers, if he is able to do so, those hieroglyphics of which he speaks, we shall no doubt be furnished with a history which will be highly interesting, although that history may not corroborate his present opinion.

I have no doubt but that some of the ruins of which he speaks are the ruins of a people called in the Book of Mormon, the "Jaredites," who left the tower of Babel at the time of the confusion of tongues; when, as the Bible says, "The Lord scattered them abroad from thence upon the face of the whole earth." Jared was a man who feared God, and was directed by the Lord to the continent of America, in company with many others. They there increased and multiplied exceedingly; spread over the land; cultivated the arts and sciences; built many great cities, and formed powerful nations; but like the nations on the Asiatic continent, they sinned against God and incurred His displeasure. They were visited with grievous judgments, and finally in their wars destroyed millions, burnt and laid waste cities, *till the last of them only lived to meet and recognize another people whom the Lord sent from Jerusalem, during the reign of Zedekiah, king of Judah.*

Although from the Book of Mormon we gain no intelligence of a knowledge of this people being had by any others, yet *it is not improbable that by some chance some of them may have found their way to Egypt, and given a history similar to that of which the discoverer speaks; neither is it improbable that persons from Egypt may have found their way there.* It is certainly remarkable that pyramids similar to those in Egypt should be found in America; but when we consider that the Egyptians and Jaredites were both descendants of those who were engaged in building the tower, and learned their ideas of architecture and magnificent structures in the same school, we see nothing very surprising.

Again, in regard to language it is no more remarkable that language should change on the continent of America, than that there should be alterations on the continent of Asia. In fact, the same thing is clearly shown in the Book of Mormon. . . . The Book of Mormon in relation to the history of the Jaredites is very limited. The prophet and historian gives a very imperfect account of that people. Let us hope that something more full and complete, either in the shape of hieroglyphics, or records, may yet be developed. At any rate, if we learn no more, we have the satisfaction of knowing in part their history, and that every new discovery confirms the history which we already have.

I remain, dear brother, yours in the Lord,

Liverpool, April 2, 1851.

John Taylor

1851^ Parley P. Pratt "Address to the Red Man and Ancient Records of the Western Hemisphere."

in Proclamation! To the People of the Coasts and Islands of the Pacific;
of Every Nation, Kindred and Tongue. By An Apostle of Jesus Christ.

Published for the Author by C. W. Wandell, Minister of the Gospel.

November 1851.

Jerry Burnett and Charles Pope write:

Proclamation! To the People of the Coasts and Islands of the Pacific represents that great Mormon missionary effort begun in 1851 that expanded the church beyond the United States and England into Europe, South Africa, India, Australia, South America, and the Pacific Islands. It was written in San Francisco in the summer of 1851 after Parley Pratt had been called to supervise the missionary effort in South America and the Pacific. Two missionaries, John Murdock and Charles W. Wandell, took the manuscript to Sydney, Australia, where it was published in November 1851.

Parley Pratt returned to Salt Lake City from San Francisco in the fall of 1852.

Parley P. Pratt writes the following:

A New Dispensation: An Apostle of Jesus Christ, to the people of the coasts and islands of the Pacific, of every nation, kindred, and tongue--Greeting:--

It has pleased the Lord Jesus Christ, the Messiah . . . to send forth his angels in this present age of the world, to reveal a *New Dispensation*. . . .(p. 1)

Address to Pagans: To those who are not Christian, but who worship the various Gods of India, China, Japan, or the Islands of the Pacific or Indian Oceans, we say--turn away from them . . . (p. 6)

Address to the Red Man: To the Red Men of America I will next address a few lines. You are a branch of the house of Israel. You are descended from the Jews, or, rather, more generally, from the tribe of *Joseph*, which Joseph was a great prophet and ruler in Egypt.

Your fathers left Jerusalem in the days of Jeremiah the prophet--being led by a prophet whose name was Lehi.

After leaving Jerusalem, they wandered in the wilderness of Arabia, and along the shores of the Red Sea, for eight years, living on fruits and wild game.

Arriving at the sea coast they built a ship, put on board the necessary provisions and the seed brought with them from Jerusalem; and setting sail they crossed the great ocean, and landed on the western coast of America, within the bounds of what is now called "Chili."

In process of time they peopled the entire continents of North and South America. . . .

Mormon was one of your fathers. He lived about one thousand four hundred years ago, in North America. He wrote an abridgment of your history, prophecies, and gospel . . . [which] descended to his son Moroni.

This Moroni, is the last of the ancient prophets of America. He completed the records of Mormon on the plates, and made a sacred deposit of the same in a hill called Cumorah, which hill is now included within the limits of New York, United States. . . .

Red men of the forest; Peruvians, Mexicans, Guatimalans, descendants of every tribe and tongue of this mysterious race, your history, your gospel, your destiny is revealed. . . .(pp. 8-9)

General Address Resumed--Ancient Records of the Western Hemisphere: . . .

Its [The Book of Mormon's] history penetrates the otherwise dark oblivion of the past, (as regards America) through the remote ages of antiquity; follows up the stream of the generations of man, till arriving at the great fountain head--the distributor of nations, tribes, and tongues--the Tower of Babel . . .

The Ten Tribes of Israel, the Jews, the white nations of Europe, the red tribes of America--even the proud states of the American Union--may each see themselves and their action in the prophetic telescope of that book. . . .The fate of nations; the restoration of Judah and Israel . . . (pp. 10-11)

Source: *Pre-Assassination Writings of Parley P. Pratt*, edited by Jerry Burnett and Charles Pope, 8-15. Salt Lake City: Mormon Heritage, 1976.

1853[^] Brigham Young (Talk in the Salt Lake Tabernacle, 1853), *Journal of Discourses*,

vol. 1, pp. 106-107.

Do you pray for Israel? You will no doubt answer in the affirmative. These Indians are the seed of Israel, through the loins of Joseph who was sold into Egypt; they are the children of Abraham, and belong to the chosen seed; were it not so, you would never have seen them with dark, red skins. This is in

consequence of the curse that has been placed upon them, which never would have come upon them had their fathers not violated the order of God. . . . They are of the House of Israel. . . . We are here in the mountains, with these Lamanites for our neighbors. . . . Are you sure you have faith enough to control the ungovernable nature of the Lamanites . . . ?

Note* See also *Journal of Discourses* (vol. 2, p. 179) (vol. 1, pp. 162, 170-171) (vol. 5, p. 236) (vol. 7, p. 336) (vol. 11, p. 264)

1853 **Mariano Eduardo Rivero, and** *Peruvian Antiquities*. translated into English from the original Spanish

John James von Tschudi by Francis L. Hawks. New York: G. P. Putnam & Co., 1853.

(non-LDS-Scholarly)

1854[^] Franklin D. Richards "The Lamanites," in *Millennial Star* 16, October 21, 1854, pp. 657-61.

The article presents the LDS attitude towards the Indians of America as a matter of policy from Brigham Young and the Church:

From the first discovery of the American continent, conjecture has been busy in the brains of the curious endeavouring to arrive at some satisfactory conclusion as to how it became peopled, and from what land its marvellous race of inhabitants migrated. The wise of the earth have sublime theories, having no other foundation than the spiritualizing heads of their authors, that they are little prepared to receive the simple statements of the origin of the Indian race, made in the Book of Mormon . . .

From this narrative we learn that the father of this people, with his family, left Jerusalem, by commandment from the Lord, in the reign of Zedekiah, King of Judah. Being led by the counsel and direction of the Lord in their travels, they arrived on the shores of the ocean, where they embarked in vessels of their own building. After a long voyage, through the special care and protection of the Lord, they landed on what is now called the American continent, consequently the Aborigines of that continent are a branch of the house of Israel, and therefore heirs to the blessings and promises of the "new and everlasting covenant." . . . We look forward with deep interest to the fulfillment of many prophecies, of particular importance to them and all the inhabitants of the vast continent which they inhabit.

On the discovery of America, Europeans at once assumed the right to appropriate the country to their own use. They did this wholly regardless of the rights of those who had occupied it for generations, and who held it by the free gift of the God of heaven. The history of the Spanish Conquest of Mexico and South America has no parallel in the annals of the world, for blood-thirsty butcheries, wholesale robberies, and every species of cruelty that avarice, tyranny, and merciless religious bigotry, could invent to destroy an unoffending people, whose only crimes were that they had not received "the mark of the Beast." but that they possessed the gold and silver, and endeavoured to defend their sacred rights against bands of lawless invaders. The following anecdote will illustrate, better than any ordinary comments, the relentless cruelty of the Spaniards--In the conquest of the island of Cuba, a brave chief, who had made a stubborn resistance to the whites, was condemned to be burned at the stake. When urged, at the point of death, to embrace Christianity, that his soul might go to heaven, he inquired if white men went there? On being answered in the affirmative, he exclaimed, "Then I will not be a Christian, for I would not go to a place where I must find men so cruel!"

The course pursued in making and extending the settlements on that portion of the North American continent now comprised in the United States, has been but little more becoming the character of a Christian people than that of the Spaniards in South and Central America. The work of destruction although slower, has been none the less sure.

The policy pursued by the Government of the United States towards the Indians, has, in practice, been based upon the principle that "might makes right," and the weak must make way for the strong. To remove to the western side of the Mississippi river the Indian tribes who were on the eastern side, has been the leading policy of that Government for a number of years. This, no doubt, has been honourably accomplished when a tribe has been united in making a treat to that effect. In cases where the Indians have been too strongly attached to their native soil to dispose of it, the meanest duplicity and intrigue have sometimes been used to accomplish their removal. Instances are not wanting of treaties being made with a few of a tribe who could be influenced by bribes or strong drink, and then those treaties being forced upon the balance with the bayonet. . .

[Mormon 5:19-20 is then quoted which states that the Gentiles will scatter the Lamanites after which the Lord will remember the covenant he has made with Abraham and all the house of Israel.]

On the 3rd of March, 1853, the Congress of the United States passed an act in which they authorized the president to enter into negotiations with the Indian tribes west of the States of Missouri and Iowa, for the ultimate object of purchasing their lands, that they might be open for settlement by the citizens of the United States, and for removing the present owners to new locations. . . .

Thus we see this unfortunate people suffering a second removal from their homes, under the force of circumstances beyond their control, and the prestige of a power they dare not oppose.

The Aborigines of the American continent, like other branches of the great Abrahamic family, have been unrelentingly persecuted. . . .

The people of the United States have driven the Latter-day Saints, by mob violence, from their midst, to seek shelter in the fastnesses of the Rocky Mountains, where alone they can enjoy that precious boon--liberty to worship God in their own way. There they are surrounded by powerful tribes of Indians; and the Government of the United States, by its policy, is likely to surround the rapidly increasing settlements of the Saints with thousands more. When to these circumstances is added our knowledge of the designs of the Lord concerning them, and the oppression they have suffered by many perfidious acts, similar to those of the forced treaties of New Euchota with the Cherokees, and Payne's Landing with the

Seminoles, we find our sympathies united with our interests as incentives to win, if possible, the respect and confidence of the Indians, and bring them back to civilization and the religion of their fathers.

The conduct of the Government and people of the United States towards the Lamanites, can only be compared in reckless cruelty and infamous treachery, with the driving of the Saints from their homes in Missouri and Illinois, to find a home in the wilderness, or perish. The blood of innocence, shed on American soil, cries to heaven for vengeance. . . .

One remarkable fact is demonstrated in the history of the Saints, and that is, that while the kings of the earth are continually involving their people in war and trouble, the counsels of President Young, if followed would keep the people of Utah out of such calamities. A few of the leading items in the Indian policy of Governor Young are--

[1] to feed them when suffering with hunger;

[2] never condescend to be their equals by too familiar intercourse;

[3] take no advantage of their ignorance or necessities in trading, but pay the value of their articles in something practically beneficial to them;

[4] rather let the guilty go free than injure the innocent;

[5] teach them the principles of the Gospel as fast as they can comprehend them;

[6] induce them to work, which many are doing, for a living;

[7] make no contracts with them, only with the intention of strict fulfillment; and finally,

[8] command their respect by being ever ready for self-defence.

It is difficult to find a better practical illustration of the principle of overcoming evil with good, than the manner in which the affairs of Utah were conducted during the Indian difficulties of 1853. . . .

1856 J. W. Gunnison *The Mormons or Latter-day Saints in the Valley of the Great Salt Lake,*

(anti-Mormon) Philadelphia: Lippincott, 1856.

A polemical work against Mormonism. The author espouses the Spaulding theory to explain the origin of the Book of Mormon and shows that at the time of the publication of the Book of Mormon many theories were afloat regarding the origin of the American Indian.

Source: [M.K.R.] in Donald W. Parry, Jeanette W. Miller, Sandra A. Thorne, *A Comprehensive Annotated Book of Mormon Bibliography*. Provo, UT: Research Press, 1996, p. 174.

1857^ George Q. Cannon "Buried Cities of the West," in *The Latter-day Saints' Millennial Star*

10, Jan. 1857, pp. 17-19.

(*From the "Western Standard"*)

Every fact recorded by the Spanish Historians goes to show that there existed in central America a vast empire of great civilization and great antiquity. It must be so old to have received the traditions of the creation as they were known to Moses, and so civilized as to have perpetuated them in writing. . . . [and] knowledge of the true account of the creation and the event of the deluge, which the Spanish historians and early missionaries agree to have been old among the traditions of aborigines of Polynesia, and among the people of Mexico, when Europeans first appeared upon the continent, and among the Islands. How, then, did these dwellers in Central America obtain the knowledge of the creation and the deluge? . . . there is nothing impossible in the suggestion that the race which strewed monuments over lands that are now deserts and forests, may have been, as their traditions assert, the grand-children of Noah, and the contemporaries of the patriarch, and yet how little has it been investigated!--[*New Quarterly Review*]

. . . The Book of Mormon pointed out with remarkable definiteness, years before the discovery of ruins in Central America, the situation of cities built and occupied by the ancient dwellers of the continent. Explorations made subsequent to the printing and extensive circulation of this Book, revealed the fact that ruins occupying the precise situation of these ancient cities, did really exist. Prior to their discovery the non-existence of ruins of cities such as the Book of Mormon described, had been plausibly urged as an argument against its authenticity. If, said the objector, such an enlightened and highly advanced people ever occupied this continent---if they built cities and temples of such magnitude as stated by the Book of Mormon, where are the ruins? The discoveries of Stephens and Catherwood in the country declared by the Book of Mormon to be the principal residence of one of the colonies that were led to this land, overthrew this argument; but they failed to overthrow the objections of those who were determined to view the Book as a forgery.

1859 Charles R. Darwin ***On the Origin of Species by Means of Natural Selection or the***

(*non-LDS*)

Preservation of Favoured Races in the Struggle for Life, 1859

Charles Robert Darwin was an English scientist who researched in South America and the Galapagos Islands between the years 1831 and 1836 as a naturalist on the ship HMS Beagle. When he published his *Origin of Species* in 1859, it aroused huge controversy because it disagreed with the interpretation of

the Creation as found in the book of Genesis. In respect to the Book of Mormon as a history of Indian origins on the American continent, it challenged the interpretation that the creation of man on earth (and especially the idea that Adam was located in the Garden of Eden in Missouri) was just a few thousand years back in the distant past. It also challenged the interpretation that the Jaredites came to a pristine continent.

Stuart J. Fiedel writes:

The year of 1859 was a major turning point in the study of human origins. In his *origin of Species*, Darwin presented the theory of evolution by natural selection. He only implied in this book that humans had evolved like other organisms, but in 1871 he offered a more extensive discussion of human evolution in *The Descent of Man*. Also in 1859, a commission of English scholars visited France to examine the stone tools that Boucher de Perthes, a customs official, had collected from gravel deposits in the valley of the Somme. The Englishmen concluded that Boucher de Perthes was right; his discovery of these man-made artifacts in association with fossils of extinct animals showed that man had been on the earth for a very long time, much longer than the mere 6,000 years allowed by the traditional Bible-based chronology. The Neanderthal skull, discovered in Germany in 1856, was now recognized as a pre-*sapiens* human, and other examples of the same primitive-looking species began to turn up in French cave excavations.

The intellectual excitement generated by the radical new perspective on human origins spread to America, where it sparked the search for "Early Man."

Source: ^Stuart J. Fiedel, *Prehistory of the Americas*, New York: Cambridge University Press, 1987, p. 4-5

Note* Students of Book of Mormon geography and culture should be very much aware that the attitude of the Church regarding the study of the geography and culture of the Americas as they related to the Book of Mormon would become immersed with the controversy over evolution. Thus when the Brethren attempted to suppress controversy over evolution (for good reasons), the study of Book of Mormon geography would unfortunately be suppressed also. See the notes on 1889, 1911, 1830????

A BRIEF REVIEW OF INDIAN ORIGIN THEORIES FROM 1860-----> 1900

Alvah Fitzgerald provides a bibliography of non-LDS sources dealing with Indian origins. He also writes the following concerning the time period between 1860 and 1900:

Alvah Fitzgerald writes the following:

About the middle of the nineteenth century, the subject of origin of the American Indian became entangled with new historical and scientific development. New discoveries in the field of geology, biology, and ethnology were challenging a strict interpretation of the Bible. The sciences were evolving from abstract philosophies. James Hutton, Louis Agassiz, and Sir Charles Lyell, with many others, were demonstrating the great antiquity of the world and of life. The subject of man's antiquity was necessarily involved. The main controversial pivot was "whether man has advanced from savagery to his present condition or has he preserved, with occasional retrogression, his original elevated position." (Winsor, p. 380) Edward Tylor began writing in 1862 in defense of the evolutionary theory and his contributions to anthropology during the following twenty years are outstanding. Referring to degeneracy of man into savagery Sir John Lubbock said, "There is no scientific evidence which would justify us in asserting that this kind of degeneration applies to savages in general." (*Prehistoric Times*) The opposite view was taken in America by John W. Dawson in 1880 and James Southhall in his book, *The Recent Origin of Men*, declaring the idea of pre-glacial men to be only popular fancy.

General belief in great antiquity was provoked at this time because of numerous archaeological finds in the Mississippi Valley, California, Florida, and the Delaware Valley, which were widely accepted as proving the Tertiary age of man. . . .

[INDIGENOUS] The historians of this period are conservative in their opinions, but they show a distinct trend in favor of autochthonous civilization with probable contacts from without. In 1871 John M. Baldwin wrote "Whether earlier or later it is original." (*Ancient America*) Bancroft is strongly of the same opinion, but he adds, "as I have remarked elsewhere, it is not impossible that stray ships of many nations have at various times and in various places been cast upon the American coast, or even that adventurous spirits, who were familiar with the old time story of a western land, may have designedly sailed westward until they reached America and have never returned to tell the tale." (*The Native Races*, vol. 5, p. 130)

Justin Winsor in his scholarly book, *A Narrative and Critical History of America*, suggests that the origin of the original people in America will never be solved, but that the earliest inhabitants were intruded upon by peoples from Asia or from the Pacific Islands.

[MONGOLOID] In 1888, Elijah Haynes published *The American Indian* in which he favored the Asiatic route of advent soon after the flood and Peter De Roo in 1900 makes this original, if not extravagant statement: "It is generally admitted that the ancestors of the greatest number of American aborigines have, in their migrations from the Old to the New World, taken first a northward course, when driven by the Semites from the Asiatic, southern and central countries, and, when reaching the coast of the Arctic Coast, have divided themselves into two bodies, traveling farther on to meet again in the icy regions of the western hemisphere." (*History of America Before Columbus*, p. 319)

[ATLANTIS]: The period from 1860 to 1900 marks a painful sinking of the Atlantis theory in public favor. Temporary revival was obtained between 1870 and 1880 by stimulating reports of soundings in the Atlantic, sponsored by the governments of United States and Great Britain, by which the Dolphin and Challenger ridges were discovered. A convulsion of interest was provoked when Ignatius Donnelly in 1882 made extravagant claims for Atlantis in his book *Atlantis the Antedeluvian World*.

[ISRAELITISH] An echoing of the Lost Ten Tribes Theory was heard in the editing of Father Duran's work by Mendoza in 1880.

[WESTERN EUROPEAN] Dr. B. F. Acosta in 1868 came forward in defense of the old Sage stories in his *Pre-Columbian Discovery of America by the Norsemen*. Not to be outdone in native pride and accomplishment, B. F. Bowen gathered widely scattered evidence in 1876 of Welch contact in his book, *America Discovered by the Welch in 1170 A.D.* Diligent attempts are made in this publication to connect early tales of "White Bearded Indians" with the mythical Welch tribe. These stories lack objective evidence and are not accredited by modern scholars. In the opinion of Fisk, "Welch Indians are creations of the imagination."

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. 134-137.

Note* Fitzgerald lists the following bibliography for the period from 1860-1900: ()

1860^ Henry W. Barnett "The Aborigines of America," in *Millennial Star* 22 (April 1860): 258-60.

When Christopher Columbus discovered the land of America in the year 1492, he found it thickly inhabited by a remarkable race of people . . . but whose origin and history has been for many centuries entirely unknown. Then who are those red strangers of the West? They are a branch of the house of Israel. They are the lineal descendants of Joseph, who was banished into Egypt.

This principle is beautifully illustrated in the [Bible] prophecies:

[Barnett then quotes to following: Genesis 47, Genesis 49:22-26; Isaiah 16:8, 18:1, Zephaniah 2:10; Hosea 11:9,10; John 10:16]

And in order to preserve a history of the people and likewise the revelations and dealings of God among them, the Prophet Moroni, the last Prophet living there, deposited records (which were skillfully engraved on fine plates of gold) in the hill Cumorah, in South America. These records, in the form of the Book of Mormon, were revealed by an angel unto the Prophet Joseph Smith in the year 1827.

This sacred volume contains a clear account of the aborigines of America. It explains why the Almighty "caused a skin of blackness" to come upon the people of that land--namely, because of the wickedness of one named Laman, from whom the North American Indians have descended, called Lamanites.

[Barnett then quotes Ezekiel 37:16, 17]

In this great day of restitution God will also restore the original complexion of the Lamanites. They shall become a "white and enlightened people." Then Ephraim will no more "envy Judah, and Judah envy Ephraim;" for they will be one, even as their records are one; and the God of Abraham, Isaac, and Jacob will reign over them for ever.

Note* Lacking any additional comments or maps from Henry Barnett, I must hold out the distinct possibility that his reference to "the hill Cumorah, in South America" might be a wording error.

1860 *The Newark Plates are discovered in Newark, Ohio*

About 1860 a discovery was made which was similar to the phylactery in Pittsfield that was reported in print by Ethan Smith in 1823 (see the notation). Some inscribed stones were found in a mound near Newark, Ohio upon which was said to be inscribed some corrupt Hebrew and a figure identified as Moses. This discovery supposedly was a link between the Mound Builders and the Lost Ten Tribes.

1863 Thomas Henry Huxley *Evidence on Man's Place in Nature*, 1863

(non-LDS-Scholarly)

Huxley made a comprehensive review of what was known at the time about primate and human paleontology. Huxley's book was the first attempt to apply evolution explicitly to the human race. As modern scientists embraced the theory of evolution and gained greater understanding of the earth's age, most of them discredited a literal Judeo-Christian interpretation of the Biblical narrative of the creation.

Source: Calderwood, pp. 12-13.

1866^ George Q. Cannon "The Indians" in *Juvenile Instructor* 1 (1, 15 January, 1, 15

February, 1 April, 1 June 1866): p. 1, 2, 12, 15, 28, 43.

In an 1866 multi-part series of articles entitled "The Indians," which appeared in the *Juvenile Instructor*, George Q. Cannon, editor, writes:

All the Indians in North and South America, and the inhabitants of some of the islands in the Pacific Ocean, are descendants of [the LeHITE] family, who came away from Jerusalem about 2,400 years" ago. . . [Jan 1, p. 1]

In reviewing the history of the Nephite nation Cannon writes:

. . . the Lamanites . . . became a very cruel, degraded, filthy and bloodthirsty set of people, very much like the Indians now. They soon began to paint themselves and wear the skins of animals which made them look very frightful and hideous, and they lived more by hunting and stealing than by cultivating the ground.

The Nephites, on the contrary, were a very industrious, peaceable people who made the farms, reared comfortable and solid houses, built large cities, and were governed and taught by wise and good men who enjoyed revelation from the Lord. They were also a very white and beautiful and highly intellectual and cultivated people. But after a time they, too, forgot God, fell into great wickedness, and about four-hundred years after the resurrection of Jesus Christ, they were utterly destroyed by the Lamanites, after a series of the most dreadful battles we have any account of in the history of the world. After this there were none but Lamanites left, and the present American Indians are their descendants. . . . --Ed. *J. I.* [George Q. Cannon (June 1, p. 43)]

1867 **Fray Diego Duran (1537-1588)**

The History of the Indies of New Spain

Although a native of Seville, Spain, Diego Duran was brought at a young age to Mexico. He 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. It wasn't until the 1850s that the Duran manuscript was discovered in the Biblioteca Nacional de Madrid. The manuscript was copied by a scribe and the illustrations were copied by an artist, and this manuscript copy was completed in 1854 and sent to Mexico, where it is now preserved in the Historial Archive of the National Library of Anthropology and History. Sixty-eight chapters

of the *Historia* (vol. I) were published in 1867. The rest was published in 1880. Father Diego Duran's contributions on the customs of the people of ancient Mexico classify him as one of the elite Spanish chroniclers of the 16th Century.

Note* See the 1585 notation for Duran's views on Indian origins.

1867 Pomeroy Tucker ***Origin, Rise, and Progress of Mormonism***, New York: D. Appleton
(Anti-Mormon) and Company, 1867, pp. 113-115.

In this polemical work, Pomeroy Tucker, of Palmyra, New York presents the reader with "personal remembrances and historical collections hitherto unwritten." Concerning Book of Mormon culture and geography he writes:

First, in the pursuit of information showing the true origin and correct history of the Book of Mormon, let the reader consider the legendary account adopted by the Mormons themselves. This is furnished in a published statement by Parley P. Pratt (Mormon publication in London, 1854), the early convert at Palmyra, and the contemporary of Smith and Rigdon at their first confederated appearance in Ohio, and also an accepted oracle in the subsequent history of Mormonism.

According to that authority, the Latter-Day Saints claim that "a portion of their history runs back to that extremely remote age when the tongues were confounded at the Tower of Babel. They hold that at the time of that event, the tribes of the earth were scattered abroad, and that the migrations of one particular colony were especially directed by the Lord, who led the favored few across the sea to the Western Continent, now called America. This colony inhabited America for some fifteen hundred years, but were destroyed for their wickedness at a period about six hundred years before Christ. . . .

"The second colony, according to the best Mormon authority, was composed of Israelites, and came from Jerusalem about the year 600 B.C., occupying the place of the original colony, which was then extinct, and repopling America. The new colonists were descendants of the tribe of Joseph. . . . The Mormon historians make this latter branch the immediate progenitors of the American Indians.

1868^ George Q. Cannon "Editorial Thoughts," in *Juvenile Instructor* 3 (1 June 1868): 84.

Children who have read the Instructor from the beginning ought to know something about the Indians. There have been a number of articles published in it about them. When America was discovered by

white men from Europe the Indian race covered the continent from the Atlantic to the Pacific. There was not a pale face nor a black face to be seen anywhere from one end of the land to the other. All the people then were red. The West India Islands, the first land discovered by Columbus, was also peopled by the same race.

The Book of Mormon teaches us that these people were the children of Laman and Lemuel, and other men who were white, but who, because of their wickedness, brought this curse of a red skin upon their children. White men formerly lived in America. They were the children of Nephi and others who joined him; but they were all killed off by the Lamanites. When the Nephites were destroyed, the red men spread all over the land and split up into nations and tribes. Some of these were much more advanced in civilization than others. The white men who first visited Mexico and Central and South America were astonished at discovering states which had long lived in a high degree of civilization and luxury. Their cities and monuments were very magnificent. It was in Central and South America, according to the the Book of Mormon, that the Nephites principally dwelt and flourished, and the ruins of cities and buildings which have been found, of late years, by travelers are said to be wonderfully grand. They are without doubt the remains of cities which the Nephites built and where they dwelt. . . .

The prevalent idea outside of the Latter-day Saints now is that the Indians will soon all perish. There are very many people who think they ought to be killed off like so many wild beasts. . . .

Do not allow yourselves, children, to imbibe the ideas about the Indians so commonly entertained at the present time, namely, that they are good for nothing but to be killed. They are the descendants of Abraham, the friend of God. God covenanted with their fathers that, in the last days, he would remember and save them. They have a great work to do yet among the Gentiles. They are the Lord's battle-axe, and He will use them to do His work. Many of them may perish, but a remnant must be saved.

1868^ ??? "Theories on the Origin of Man," in *Juvenile Instructor* 3 (15 August 1868): 124-25.

. . . we must say something about a few strange ideas that learned men entertain, regarding the origin of mankind. Some believe that when God placed Adam and Eve on the earth, he created quite a number of other families of men and women, and brought them to the earth at the same time. Some of these, they fancy, were more degraded, less intelligent and less capable of improvement than others and from these different families spring the different race of men now on the earth. The European having sprung, according to their ideas, from the most intelligent family God then made, the Negro from the most degraded. some, however, suppose that there are only three distinct races of men, others five, others many more. The most popular idea is that there are five races of men, whom they call the Caucasian, the Mongolian, the Negro, the Malayan and the American races. We will tell you about these presently. There is another set of learned men who believe in what is called the development theory. Their idea is a very strange one. They say that men and women are merely an improved race of monkeys, or what amounts to the same thing. The monkeys, they say, have arisen by what they term natural selection from animals less intelligent than they are, and so on they trace the origin of man back until they come to the lowest orders of living things. . . .

The different opinions amongst learned but uninspired men arise from their not being willing to believe in the revelations of God . . .

One of the arguments most favored by those who believe that there are several distinct races of men, is that the difference of climate, food, civilization and other outward circumstances could never have caused the diversity in intelligence, habits, appearance and color that we now see around us, during the five or six thousand years men have been upon the earth. But there is a cause, the greatest cause of all in bringing about this difference that they know nothing about or will not recognize. It is the effect the blessing or curse of the Lord has upon any people. All who believe the sacred records given to us in these days, know how easy it is for men when they depart from the service of the true God to descend from the highest and purest forms of life to the lowest and most degraded.

The book of Mormon most expressly teaches that the Indians of this continent are of the house of Israel. From Patagonia to Alaska they are but different branches of the same great family. It tells us also that, like the rest of Israel, they were once a white and beautiful people; but their great and abominable sins brought upon them the anger and curse of God. When they turned from His laws to sin and death, they dwindled in intelligence, a skin of darkness came upon them, and they fell from their beauty and strength to be what we see they are to-day. What we want to impress upon you, little friends, is how quickly this great change was brought about. Many years after the coming of Christ their prophet Nephi says of them: "they did wax strong and did multiply exceeding fast, and became an exceeding fair and delightsome people." . . . But this bright picture soon faded, this blessed period of their history soon passed away. Little by little they turned from God. . . . until about four hundred and twenty years after Christ, when the inspired record of their history closes. The Lamanites, who were an exceedingly cruel and savage race of beings, had then entirely destroyed the better portion of the people called Nephites.

From this time until Columbus landed on these shores, or about one thousand and seventy years, we know little of their history. What did he find the inhabitants of this land? The same dark, degraded people we are acquainted with, with but very indistinct traditions of their former greatness. True, some had not fallen to such depths of degradation as others. The Mexicans and Peruvians were not so far down in the scale as many of the tribes north and south of them, yet they had sunk far below the level of their ancestors in the days when they worshiped the Great Spirit in purity and truth.

With this evidence before our eyes of what the anger of the Lord will bring upon a people in one thousand years, we can readily understand that the same cause would bring about much greater changes in the four thousand years that have elapsed since the Flood. . . .

Note* See Appendix A

1868^ Orson Pratt "America a Choice Land--Its Aborigines," delivered in the Old Tabernacle, Salt

Lake City, Sunday, December 27, 1868. [Reported by David W. Evans] in

Journal of Discourses, 26 vols. [London: Latter-day Saints' Book Depot, 1854

-1886], vol. 12: 345-346.

In ancient times there were certain great decrees which the Lord of all the earth made concerning this Continent and the inhabitants that should, from time to time, possess the same. This Continent was first settled, after the Flood, by a colony from the Tower of Babel, who were a righteous people. . . . How many people lived here before the Flood is not for me to say, as it is not revealed. We may, however, observe, that so far as new revelation has given us information ont his subject, this Continent of ours may be ranked among the first lands occupied by the human family. The very first man who had dominion on the face of the earth, under the direction of the Heavens, once dwelt on this Continent. His name was Adam. . . . It was here where Enoch preached and published glad tidings of great joy; it was on this land--the American Continent--where he gathered the people from many nations and built up a city and called it Zion. It was here where the people of God flourished before the flood . . .

A few hundred years after [the Flood], . . . Noah and his family, the only survivors of the Flood, had been wafted away to distant lands, and had peopled a portion of Asia . . . the descendants of Noah undertook to build a great tower that they might make themselves a great name . . . [The Lord] confounded their language and swore in His wrath that they should be scattered. A portion of the people from that tower came to this Continent. . . . the most wonderful thing concerning the first colonization of this country after the flood was the way that they navigated the great Pacific ocean. . . .

After the destruction of the Jaredites, the Lord brought two other colonies to people this land. One colony landed a few hundred miles north of the Isthmus on the western coast; the other landed on the coast of Chili, upwards of two thousand miles south of them. . . .

I mention these things in order to impress one particular item upon the minds of the Latter-day Saints concerning the inheritance or possession of this land. The Lord not only made decrees in the early ages with the first colonists that came here, but He renewed these decrees every time He brought a colony here, that the people should serve Him, or they should be cut off from His presence . . . And there is one thing remarkable in relation to the history of these nations, and that is the rapidity with which they departed from the faith and righteousness and the love of the true God. . . .

Now, these same decrees, which God made in relation to the former nations that inhabited this country, extend to us. "Whatever nation,," the Lord said, "shall possess this land, from this time henceforth and forever, shall serve the only true and living God, or they shall be swept off when the fullness of His wrath shall come upon them." Since this ancient decree there are many nations who have come here. And lastly Europeans have come from what is termed the old world across the Atlantic. And lately the Chinese are beginning to come across the Pacific, and this continent is becoming extensively peopled. Many millions are already upon it. . . .

1869 *Part of The Madrid Codex (the Troanus Codex) is published.:*

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**.

1870^ Orson Pratt "Discourse delivered in the Salt Lake Tabernacle, November 27, 1870" in

Journal of Discourses, vol. 14, pp. 289-99.

God had a people here in ancient America, there is no mistake about this, and all who want to know for certain in regard to this Continent being settled, just read the history of its antiquities, --read the works of Stephens and Catherwood and many others, on the great and mighty ancient cities whose ruins are seen on various parts of this Continent, especially in Central America and the northern part of South America. Ruins, too, that not only speak of a former civilization of the inhabitants who dwelt there, but which show that they were a people who understood the arts,--understood building magnificent cities, temples and great palaces. They were a very different people from the present aboriginal inhabitants of the Continent.

Now if God had a people living on this Continent ages and ages ago, would it not be reasonable that he should speak to them as well as to the people of Asia? . . .

Only a few years ago,--in 1865 . . . one of the great mounds in the State of Ohio was opened, near Newark, in Licking County. . . . They found [a stone] . . . 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. . . . 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 . . .

On what part of this continent did Jesus appear? He appeared in what is now termed the northern part of South America, where they had a temple built . . .

You here see the beginning of the fulfillment of this ancient prophecy. Isaiah in his 40th chapter also says, "Zion shall go up into the high mountains." Zion in the high mountains! Zion in the midst of the great American desert is beginning to redeem it and make it blossom as the rose, making it like the garden of Eden.

1871^ Orson Pratt "The Blessings of Joseph--The American Indian," in Journal of Discourses

14:7-12, Feb. 19, 1871.

Orson Pratt stated the following:

Where can we find a people who fulfil the terms of this prophecy as well as the American Indians? Here are a great number of nations. Go into the arctic regions and you find nations; in British America you find them scattered over a vast area of country; in the United States there is a multitude of nations, being driven west by the white men. Go farther south into the provinces of Mexico; go through the isthmus into South America and you will find still numerous nations of Indians. *They have different languages, but the roots of each language indicate that they have all sprung from the same origin.* How do you know that they have sprung from one race of people, or are of the same origin? Because learned men have studied into the antiquities of our country. Societies have been formed, among which is the Antiquarian Society, afterwards called the Etymological Society, which discovered that the roots of all the different languages have a very close resemblance to the Hebrew. . . .

Let me here observe that the Book of Mormon, which has been published for forty-one years, gives an account of the first settlement of this country by these inhabitants, showing that they are not the ten tribes, but they are the descendants of one tribe . . .

1872 *The Paris Codex is first published:*

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.

1872[^] **John D. Baldwin** ***Ancient America, in Notes on American Archaeology***, New York:

(non-LDS-Scholarly) Harper & Brothers, Publishers, 1872.

Preface

The purpose of this volume is to give a summary of what is known of American Antiquities, with some thoughts and suggestions relative to their significance. It aims at nothing more. No similar work, I believe, has been published in English or in any other language. What is known of American Archaeology is recorded in a great many volumes, English, French, Spanish, and German, each work being confined to some particular department of the subject, or containing only an intelligent traveler's brief sketches of

what he saw as he went through some of the districts where the old ruins are found. Many of the more important of these works are either in French or Spanish, or in great English quartos and folios which are not accessible to general readers, and not one of them attempts to give a comprehensive view of the whole subject. Therefore I have prepared this work for publication . . . (p. v.)

Whence Came That Old Civilization? [pp. 165-186]

Various theories, some of them very wild and irrational, have been advanced to explain the origin of what is seen in these relics of Ancient America. . . . (p. 165)

One of these theories is (or was), that the original civilizers of Mexico and Central America were the "lost ten tribes of Israel." This extremely remarkable explanation of the mystery was devised very early, and it has been persistently defended by some persons, although nothing can be more unwarranted or more absurd. It was put forward by the Spanish monks who first established missions in the country, a class of men to whom the world is indebted for a great variety of amazing contributions to the literature of hagiology; and the same men, in a way equally conclusive, explained the sculptured crosses found in the old ruins by assuming that the Gospel was preached in America by St. Thomas. Lord Kingsborough adopted their views, and gave the whole of one of his immense volumes on Mexican Antiquities to an elaborate digest of all that had been written to explain and support these absurdities. Others have maintained this Israelitish hypothesis without deeming it necessary to estimate in a reasonable way what was possible to those Israelites.

According to this truly monkish theory, the "lost ten tribes of Israel" left Palestine, Syria, Assyria, or whatever country they dwelt in at the time, traversed the whole extent of Asia, crossed over into America at Behring's Strait, went down the Pacific coast, and established a wonderful civilization in that part of the continent where the great ruins are found. The kingdom of the ten tribes was destroyed not long previous to the year 700 B.C. How many years are allowed, after their escape from captivity, for this unparalleled journey, has not yet been ascertained. But, if such a journey had been possible, it would have resulted in utter barbarism rather than any notable phase of civilized life. Even the Jews who remained faithful to Moses, although important on account of their scriptures and their religion, were not remarkable for civilization. There were incapable of building their own Temple without aid from the Tyrians. Moreover, there is not any where either a fact, a suggestion, or a circumstance of any kind to show that the "lost ten tribes" ever left the countries of Southwestern Asia, where they dwelt after the destruction of their kingdom. They were "lost" to the Jewish nation because they rebelled, apostatized, and, after their subjugation by the Assyrians in 721 B.C., were to a great extent absorbed by other peoples in that part of Asia. Some of them probably were still in Palestine when Christ appeared. This wild notion, called a theory, scarcely deserves so much attention. It is a lunatic fancy, possible only to men of a certain class, which in our time does not multiply. (pp. 166-167)

It has been said, very justly, by one explorer of the Mexican and Central American ruins, that "the American monuments are different from those of any other known people, of a new order, and entirely and absolutely anomalous; they stand alone." The more we study them, the more we find it necessary to believe that the civilization they represent was originated in America, and probably in the region where they are found. It did not come from the Old World; it was the work of some remarkably gifted branch of the race found on the southern part of this continent when it was discovered in 1492. Undoubtedly it was very old. . . . Who can certainly tell its age? . . .

The civilized life of the ancient Mexicans and Central Americans may have had its original beginning somewhere in South America, for they seem more closely related to the ancient South Americans than to the wild Indians north of the Mexican border; but the peculiar development of it represented by the ruins

must have begun in the region where they are found. I find myself more and more inclined to the opinion that the aboriginal South Americans are the oldest people on this continent; that they are distinct in race; and that the wild Indians of the North came originally from Asia, where the race to which they belong seems still represented by the Koraks and Chookchees found in that part of Asia which extends to Behring's Strait.

If, as there is reason to believe, the countries on the Mediterranean had communication with America in very ancient times, they found here a civilization already developed, and contributed nothing to change its style of building and decorating cities. They may have influenced it in other respects; for, if such communication was opened across the Atlantic, it was probably continued for a long time, and its interruption may or may not be due, as Brasseur de Bourbourg supposes, to the cataclysm which engulfed Atlantis. Religious symbols are found in the American ruins which remind us of those of the Phoenicians, such as figures of the serpent, which appear constantly, and the cross, supposed by some to represent the mounting of the magnetic needle, which was among the emblems peculiar to the goddess Astarte. . . . Humboldt was sure that these symbols came to America from the Old World. A more careful study of the subject might have led him to modify this belief. But, whether we adopt his explanation or some other, the traditions on both sides of the Atlantic are without meaning unless it be admitted that there was communication between the two continents in times of which we have no history. (pp. 184-186)

1873[^] Orson Pratt Journal of Discourses 16 (May 18, 1873), pp. 45-58

In a discourse delivered in the Tabernacle, Ogden, Sunday morning May 18, 1873, Orson Pratt said the following as reported by James Taylor:

Adam was the first personage placed on the earth, in the Garden of Eden, and having transgressed, and having been cast out of the Garden of Eden, and having fulfilled a long probation, amounting to almost a thousand years, he concluded to gather together his children, which he did three years previously to his death. As recorded on the same page [Book of Covenants, page 79] he gathered Seth, Enos, Cainaan, Mahalaleel, Jared, Enoch and Methuselah, who were successive descendants, making eight generations in all, including himself, into the valley of Adam-ondi-ahman. This was nearly a thousand years after Adam was placed in the Garden of Eden, seven generations of his children, or the righteous portion thereof, were gathered together in that valley. And here it may not be amiss for me to say a few words in relation to the location of that interesting meeting or conference.

The valley of Adam-ondi-ahman, according to the views and belief of the Latter-day Saints, was located on the western hemisphere of our globe. (I would here say, that as the greater portion of this congregation are Latter-day Saints, the proofs and evidences which I shall bring forth, in relation to the matters before me, will be selected from those books which are believed by them, which may not be particular evidence to strangers, but to the Latter-day Saints they will be undisputed evidence.) **Adam-ondi-ahman, the Valley of God, where Adam dwelt, was located about fifty miles north of Jackson County, in the State of Missouri. The Lord has revealed to us that Adam dwelt there towards the latter period of his probation. Whether he had lived in that region of country from the earliest period of his existence on the earth, we know not. He might have lived thousands of miles distant, in his early days. It might have been upon what we now term the great eastern hemisphere, for in those days the eastern and western hemispheres were one, and were not divided asunder till the days of Peleg. Adam might have migrated from the great east, gathered up with the people of God**

in connection with the Church of Enoch, and formed a location in the western boundaries of Missouri. This is not revealed. . . .

1873^ H. A. Stebbins "Antiquarian Researches No. 11," a series of 12 articles in *The True Latter*

(RLDS) *Day Saints' Herald* starting with Vol. 19 No. 16, Plano, Ill., August 15, 1872

Starting on page 352 under the caption "Same Origin" we find the following:

The Jaredites having been entirely destroyed, the subsequent peopling of North and South America was by the descendants of the two colonies of Israelites from the Old World, as the Book of Mormon informs us . . . and were scattered to all parts of "the land southward and the land northward," . . .

Brownell writes in "Indian Races," that "a certain resemblance appears to indicate that the Indians were originally of a common stock," and that "guided by the testimony of historians and the evidence of the ancient ruins, it is impossible not to trace alike in their manners, customs, physical appearance, and in the general character of their remains, that they were all members of the same family of the human race and probable of identical origin" with the Central and South Americans."

Note* H. A. Stebbins appears to be the first to quote multiple historical sources on Native origins.

1873^ S. S. Jones "Our Indian Brother," in *The Latter-day Saints' Millennial Star* 35,

May 13, 1873, pp. 296-97.

The author compares the plight of the Negro with plight of the Native American Indian:

The course pursued towards the negro has been one of thoughtful consideration. The best ability of the nation has poured forth its eloquence in depicting his wrongs and sufferings; statesmen have taxed their energies to frame laws for his welfare and protection; the heart's blood of thousands have flowed in defence of this stranger's liberty; poets have made him the subject of their verse, praising his humility, while those endowed with oratory have extolled his nobility of soul. Thus he has been the subject of the nation's tenderest care.

Had the same thoughtful policy been taken towards the Indian; had he been dealt with honestly, not to say generously; had those who bargained with him for his possessions paid him for his solid wealth in useful articles that would have benefited him, as their better judgment should suggest, instead of cheating him with gewgaws, a different feeling might exist to-day. . . .

And above all it should be remembered that the Lamanites are of a chosen race, and the predictions of the servants of God concerning them cannot fall to the ground unfulfilled. He is yet to go through "to tear in pieces and none shall deliver," and yet to "become a light a delightful people." May the Lord hasten the time of his coming, when wickedness shall be swept from off the face of the earth, peace be established, the rights of all men in all places be universally respected . . .

1873^ Orson Pratt *Journal of Discourses* 16 (May 18, 1873), pp. 56-58

From the time that Lehi left Jerusalem to the days of Jesus, there were a great many records kept by the remnant of Joseph, upon this land. . . . Now to confine the sacred records in one place, and to keep the people in ignorance in regard to their contents, would not be reasonable. Hence we are informed that they were written and sent forth throughout all the land, and this will account for the extracts from the Scriptures written in ancient Hebrew, discovered in the mounds that have been opened in Ohio, among which were the ten commandments. The people of this land were well acquainted with the Scriptures.

Go to the City of Amonihah in the northern part of South America. They had become wicked, yet they had the Holy Scriptures; and they brought them forth and burned them with fire, and all that believed in them were burned in the fire. (See Book of Mormon, page 240) Showing that the people had many copies of the Scriptures. . . .

. . . *they had all things in common, both in North and South America, among the millions of this land, for one hundred and sixty-seven years.*

1873^ John Wells Foster *Pre-Historic Races of the United States of America*. Chicago: S. C.

(non-LDS-Scholarly) Griggs and Company, 1873

1874^ John Nicholson "The Lamanites," in *Juvenile Instructor* 9, November 21, 1874; 5, 19

December 5, 19, 1874, pp. 274-75, 280-81, 291-92, 303.

Relates the conversion of hundreds of Indians to the Church with associated visitations by heavenly beings (Nicholson proposes that they are the Three Nephites) as fulfillment of Book of Mormon prophecies that they will become a "white and delightsome people." He states:

. . . no sooner do the scales of darkness begin to fall from their eyes than the foundation is laid for their becoming "a white and delightsome people," and industrious and respectable people, and it will be seen from what has already been written of this article that a commencement has actually been made in that direction.

1874^ **George M. Ottinger** **"Old America: Our Purpose,"** in *Juvenile Instructor* 9, November 1874

George M. Ottinger was a faculty member at the University of Deseret (the University of Utah). In a series of articles in the 1874-1875 *Juvenile Instructor*, he writes concerning "Old America." Among those articles are various references to Indian origins.

In the November 1874 issue he writes:

[p. 266] 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 toils 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 . . . 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 and wrecks of temples, palaces and pyramids everywhere surround 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. . . .

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, from 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 and mysterious. [p. 267] 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.

1874^ **George M. Ottinger** "Old America: Jared," in *Juvenile Instructor* 10, November, 1874;
January 1875

Starting in the January 1875 issue he writes:

[p. 3] The Creator, having divided the earth, and allowed a short time--some fourteen years--for its composure, continued His work of separation by confounding the language of the people, "swearing in his wrath that they should be scattered upon all the face of the earth, and according to the word of the Lord the people were scattered." Thus, the descendants of Noah, originally confined to a particular locality and an original unity and equality, are now spread over the whole earth, presenting four leading or distinct types, white, yellow, red and black. Learned ethnologists, ignoring the simplicity of the sacred and inspired records of holy writ, have lost themselves in vague and often absurd theories in their repeated efforts to solve the mystery of the origin of these distinct races, and their first advent upon the globe, but in all their labors they have most signally failed. Into this theme of wide-spread discussion we will not enter, holding to our own belief that all men were created equal, with God's image as a model, without any classification or variety of color, but that through wickedness they have brought upon themselves repeated cursings of God, as in the cases of Cain, Ham and Laman, wherein their complexions were changed. Through the influences of climate, mode of living, amalgamation and by adhering to or disregarding the will and commands of an all-wise God, has man advanced or fallen from the exalted state originally conferred upon him; and instead of presenting one type, as originally conferred upon him;

and instead of presenting one type, as originally intended, speaking one language and forming one great order of brotherhood, we are split up, the curse of Babel has become a confusion worse confounded.

Leaving the eastern hemisphere to be re-peopled [after the Flood] 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 of the Book of Mormon no reasonable theory or definite historical explanation could be given of the origin of the aboriginal inhabitants of the western portion of our globe. Many and various, rational and irrational, have been the theories advanced to explain the origin of the people who have left their relics scattered over the land. One of these theories is that the original inhabitants were the "ten lost tribes of Israel." This idea has been defended by some students in elaborate treatises. Originally advanced by the Spanish monks, who assumed also that the gospel was originally preached in America by St. Thomas, it has been taken up by many eminent writers, who have given us long and detailed descriptions of the journey the "tribes" made through Palestine, Syria, in fact, over the extent of Asia, crossing at Behring's Strait, and thence down the Pacific coast. Lord Kingsborough devotes the major part of one of his immense volumes to the explanation and support of this **absurd** idea. Another hypothesis, equally absurd, is that civilization was brought to America by the Malays. A few investigators maintain that the first inhabitants came originally from Phoenicia, and M. de Bourbourg and some other writers hold that what may be called the "Atlanta" theory. They suppose the continent of America to have extended originally far across the Atlantic ocean, in a peninsula shape, but at some time in the world's history this extended portion was engulfed by some convulsion of nature, thus separating the two hemispheres more effectually and the Atlantic people who escaped destruction settled in Central America. In fact, the claims of zealous writers attribute the original source of the Americans to almost every prominent nation of the old world, the Phoenicians, Carthaginians, Israelites, Arabs, Egyptians, Celts, Hindoos, Tartars, Scythians, Coreans, Samoieds and Tungusians.

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.

Ether has recorded the history of the rise, progress and decay of Jared and his people, but the people of this age of the world look upon the book containing his record as a myth, and still hold to their various theories and speculations. Let us take up the secular histories, in which all believe, and see how far the Book of Ether is sustained by the traditions and the few records preserved of the descendants of this colony who landed in the country some three thousands years ago.

Three great events had already transpired in the world's history of so much importance that they could never be forgotten, never lost from the memory of man, as long as tongue could speak or hand record--the creation of man, the deluge and the confusion of languages. Going back from son to father, it never has been forgotten; going into the future from father to son, it never will be forgotten. Let us see how well the old Americans have preserved the memory of these epochs, that point so undeniably to the source of their information.

The Toltec painting of the deluge and confusion of tongues, an engraving of which can be found in "**Humboldt's Mexico**," also in **Priest's Antiquities** and **Clavigero's History of Mexico**, was painted in a manuscript book made of the leaves of a tree, suitable for the purpose . . . One remarkable feature in this picture is, that the figures have no resemblance to the Indians, but seem to be a transcript of a group of ancient Greeks or Romans. This presentation of a Caucasian assembly, is strong evidence that the present Indian is not a representative of the first inhabitants of America.

Clavigero states that the Chiapaneses Indians had a manuscript in which it was written "that a person named Votan was present at the building (of the Tower of Babel) in order to mount to heaven, and that then every people received the various languages."

[p. 4] 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 February issue continues:

[p. 14] 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, Coat-lan 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.

The Aztec tradition, in fact, their laws and religion, were received from the Toltecs, whom they supplanted. They begin by telling us that Noah, whom they call Tespi, saved himself and his wife, whom they call Xochiquetzal, on a raft or canoe. The raft or canoe rested at the foot of a mountain called Colhuacan after the flood. They say that on this raft, besides Tezpi and his wife, there were several children and animals with grain, the preservation of which was of great importance to mankind. When the Great Spirit, Tezcatipoca, ordered the waters to withdraw, Tezpi sent from his raft a vulture, which never returned, on account of the great number of dead carcasses found to feed upon. He then sent other birds, one of which was a humming-bird, which alone returned holding in its beak a branch covered with leaves. Tezpi, seeing that fresh verdure covered the earth, quitted the raft near the mountain. They say that the men born after this deluge were born dumb, but a dove distributed the languages to them.

Professor Schoolcraft, in his elaborate **report to the Smithsonian Institute**, and **Catlin**, in his **history of the North American Indians**, describe a very interesting ceremony, commemorative of the deluge and releasing of the birds, as annually performed by the Mandans, a nation now extinct, but who formerly inhabited the country between the Little Missouri and Yellowstone rivers. They are described as being of a much fairer complexion than the Indians of other nations, it being no unusual thing to find persons with blue eyes and fine reddish colored hair among them. They were domestic in their habits, resided in villages and engaged in agricultural pursuits. Among the painted pictures or books made of animals' skins (parchment) and of leaves (the aloe), examined by **Humboldt** were not only delineated pictures of the deluge, but of all the leading circumstances in the history of the fall of man, and of the seduction of the woman by means of the serpent; also of the first murder, perpetrated by Cain on the person of his brother Abel.

These traditions and paintings go far to prove the truthfulness of the book of Genesis, and sustain and verify the record of Ether. . . . The Jaredites undoubtedly left records, and monuments and cities scattered over the land. These same cities were re-occupied by the Nephites, and their records and traditions were amalgamated. The Nephites in turn were destroyed, and the uncivilized Lamanties had so entangled and interwoven and lost the connecting links of the several and distinct histories of the two great nations they supplanted, and so confounded and mixed the records with their own traditions by the time of the European occupancy, that it is beyond the power of man to fix data or determine as to what portion is of Jaredite and what of Nephite origin. . . .

An important manuscript work, written two hundred years ago by Francisco Ximenes, is preserved in Guatemala. It is a translation from some of the "old books" of the natives; one of them known as the "**Popol-Vuh**," in the native tongue (Quiche), has the Spanish translation annexed. This translation remained in Guatemala, unprinted and unknown, until discovered in our time by **Brasseur de Bourbourg**, who has translated the work into French. The "Popol-Vuh" was written in 1558, as an abridged reproduction of a very ancient Quiche book, containing the history, traditions, religion and cosmogony of the Quiches. **Professor Baldwin**, speaking of this book says: "It shows us their conceptions of the Supreme Being, and His relation to the world; . . . According to the "Popol-vuh," the world had a beginning; there was a time when it did not exist; only "heaven" existed . . . [a description of their creation is elaborated]

[p. 15] Whether the origin of this interesting tradition comes from Jared or from Nephi, it is impossible to say. We only know that it bears witness to the fact that ages long past a race of people inhabited our continent, far advanced morally and religiously above the nations discovered by the Europeans of the sixteenth century; and it also bears witness of the fact that ages long past a race of men worshiped and adored the true God, and undoubtedly had prophets and seers among them.

Some speculators have represented the human race as a race of savages, until a comparatively modern date. Such an idea is most preposterous, and not worthy of the time or thought of a sensible man, and merely shows the dreaminess of unbridled fancy. The Quiche manuscript was certainly not written by a barbarian.

1875^ **George M. Ottinger** "Old America: The Phoenicians," in *Juvenile Instructor* 10, February 6,

1875, pp. 32-33.

George M. Ottinger was a faculty member at the University of Deseret (the University of Utah). In a series of articles in the 1874-1875 *Juvenile Instructor*, he writes concerning "Old America." Among those articles are various references to Indian origins. Concerning Phoenician contact with the Americas in ancient times he writes in the February 1875 issue:

[p. 32] That the Phoenicians had communication with America long before Tyre or Sidon was built, it is not difficult to believe; and from them the ancients learned of a great continent beyond the Atlantic, including what Solon heard in Egypt of Atlantis. But, although fragments of their monuments have been found, and a similarity exists between the Punic or Phoenician characters used in writing and letters found in America, in one or two instances, we have no other evidence of their occupation as colonists. . . .

Greek writers inform us that the Phoenicians and Carthaginians knew the way to a country beyond the Atlantic. One fact mentioned by several ancient writers, and preserved in the records of Tyrian commerce, is related by **Diodorus Siculus**, as a matter of authentic history. Diodorus was a contemporary of Julius Caesar, and the author of a universal history, over which he spent thirty years. He makes the following statement: "Over against Africa lies a very great island, in the vast ocean, many days'

sail from Libya westward. The soil there is very fruitful, a great part whereof is mountainous, but much likewise champaign, which is the most sweet and pleasant part, for it is watered by several navigable streams and beatified with many gardens of pleasure, planted with divers sorts of trees, and an abundance of orchards. The towns are adorned with stately buildings, and banqueting houses pleasantly situated in their gardens and orchards. . . . The Phoenicians (Tyrians), having found out the coasts beyond the Pillars of Hercules, (the Straits of Gibraltar), sailed along the coast of Africa. One of their ships, on a sudden, was driven by a furious storm far off into the main ocean. After they had lain under this violent tempest many days, they at length arrived at this island."

. . . The storm-driven ship of the Tyrians must have sighted the coast of Central America from the description, and returned to their home with precisely the same story and description of their discovery as the Spaniards returned with after sailing along the coast of Yucatan twenty-five hundred years afterwards. The Phoenicians were very secret in regard to their courses of navigation and commercial trading. This undesigned voyage, made more than eleven hundred years previous to the Christian era, was undoubtedly followed by others. The enterprising people who are said to have invented letters or writing, arithmetic, astronomy, navigation, glass and the coining of money, would not be likely to neglect to establish commercial relations with so extensive and populous a country.

Professor **Baldwin says**: "if the old Central American books may be trusted, the voyage was not long previous to the beginning of the Toltec domination." The extensive ruins of cities in Mexico, Yucatan and Central America bear witness that anciently there was such a country as described by Diodorus, and the reader should bear in mind that the crew of the Tyrian ship found a country already densely populated and covered with large cities, and the land cultivated like a garden, and this three thousand years ago. How long previously had the country been a region of cities and civilization? There is no secular history that can answer.

Punic characters, so supposed, were found engraven on the rocks near the sea at Dighton, Massachusetts, but they proved to be Runic. In a cave explored by **Humboldt**, between the Amazon and Orinoco rivers, South America, on a block of granite, glyphs were found, supposed also to be Punic letters. **Professor Raffinesque**, in his *Atlantic Journal* for **1832** has presented the public with engravings and their meaning, both Phoenician and American, which bear a striking similarity.

A remarkable historical discovery has been achieved within the last two years in Brazil. It is a Phoenician inscription, commemorating a visit to Brazil some five centuries before the birth of Christ.* [see information below] Some slaves, during their agricultural labors, on a farm in the parish of Parahyba [Paraiba], discovered a stone, the engraved characters on which Senor Ladislao Netto, director of the Rio [de] Janeiro museum, has pronounced pure Phoenician, I quote from the letter of this gentleman the translation of the inscription:

The inscription is a commemorative stone, erected by some Sidonians, exiles or refugees from their native land, between the ninth and tenth years of the reign of a king named Hiram. These unfortunate or rash Canaanites (so they denominate themselves) left the port of Aziongubaon (Akaba), a port upon the Red Sea, and sailed for twelve lunar months along the land of Egypt--that is Africa. The number of vessels, and the number of males and females comprising the expedition are all set forth, these particulars being placed intermediate between the invocation--one at the beginning and the other at the end of the inscription of the names of their protecting god and goddess. It is written in eight lines of most beautiful Phoenician characters, but without separation of the words, without the vowel points and without quiescent letters.

[p. 33] *The inscription does not inform us which of the two Hiram is referred to, as the reigning monarch at the time, the ally of Solomon-980 to 947 B.C., or the Hiram who reigned in 558 to 552 B.C.

Here again, the same happened to our Sidonians as did to Pedro Cabral, two thousand years later, when, knowing nothing of Brazil, he found himself unexpectedly on its coast. Like Cabral, fleeing from the storms usual to the African coast, from Senegambia to the cape, they steered into the high sea where, seized by the famous equatorial current, which flows with extraordinary swiftness, they unexpectedly came upon the Brazilian shores.

M. de **Bourbourg** and other writers, base their theories of the Phoenician origin of the inhabitants of America from the few records of their visits, and the vague and mysterious writings and traditions of the ancient Greeks, concerning the Island of "Atlantis."

If the inhabitants on the Mediterranean had communication with America in ancient times, they found it already inhabited by a civilized and prosperous people, with extensive cities, containing buildings, whose style and design could not be altered or improved or changed. When this communication was interrupted no one can say. The old American books speak of a great cataclysm. While the Greeks maintain that many ages before Athens was known as a city, the island of Atlantis existed; in one day and one fatal night there came mighty earthquakes and inundations, during which the island disappeared beneath the sea.

Do not these traditions on both sides of the Atlantic mean the same thing? And may not this catastrophe be the cause of the interruption that remained for so long a time unbroken? That the Phoenicians at one time held intercourse with Jared's people, is reasonable to suppose. But we have no definite proof that the first inhabitants were of Phoenician origin.

1875^ George M. Ottinger "Old America: The Aztecs," in *Juvenile Instructor* 10, 1875, pp. 40-41, 52-53, 63-64.

George M. Ottinger was a faculty member at the University of Deseret (the University of Utah). In a series of articles in the 1874-1875 *Juvenile Instructor*, he writes concerning "Old America." Among those articles are various references to Indian origins. Concerning Aztec traditions, he writes:

[p. 64] The Aztecs or Mexicans were themselves invaders, whose extended dominion was less than two hundred and fifty years old, although they had been much longer in the valley of Anahuac; in fact, but a few years previous to the landing of Cortez, they had completed this conquest. But they did not come from abroad; they belonged to the country, dwelling somewhere in the south in obscurity. By some writers it has been assumed that they came to Mexico from the north; but investigations have made it probable that they went from the south. **Mr. Squire** says: "the hypothesis of a migration from Nicaragua and Cuscutlan to Anahuac is altogether more consonant with probabilities and with tradition than that which derives the Mexicans from the north; and it is a significant fact that on the map of migrations, presented by **Gemelli**, the place of the origin of the Aztecs is designated by the sign of water--"at"--standing for Aztlan, a pyramidal temple with grades, and near these a palm tree. **Humboldt** and **Baldwin** also think this indicates a southern origin. According to the native histories as reported by **Clavigero**, they began their migration about A.D. 1600.

1875^ George M. Ottinger
80-81,

"Old America: The Toltecs," in *Juvenile Instructor* 10, 1875, pp.

87-88

[pp. 80-81] It is impossible to know anything to a certainty in regard to people of ancient America, as all, or nearly all of the old books are lost or destroyed. The few annals preserved furnish but vague and dreamy outlines of the past. Here and there a faint gleam of light breaks the obscurity, only sufficient to show at different periods in the history a reasonable and passable outline.

When Cortez subjugated Mexico the Aztecs had been in power more than two centuries. Extensive ruins and splendid monuments of art attest that a highly civilized people had, centuries before, occupied Anahuac. This race had not only peopled Mexico proper, but also Central America, and doubtless South America, as traces of a like civilization are found in these localities. Most of the ancient history of the Aztecs relates to ages previous to their time, and chiefly to their predecessors, the Toltecs. But, according to these writings, the country where the vast ruins are found was occupied at different periods by three distinct peoples, the Chichimecs, the Colhuas, and the Toltecs or Nahuas.

Jeffries supposes the Toltecs arrived in Anahuac in the year 648, A.D. **Baldwin** more properly asserts that they came into the country about one thousand years before the Christian era; and it appears their supremacy ceased and left the country broken up and divided into small states two or three centuries before the arrival of the Aztecs.

The knowledge of astronomy and the correct measurement of the year known to Montezuma's people were methods adopted from and formerly in use among the Toltecs. "And," says Baldwin, "it is not reasonable to refuse to give some attention to their chronology, even while doubting its value as a means of fixing dates and measuring historical periods." **De Bourbon** says: "In the histories written in the Nahuatl language, the oldest certain date is nine hundred and fifty-five years before Christ." This is the oldest date in the history of the Toltecs which has been accurately determined; and he arrives at this date by the following calculation, which is quoted from the "**Codez Chimalpopoka**" one of the oldest American books still preserved: "Six times 460 years, plus 113," previous to the year 1558 A.D. This is given as a date of the division of the land by the Toltecs; that is, a division was made 2513 years previous to 1558 A.D., or in the year 955 B.C. The Toltecs issued, if this date be accepted, more than a thousand years before the Christian era, from a country called Huehue-Tlapalan, somewhere at a distance to the northeast, undoubtedly the Ohio and Mississippi valleys.

[Note* See Stuart J. Friedel, *Prehistory of the Americas*, 1987, pp. 20-21, 227-250 for a discussion on the Adena and Hopewell cultures]

Sahagun learned from the old books and traditions that the Toltecs came from a distant north-eastern country. He mentions a company that settled near the Tampico river, and built a town called Panuco. **De Bourbon** finds an account of this or another company preserved at Xilanco, an ancient city, situated on an island between Lake Terminos and the sea. This city was famous for its commerce, intelligence and wealth. The company came from the north-east, it is said to the Tampico river. It consisted of twenty chiefs and a large company of people. **Torquemada** also found a record, which describes them as a people fine in appearance, industrious, orderly and intelligent; also that they worked in metals and were skillful artists and lapidaries.

All the accounts say the Toltecs came at different times by land and sea, in small companies, and always from the northeast. This can only be explained by supposing they came from the mouth of the Mississippi river along the coast, and by land through Texas. But the country from which they came was invariably Huehue-Tlapalan. **Cabrera and Torquemada** say the name of the country was simply Tlapaln; but that they called it Huehue (old) to distinguish it from three other Tlapalans which they founded in their new kingdom; and it seems not improbable that the old Tlapalan was the country of our Mound Builders.

In connection with the account of the Toltec migration another circumstance is mentioned: that Huehue-Tlapalan was invaded by the **Chichimecs (meaning barbarous aboriginal tribes united under one leader)**. **Baldwin** gives a statement, a little condensed, of this transaction: "There was a terrible struggle, but, after about thirteen years, the Toltecs, no longer able to resist successfully, were obliged to abandon their country to escape complete subjugation. Two chiefs guided the march of the emigrating nation. At length they reached a region near the sea, named Tlapalan-Conco, where they remained several years. But they finally undertook another migration, and reached Mexico, where they built a town called Tollan-zinco, and, later, the city of Tullan, which became the seat of their government." This Chichimec invasion is placed at a period in the chronology of the old native books long previous to the Christian era.

According to the **manuscript of Don Juan Torres**, grandson of the last king of the Quiches, the Toltecs descended from the house of Israel, who were released by Moses from the tyranny of Pharaoh. This story runs as follows:

After they had fallen into idolatry, to avoid the reproofs of man, they separated from him (Moses), and, under the guidance of Tanub, passed from one continent to the other, landing at a place called the "Seven Caverns," a part of the kingdom of Mexico, where they founded the city of Tula. From Tanub sprang the kings of Quiche and the first monarchs of the Toltecs.

The Toltecs were the most celebrated nation of Anahuac; they always lived in a social manner, collected into cities under government of regular laws. Their superior civilization and skill in the arts were adopted by all the civilized nations of Mexico. They were not very warlike, preferring the civilization of the arts to the exercise of arms. If not the inventors, they were at least the reformers of the admirable system of the arrangement of time, which was adopted by the nations of Mexico. **Boturini** gleaned from their ancient histories that during the reign of one of their kings, Istlalcuechahuac, a celebrated astronomer named Huematzin, by the king's consent, assembled all the wise men of the nation, and with them painted that famous book called Teoamoxth, or Divine Book, in which were represented, in plain figures, the origin of the Indians, their dispersion after the flood and confusion of tongues at Babel, their journey in Asia, their first settlement in America, the founding of their kingdom-as well as its progress to that time; also a description of the calendar, their mythology and mysteries of their religion, moral philosophy, in fact, all that appertained to their history, religion, and manners.

The same author says that the eclipse of the sun, which happened at the death of our Saviour, was marked in their painting in the year 7. Tochtli, and that some learned Spaniards have compared their chronology with ours, and have found that they reckoned from the creation to the birth of Christ 5199 years, which corresponds with the Roman calendar.

Clavigero says: "Upon reading Boturini, I set about comparing the Toltecan years with ours, and I found the thirty fourth year of Christ, or the thirtieth of our era, to be the 7. Tochtliil."

[Note* Compare this with the research of John Pratt and the book *April First*]

Their religion was idolatrous, and they appear to have been the authors of the greater part of the mythology of the Aztecs; but they never practiced those barbarous and bloody sacrifices which became afterwards so common among the other nations.

Sometime about the year 1052 A.D., the Toltecan monarchy concluded. Previous to this direful calamities happened to them . . . After the destruction of the Toltecs , for nearly a century, the land remained solitary and almost entirely deserted.

pp. 87-88] The abbe **Clavigero** asserts that the Toltecs permanently settled in Mexico about the year 607 of the Christian era and their supremacy lasted three hundred and eighty-four years.

[Note* If the De Bourbourg dating for the Toltec origins is correct above (abt. 950 B.C.) and the location (Ohio valley), then the Toltecs migrated to Tampico and Xilanco or Lake Terminos (presumably located in southeast Mexico in the Vera Cruz and Tabasco regions respectfully. How does one account for this difference from what Clavigero says?]

Many historians think the Toltecs built in honor of the god Quetzalcoatl the celebrated pyramid of Cholula, but more modern research has demonstrated that Central America and Mexico have been subject to a series of political changes, caused by violent transfers of power from one people to another several times in the course of a long history. This has been indicated by the monuments, and the peculiarities of the inhabitants of the various districts, noticeable at the time of the conquest and still manifest to travelers who study the existing representatives of the old race and their dialects. Several distinct families or groups of language exist in communities widely separated. The most important was that which included the speech of Mayas, Quiches and Tzendals, which is supposed to represent the language of the original civilizers the Colhuas. There were other dialects supposed to indicate Toltec communities, while farther south of Mexico in Nicaragua, the Aztec speech was in use.

From the little that can be gleaned from the old books, it appears that the Colhuas preceded the toltecs, and were the original founders of this old civilization. They found the country inhabited by a barbarous people, who lived by hunting and fishing, and had neither towns nor agriculture. they called them Chichimecs, which appears to have been a generic appellation for all uncivilized tribes. **De Bourbourg** says: "Under the generic name 'Chichimecs,' which has much embarrassed some writers, the Mexican traditions include the whole aboriginal population of the New World, and especially the people by whom it was first occupied at the beginning of time."

Some of the traditions state that the Colhuas came from the east in ships. **Sahagun** mentions that a tradition to this effect was current in Yucatan. They are always described as the people who first established civilization and built great cities. **They taught the Chichimecs to cook food, cultivate the earth and adopt the ways of civilized life. The natives thus civilized are sometimes called Quinames.**

The Colhuas are connected with a long and important period in history previous to the Toltec ages. In some respects they seem to have been more advanced in civilization than the Toltecs. the events in their history relate chiefly to the Toltec alliance with the uncivilized Chichimecs of the mountains, and the subjugation of their great city, called Xibalba, the capital of an important kingdom of the same name. This

kingdom is supposed to have included Guatemala, Yucatan, Tabasco, Tehuantepec, Chiapa, Honduras and other districts of Central America. **Baldwin** supposes it included all of Southern Mexico, and northward beyond the Tampico river. **De Bourbourg** says the ruins now known as Palenque appear to have been the city of Xibalba; but this is nothing but conjecture. **Baldwin** wisely says, "we may as reasonably suppose Copan, Quirigua, or some other old ruin to have been Xibalba." Tradition places their first settlements on the gulf in Tabasco, between Tehuantepec and Yucatan, and it is inferred that the Mayas, Quiches and some other old communities were descendants of the Colhuas, from their more highly developed language, and their written characters having a closer resemblance to those of the oldest inscriptions.

It is very probable that the Colhuas, Toltecs or Nahuas of the old books with the Aztecs were all substantially the same people. Baldwin says, "These unlike groups of language have not been sufficiently analyzed and studied to justify us in assuming that they did not all come from the same original source." Although distinct at the time of the conquest, there was not much difference in their religious ideas, their ceremonies of worship, their methods of building, or in the general character of their civilization. The same author infers that if the Toltecs and the Mound Builders of the United States were the same people, they probably went from Mexico and Central America to the Valley of the Mississippi at a very remote period as Colhuan colonies, and after a long residence there, returned so much changed in speech and other respects as to seem a distinct people.

One important fact we notice: the tradition concerning the landing of a foreign race, conducted by an illustrious personage who came from an eastern country. For this important information we are indebted to the abbe **de Bourbourg's** learned translation of the old Quiche manuscript called the "**Popol-Vuh**," which is an abridged reproduction of a very ancient Quiche book. The fragments of this history show how several centuries before the dynasty of the Quiches, Central America was inhabited by a highly civilized people; and distinctly says that Votan, with a colony came from the land of the Hivim or Evei, being exiled by a cruel invasion of stranger, led there by their god. The description of Votan's voyage shows that these Evei or Colubri sailed to the islands of the Western ocean, and, leaving there, after a lapse of several generations, they crossed the sea with seven vessels and came to a large island, which, according to Votan's description, is Cuba. having embarked again, he sailed to a great continent, which, from the description, is undoubtedly Yucatan. having penetrated into the interior of this country, he founded the kingdom of Quiche, and built the chief city, called Nachan. **Ordonez** maintains that the foundation of this kingdom was contemporary with the building of the Temple of Solomon, about one thousand years before the birth of Christ.

Keeping to these accounts, we find that these Evei (who were exiled by the Hebrew people after their departure from Egypt), must have lived on the islands some five hundred years before Votan built his great city. But Votan clearly points out in his history that he found this vast country already inhabited by a civilized people, who had a religion, rites, laws, erudition and strong and flourishing cities; and also that this people were of common blood with the Evei whom he took there himself.

According to the custom of primitive nations, as they gradually increased colonies of people were sent to the uninhabited districts both north and south. As the passage to the north was easier than to the south, which was impeded by the rugged peaks of the Andes, they ascended the numerous rivers flowing into the Gulf of Mexico, the Rio Grande, Rio Colorado, Rio Brazos, and more particularly, the Mississippi, peopling those immense regions of Texas, Louisiana, Florida, Georgia, the Carolinas, Ohio and Pennsylvania, even as far north as the lakes of Canada.

The history of Votan gives us undeniable proof that the earliest inhabitants of Central America were people of Upper Asia, who landed there centuries before the vulgar era. The Evei of Votan reached there about one thousand years before it. Votan taught the people not only the art of hieroglyphic writing, but also the way to build those enormous pyramids, the ruins of which may still be seen in Mexico; temples which served at once both as tombs and as altars. The Aztecs were less advanced in many things than their predecessors. Their picture-writing was a much ruder form of the graphic art than the system of the

Mayas and Quiches, and if the country had never in previous ages felt the influence of a higher culture, it would not now have ruined cities like Mitla, Copan and Palenque.

When tracing the chronology of the old books, we are thrown in doubt as to the value of dates when measuring historical periods. We, therefore, refer our readers to the Book of Ether and the first Book of Nephi, in the Book of Mormon, a careful reading of which may point to a more correct period and give us a more definite description of Votan's voyage. And I only refer for a correct solution of the teachings and the promised re-appearance of the "fair god," Quetzalcoatl, to the Book of Nephi the son of Nephi, page 456, Book of Mormon (fourth European edition); and also to the Book of Alma, chapter xxx, for a confirmation of the "old books" when referring to the numerous migrations of families.

1875^ **George M. Ottinger** "Old America: The Mexican Calendar," in *Juvenile Instructor* 10, 1875,

pp. 98-99,

[pp. 98-99] The abbe **Don Lorenzo Hervás**, having read the work of **Clavigero**, when in manuscript, made some curious and learned observations on the old Toltec calendar, and communicated them to the author of the Mexican history in a letter dated July 31, 1780. We will give a few extracts from the learned abbe's epistle:

. . . The Mexican year began upon the twenty-sixth of February, a day celebrated in the era of Nabonaassar, which was fixed by the Egyptians 747 years before the Christian era; for the beginning of their month--"Toth" corresponded with the meridian of the same day. If those priests fixed also upon this day as an epoch, because it was celebrated in Egypt, we have there the Mexican calendar agreeing with the Egyptian. But independent of this, it is certain that the Mexican calendar conformed greatly with the Egyptian. . . . **Boturini** determines by the Mexican paintings the year of the confusion of tongues, and the years of the creation of the world, which determination appears not to be difficult. As the eclipses are noted in the Mexican paintings, there is not a doubt but the true epoch of chronology may be obtained from them. Respecting the symbols of the Mexican months and year, they discover ideas entirely conformable with those of the ancient Egyptians. The latter distinguished, as appears from their monuments, each month or part of the of zodiac, where the sun stood, with characteristical figures of that which happened in every season of the year. . . . These ideas at least are similar to those which the Mexicans associated with their clime. . . .

The symbol for the Mexican century convinces me that it is the same which the ancient Egyptians and Chaldean had. In the Mexican symbol we see the sun as it were eclipsed by the moon, and surrounded with a serpent which makes four twists, and embrace the four periods of thirteen years. This very idea of the serpent with the sun has, from time immemorial, in the world, signified the periodical or annual course of the sun. The Egyptians more particularly agree with the Mexicans; for to symbolize the sun they employed a circle with one or two serpents, but still more the ancient persians, among whom their "Mitras" was symbolized by a sun and a serpent. There is no doubt that the symbol of the serpent is a thing totally arbitrary to signify the sun, with which it has no physical relation; wherefore then, I ask, have so many nations dispersed over the globe, and of which some have had no reciprocal intercourse, unless in the first ages after the deluge agreed in using one same symbol, and chose to express by it the same object. . . . when we see one same arbitrary symbol, signifying the sun and his course used by the

Mexicans, the Chinese, the ancient Egyptians and Persians, does it not prompt us to believe the real origin of it was in the time of Noah, or the first men after the deluge? This fair conclusion is strongly confirmed by the Chiapanese calendar (which is totally Mexican), in which the Chiapanese, according to **De la Vega**, bishop of Chiapa, in his preface to his synodal constitutions, put forth the first symbol or name of the first year of the century, as "Votan," nephew of him who built a wall up to heaven, and gave to men the languages which they now speak.

Humboldt has devoted several pages of his "Researches in America" in describing the similarity which exists between the Chinese, Japanese, Calmucks, Moguls, and other Tartar nations, also the Egyptians, Babylonians, Persians, Phoenicians, Greeks, Romans, Hebrews, and ancient Celtic nations of Europe with the Mexicans in their representations of astrology, astronomy, and divisions of time. for his interesting and minute description of the Aztec calendar stone the reader is referred to the edition of his Researches Vol. I, translated by Williams.

In the center of the stone is sculptured the god "Tonatiuh," (the sun) opening his mouth. This yawning mouth is like the image "Kala," or Time, a divinity of Hindostan. Its meaning denotes that Tonatiuh or time, devours the world, days, months, years, as fast as they come. The same figure or image, under the name "Moloch," was used by the Phoenicians.. Humboldt says the mexicans have evidently followed the Persians in the division of time, judging from the figures carved on the calendar stone. The Persians flourished fifteen hundred years before Christ.

1875^ **George M. Ottinger** "Old America: Tezcucians, Tlascalans, Quiches, etc.,"
in *Juvenile*

Instructor 10, 1875, pp. 110-111

[pp. 110-111] The Acolhuans, or Tezcucians, next to the Aztecs, were the most distinguished nation of Mexico after the departure of the Toltecs. They built the great city of Tezcuco on the eastern border of the Mexican lake, which, next to Mexico, was the largest and most beautiful city of Anahuac. . . . The Tezcucians were in advance of the Aztecs in purely intellectual progress. They had the best histories, the best poems, the purest dialect and the best system of laws. . . .

The Tlascalans were a branch of the Aztec family. They occupied at first the western borders of Lake Tezcuco; about the same time the Aztecs settled Mexico. These two nations were very hostile towards each other, and kept up bloody wars. After defeating the Aztecs in two great battles, they emigrated to the valley between the lake and the gulf of Mexico, and there built their capital called Tlascala, one of the most noted cities of Anahuac. They established a republican form of government, and maintained their independence against the whole power of Montezuma. . . .

At the time of the conquest numerous tribes inhabited Central America; in fact, it was the old kingdom of Guatemala. Yucatan seems to have been a focal point of early civilization. Within its limits are found some of the most splendid ruins of America. At the time of the conquest the Quiches, Mayas and Tobascians occupied the country. Tecum Umam was the ruling prince and the chief city of the Quiches was Utallah, hardly surpassed by Mexico in point of splendor and magnitude. It was walled, and had only two ways of entrance, one by a causeway, and the other by a flight of steps. The refinement of these people astonished the Spaniards. They dwelt in well-constructed houses built of stone and were respectably clothed. Their temples were large and of considerable architectural taste. They cultivated the ground with much care, lived in towns and had a well-regulated system of civil government.

When the Spaniards first invaded the Isthmus of Darien they found it densely peopled with natives, enjoying a degree of civilization equal to those of Guatemala. They were supposed to be of the same race as the Quiches, though divided into tribes, and differing in appearance as much as the different nations of Mexico from one another.

1875^ George M. Ottinger "Old America: Ancient Ruins," in *Juvenile Instructor* 10, 1875, pp.

131-132, 142-143, 155-156, 167-168, 178-179, 182-183, 194-195,

[p. 131] It is now generally admitted by all who have investigated the early history of America that the nations and tribes inhabiting the country at the time of the conquest were then gradually sinking away from a higher position once occupied by their ancestors in the social scale. The melancholy fact cannot be denied that they were the descendants of a more civilized race, rapidly drifting into the conditions of savages. Nothing leads us more strongly to this conclusion than the abundant remains of ruined cities scattered over the southern part of Mexico, and still further south into central America.

1875^ George M. Ottinger "Old America: Casas Grandes," in *Juvenile Instructor* 10, 1875, pp. 206-207

[pp. 206-207] The ruins in northern Mexico, New Mexico and Arizona consist chiefly of structures similar in plan and arrangement to those still used by the Pueblos; but they are far superior as monuments of architecture, science and skill. We have every evidence that in ancient times this part of the country was thickly settled, and a numerous population evidently followers of agricultural pursuits and the builders of cities, occupied the country as far northward at least as the Utah lakes. . . .

For a long time it was the supposition that this was the original country of the Aztecs, from their name Aztec or "men of lakes;" but a more accurate knowledge of the localities has led to the abandonment of this opinion, and it is now considered more probable that the ancient civilization had reached the countries along the North American shores of the Pacific from the valley of Mexico or Central America. There is some faint light thrown upon the civilization of our western territories, slight but not devoid of significance. Among several of the Indian tribes of the United States there exist traditions of their having, during their passage eastward, come into hostile collision with and finally defeated people living in fortified towns. The Delaware Indians, for instance, say that many centuries ago the great Lenni-Lenapi inhabited a territory far to the west and that when they began moving eastward they came upon a numerous and civilized people, whom they call Alligewi, occupying the country on the eastern banks of the Mississippi, and living in fortified towns. The Iroquois, who likewise reached the river about the same time, united with the Lenni-Lenapi, and the two roving tribes made such fierce and repeated assaults upon the Alligewi that to avoid extermination the latter abandoned their cities and territories and fled down the banks of the river. The traditions of the Iroquois bear out this of the Delawares.

1875^ **George M. Ottinger** "Old America: The Mound Builders," in *Juvenile Instructor* 10, 1875,

pp. 220-221, 230-231, 244-245, 254-255,

[p. 220] An ancient people who have left remains of their civilization in the valleys of the Mississippi and its tributaries are called "Mound Builders," this name having been suggested by an important class of their works—mounds, most of them terraced and truncated pyramids, constructed with intelligence and great labor. These works are not found widely separated or isolated; but from an almost continuous chain down the Ohio and Mississippi from western Pennsylvania to Mexico and Central America. Ross County, Ohio, alone contains about one hundred enclosures and five hundred mounds. The number of mounds in the whole State of Ohio is estimated at over ten thousand and the number of enclosures at more than fifteen hundred; and yet they are more numerous in the regions of the lower Mississippi and the Gulf of Mexico than anywhere else. Mounds and earthworks are very numerous in Kentucky, New York, Pennsylvania and Virginia, in fact from Maine to Florida, but they are most abundant in Western New York and Central Pennsylvania in reference to the Atlantic States.

[p. 231] . . . it is abundantly evident that there were large cities at Newark, Circleville, Marietta, and at Paint Creek, Ohio; at Grave Creek, Virginia and St. Louis Missouri. . . .

[p. 245] According to **Du Pratz**, the historical tradition of the Nat-chez was, that before they came into the land they were then living in, they lived in a land nearly south-west towards Mexico, but by defeat in repeated battles, they had finally been driven eastward across the great river (Mississippi). So numerous was the nation that they occupied the land from the Gulf of Mexico on the south to the Ohio on the north having over five hundred "suns" or princes to rule over the nation. Their traditions relate that their ancient enemies "lived in a great number of large and small villages which were built of stone, in which were houses large enough to lodge a whole village: their temples were built with great labor and art, and they made beautiful works of all kinds of materials." Like the Aztecs they had a tradition that the country had been once inhabited by white people who had the use of iron tools, (**Mr. Atwater** Rep. Am. Ant. Soc.

273). The Nat-chez were exterminated in 1730 by the French whom they had treated with great kindness. The few who escaped death were sent to Santo Domingo and sold as slaves. Though oral tradition may be of little authority, still there are facts handed down from one generation to another that we must admit were originally true, and cannot be gainsayed. Having no means of fixing dates or for correcting their chronology of separating events blended and interwoven together, events separated by intervals of perhaps centuries, it is impossible for us to arrive at any conclusion or assume to fix the time when the Nat-chez first occupied Louisiana or when the white people dwelt in the land.

[pp. 254-255] The Creeks, Cherokees, Choctaws, Catawbas, Chickasaws, etc., inhabiting the Southern States, were warlike and at enmity with the surrounding nations. Like all the other nations of America they were driven to perfect desperation by the ravages of the smallpox, which made such havoc previous to the discovery. Their traditions and religion were similar to those of the Natchez. **James Adair**, a trader and resident among them for over forty years, published in 1775 the most complete account of these tribes to be found in the early writers. The principal portion of his work is devoted to a disquisition on the origin of the Indians and arguments to prove their descent from the Jews. . . .

Although there is almost an endless variety in the traditions related concerning their origin, there is one peculiar incident universal with the Indians of North and South America--they all speak of a deluge of water that once overflowed the land, destroying all mankind but a few individuals, whom each tribe claims as its own particular progenitors.

The ancient history of the aborigines or of their migrations is as confused as what they relate of their origin; and it is impossible to go back beyond a few years anterior to the arrival of the Europeans. **Mr. Bradford** in his researches into the origin of the red race, adopts the following conclusions in regard to the ancient occupants of North America:

1. That they were all of the same origin, branches of the same race, and possessed of similar customs and institutions.

2. That they were populous and occupied a great extent of territory.

3. That they had arrived at a considerable degree of civilization, were associated in large communities and lived in extensive cities.

4. That they possessed the use of many of the metals, such as lead, copper, gold, and silver, and probably the art of working in them.

5. That they sculptured in stone and sometimes used that material in the construction of their edifices.

. . .

11. That the epoch of their original settlement in the United States is of great antiquity, and

Lastly, that the only indications of their origin to be gathered from the locality of their ruined monuments, point toward Mexico.

Mr. **Lewis H. Morgan** finds evidence that the American aborigines had a common origin in what he calls "their system of consanguinity and affinity." He says, "The Indian nations from the Atlantic to the Rocky Mountains and from the Arctic sea to the Gulf of Mexico, with the exception of the Esquimaux, have the same system. It is elaborate and complicated in its general form and details; and while

deviations from uniformity occur in the systems of different stocks, the radical features are in the main constant. This identity in the essential characteristics of a system so remarkable tends to show that it must have been transmitted with the blood to each stock from a common original source. It affords the strongest evidence yet obtained of unity in origin of the Indian nations within the region defined" (**Baldwin's Ancient America**, page 66)

That the mound builders and the Toltecs were the same people there seems to be but little doubt; in fact from the similarity in their buildings and the traditions of one and the picture writings of the other it is very evident.

Mr. **James C. Southall**, an able English author, shows in three instances that the mammoth, or mastodon, has been delineated by races who have lived at no very remote date;: 1st, in the monuments of Central America; 2nd, by the mound builders, whom he shows to have lived not more than fifteen hundred years ago (**Recent Origin of Man**). This, by the way, coincides with the Book of Mormon, as it was about the third or fourth century, according to Mormon's account that the country was convulsed with war and the peaceful governments and inhabitants destroyed, the remnants drifting into that barbarism which still clings to them.

1875^ **George M. Ottinger** "Old America: The Muyscas," in *Juvenile Instructor* 10, 1875, pp. 266-267

[pp. 266-267] The Muyscas, or Chibchas, a nation of semi-civilized Indians, inhabited the country now comprising Venezuela, New Granada, and Equador, or the United States of Columbia. Before the arrival of the Spaniards this nation was highly advanced in civilization, and founded an empire . . . The population of this empire at the time of the Spanish conquest has been estimated by Acosta at 1,200,000, and by other writers at 2,000,000. . . .

The sun and moon, according to **Herrera** (v 90) were looked upon as the universal creators, but numerous idols were worshiped. **Baron Humboldt** (Researches, i. 74) gives the following tradition of the Muyscas:

"In the remotest times before the moon accompanied the earth, the inhabitants of the plain of Bogota lived like barbarians, naked, without any form of laws or religious worship. Suddenly appeared among them an old man, who came from the plains on the east of the Cordillera of Chingasa, and who appeared to be of a race unlike that of the natives, having a long, bushy beard. he was known by three distinct appellations, Bochica, Nemquetheba, and Zube. This old man instructed men how to clothe themselves, build huts, till the ground and form themselves into communities. He brought with him a woman to whom tradition also gives three names, Chia, Tobecayguaga and Huyhaca. This woman was extremely beautiful and no less malignant, thwarting every enterprise her husband proposed for the benefit of mankind. As a punishment she was driven from the earth, and she became the moon. . . .

. . . Running due north from the Andes Mountains, near Popayan in New Granada, are two great rivers or one great river with a parallel branch. They empty into the Caribbean Sea, and are called Magdalena River and (the branch) Cauca River. The Magdalena is undoubtedly the Sidon of the Book of Mormon,

and somewhere on the banks of this river was located the historical city so often mentioned in that book called Zarahemla (See pages 139-40, 493, but more particularly 273-4).

1875-6^ **George M. Ottinger** "**Old America: Ancient Peru**," in *Juvenile Instructor* 10-11,

1875, pp. 287-288, 290-291, 302-????? 330 ;

1876--pp. 8-????, pp. 27-28, 40-41, 51-52, 63-64, 74-75,

87-88, 98-99,

[p. 287] The Peruvian Empire included the greater part of Western South America, north and south of the equator, "and, as a nation, they were (says **Brownell**) when discovered by Europeans, perfectly unique. Such refinements in government, such unity of purpose and such perfect system as were observable in all their customs and usages, have never been even throughout the globe." . . .

[p. 290] A class of men, called Amautas, was trained to preserve and teach whatever knowledge existed in the country. They understood, and it was their business to keep, the "quipus." This was made of cords of wool, twisted and fastened to a base, prepared for the purpose. These cords were of various sizes and colors, every size and color having its peculiar meaning. The record was kept or made by means of an elaborate system of knots and intertwinings. So carefully educated in the business of using and understanding these singular records were the Amautas, that those skilled in it attained the art of recording laws, decrees and historical events to transmit to their descendants, and thus the "quippus" could supply the place of documents. The Amautas committed to memory and transmitted to posterity historical poems, narratives and songs. . . .

Although it was believed until within a few years that the art of writing was unknown to the Peruvians, **Humboldt** mentioned books of hieroglyphical writing found among the Panoes on the river Ucayali, which were "bundles of their paper resembling our volumes in quarto." A Franciscan missionary found an old man sitting at the foot of a palm tree and reading one of these books to several young persons. The Franciscan was told that the writing "contained hidden things which no stranger ought to know." It was seen that the pages of the book were "covered with figures of men, animals and isolated characters, deemed hieroglyphical, and arranged in lines with order and symmetry." The Panoes said these books "were transmitted to them by their ancestors, and had relation to wanderings and ancient wars." There is similar writing on a prepared llama skin found among other antiquities on a peninsula in Lake Titicaca, which is now in the museum at La Paz, Bolivia. It appears to be a record of atrocities perpetrated by the Spaniards at the "time of the conquest, and shows that some of the Aymaraes could at that time write in hieroglyphics (**Baldwin, Ancient America**, 256). A paper called "quellca," for writing, was known and could be made by the people. **Montesinos** says writing and books were common in the "olden times," meaning in ages previous to the Incas. How the art was lost he explains in his history of the country, from which we will quote hereafter. **Baldwin** says, "It is not improbable that a kind of hieroglyphical writing existed in some of the Peruvian communities, especially among the Aymaraes. . . .

. . . Most exact accounts were kept by officers of the entire population, and the resources of the empire. No birth, marriage, or death passed unrecorded. Thus every year an immense amount of statistical matter was accumulated, relative to the . . . conditions of the people.

[p. 302] The Peruvians admit that they got their architectural notions from the ruined buildings found in the vicinity of Lake Titicaca, and it is universally admitted by historians and antiquarians that Peru was inhabited long previous to the Incas, by a race of refined people, greatly in advance and more highly civilized than they. The extensive ruins found in the country, assert this fact and we have from their own traditions, the history of a people, who worshiped the Creator and erected the great temple and city, the ruins of which are situated on the sea coast near Lima, and called Pachacamac. The inhabitants of this city, after being conquered by the Peruvians, were gradually weaned from their worship, and their temple was re-dedicated to the sun.

[p. 27-28] According to **Garcilazo's** history, the period of the Incas was less than five hundred years, if their dynasty consisted of no more than thirteen or fourteen sovereigns; and Manco Capac with his mysterious origin and his miraculous powers of civilizing, he has undoubtedly borrowed from traditions from the older inhabitants of Peru. **Baldwin** says:

The only Spanish writer who really studied the ancient history of Peru in the traditional and other records of the country was **Fernando Montesinos**, who went there about a century after the conquest. He was sent from Spain on service which took him to every part of Peru, and gave him the best possible opportunities for investigation. He was a scholar and a worker with a strong inclination to such studies; and during two periods of residence in the country, he devoted fifteen years to these inquiries with unremitting industry and great success. (Old America, 261)

He learned the Peruvian language, and collected the historical poems, traditions and narratives. He received assistance from old men who were trained to read the quippus, and who had learned from the Amautas. In fact he omitted nothing which could aid him in his purpose; and in this way made a great collection of old Peruvian documents. And the result of his labors are embodied in a work entitled "**Memorias Antiques Historicles del Peru**, and another work on the conquest entitled "**Annales.**"

Montesinos divided Peruvian history into three distinct periods. The first period began with civilization and lasted until the first or second century of the Christian era. The second was a period of disorder and decline, introduced by invasions from the east and south-east. The country was broken up into small states and many of the arts of civilization were lost. This period lasted over one thousand years. The third period was that of the Incas who revived civilization and restored the empire. Montesinos discards the wonderful stories told of Manco Capac and Mama Oello, and says the nation was originated by a people led by *four brothers, the youngest of these brothers assumed supreme authority, and became the first of a long line of sovereigns.*

Here let us turn and read the first and second books of Nephi (Book of Mormon); and especially the beginning of the fifth verse, page 56. "And now my son Laman and also Lemuel and Sam--behold if ye will hearken unto the voice of Nephi (the younger son of the four) ye shall not perish."

Montesinos gives a list of sixty-four kings who reigned in the first period. The first was Puhua-Manco or Ayar-Uchu-Topa (the youngest brother), whose power was increased by the willing submission of "neighboring nations." He was succeeded by Manco-Capac, a remarkable character. "Adjacent nations

dreaded his power," and in his time the kingdom was much increased. The next king was Huainacui Pishua. During his reign was known the use of letters, and the Amautas taught astrology and the art of writing on leaves of the plantain tree. . . . Manco-Capac III, the sixtieth sovereign, is supposed to have lived at the beginning of the Christian era. In his time "Peru had reached her greatest elevation and extension." . . . Titu Yuplannqui Pachacuti . . . was the last sovereign of the old kingdom; he was killed in battle with a host of invaders who came from the east and south-east. His death threw the whole kingdom into confusion. . . . Tyrants over-ran the country, civil war prevailed, the whole country was in disorder, invaders attacked and despoiled province after province, life and personal safety were endangered, the people lost confidence in one and the other until by these disturbances the use of letters was lost. "The art of writing seems to have been mixed up with the issues of a religious controversy in the time of the old kingdom." (Baldwin)

During this unsettled time writing was proscribed even in the little state of Tambotoco. The fourteenth ruler (of the twenty-six) "prohibited under the severest penalties, the use of *quellca* for writing and forbade also, the invention of letters." Quellca was plantain leaves made into a kind of parchment. It is said that one Amide was put to death for attempting the restoration of the art of writing. this period of decline and disorder was the dark age of Peru, and lasted until the rise of the Incas, who restored order and reunited the country.

We have given but a skeleton sketch, a mere outline, of Peruvian history, as related by Montesinos. Let the earnest enquirer read that portion of the Book of Mormon contained in the books of Jacob, Enos, Jarom, Omni, Alma, Helaman and his son Nephi, and he can discern almost a parallel statement of facts by the two histories. Some may object to the dissimilarity of names; but this has no weight, being a well understood and frequent occurrence in sacred and secular writings . . .

[p. 98] Near Chavin de Huanta are ruins which are very old. From the interior of one of the great buildings there is a subterranean passage, which, it is said, goes under the river to the opposite bank. The material used in the construction of these buildings is similar to that seen at old Huanuco.

Cieza de Leon describes the remains of large and remarkable ruins seen by him near Huamanga. These ruins are considered to be ancient, and the native traditions said this city was built by *bearded white men, who came there long before the time of the Incas, and established a settlement*. Twenty miles from Lima near the sea are the extensive and dilapidated ruins of a great city, which was built chiefly of adobes. It is called Pachacamac. "Among the vast remains of antiquity scattered along the coast of Peru, which antedate the civilization of the Incas, and were old when the Inca empire was founded, the most celebrated, if not the grandest, are those of Pachacamac, twenty miles to the south of Lima. They take their name from the divinity Pacha-camac, signifying "Creator of the World," who had here a vast temple or shrine of such sanctity that it was resorted to by pilgrims from the most distant tribes, who were permitted to pass unmolested through the countries or tribes with whom they might be at war, to perform this act of devotion. In fact this spot was the Mecca of South America; and the worship of Pachacamac had such a hold on all the peoples of the coast that the polite Incas did not undertake to overthrow it, but cautiously sought to undermine it by building close to the chief temple of Pachacamac a "sumptuous structure," as the early Spaniards described it, dedicated to the sun. Both structures are still distinct and impressive, although in great decay.

1876, pp. 111-112

[pp. 111-112] The aborigines of South America like those of North America have the same characteristic, tending to establish the fact that they did not originate on this continent. Those numerous tribes inhabiting South America are usually divided into three physical types. The Andians, Mediterraneans, and Brasilio-guarani. . . .

. . . But little is known of the South American tribes, other than the Peruvians, as they have no written histories, and writers have recorded but few of their traditions. The whole country presents a blank field for future exploration and antiquarian research.

1876^ George M. Ottinger "Old America: The Mastodon and the Horse," in Juvenile Instructor

11, 1876, pp. 128-129

[p. 129] Respecting the origin of animals, we find many theoretic opinions, which may be classified as, those who advance the theory of successive developments, or the gradual advancement during a long series of ages of animal life from monads, zoophytes and fishes; those who suppose that animals were created in their present forms in the various localities where we now find them; and a third class who form their opinion from the Scripture, and consider them to have been created in one spot, from whence they were dispersed over the world.

The first of these opinions universal experience has long ago set aside; with the second, natural history fails to solve the problem, and our only safe reliance therefore is the Pentateuch of Moses, which gives us very precise authority, relating the history of the universal deluge, which destroyed men and all the animals on the surface of the land except a certain number preserved in the ark. This narrative cannot be doubted. nearly every nation of the globe, now in existence or of a previous existence, entertains the same traditionary belief. With this fact before us, and the final stranding of the ark on Ararat we can easily see how natural it would be for the released animals to disperse and scatter over the land; in fact, so long a time elapsed between the stranding of the ark and the division of the earth in the days of Peleg (See our chapter on Peleg) that there was sufficient time for animals to reach the most distant parts of the habitable globe. **McCulloh** estimates that the time allowed for the emigration of animals to all parts of the earth was abundantly sufficient to have enabled the slow-moving animal called the sloth to reach America. With this reasonable view of the post-diluvian history we can consistently see the natural manner by which the world was re-stocked with land animals, wild and domestic.

1876^ George M. Ottinger "Old America: Conclusion," in Juvenile Instructor 11, 1876,

pp. 111-112

[pp. 134-135] 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 meager 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 worth 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 a 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 traditional belief, by nearly every tribe or nation of old America. The Aztecs, who received their religion from the Toltecs, expressly declare in conjunction with the Bible that Tezpi (Noah) and the different races of land animals were preserved in the same ark or vessel: and it would be impossible to conceive how nations or peoples so remote from each other could agree in and testify to an event unless they have proceeded from those individuals who escaped the deluge under the guidance of the patriarch Noah, and when released from the ark, as a common starting point, dispersed themselves all over the world.

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 believe 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, and at a moderate rate of increase the population must have in that time reached a very large figure. 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, erudition, 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 shore 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 Morn 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, and 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 . . . We find, however, that the visit of our Savior has not been forgotten. Not only was a semblance 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, Itepieque and Tiaquiztepec." 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)

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 *cruz ansata*, or cross with a ring, represented by that 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."

The treatment of Indians by the people of this nation, and the feeling they entertain respecting them, is one of the most remarkable fulfillments of prophecy to be found on record. Jesus said to the people of this continent, as we find in the Book of Mormon, that the white men or Gentiles should scatter those whom we now call Indians, should cast them out, tread them under foot, smite and afflict them, hate them, make them a hiss and a by-word and slay them. The Indian should be reduced to a remnant. Has this been done to the Indians by the people of this nation? Are these the feelings they have towards them? yes, indeed. They are hated with a hatred that can scarcely be expressed. It is frequently said that the only good Indian is a dead Indian, and the sooner they are killed the better it will be. The general feeling is that they must all be killed off. The buffalo, the antelope and the other wild animals of the land are being destroyed and it is said that the Indian must perish with them. It is said that they are doomed to speedy destruction. Probably outside of the Church of Jesus Christ of Latter-day Saints there are not half a dozen persons in the nation who think otherwise. . . .

"God hath made of one blood all nations of men for to dwell on all the face of the earth." The Indian has as much right to an existence and to a place to live as the white man. The Book of Mormon has taught us who they are, and what their future will be. And though the Lord has suffered the Gentiles to scourge them, He has not forgotten them, nor the promises He made to their father concerning them. He will protect and preserve them to accomplish His own purposes.

1878^ George Q. Cannon, ed. "The Lamanites." in Juvenile Instructor 13, March 15, 1878, p. 51.

Various speculations have been indulged in by ethnologists concerning the origin of the race of people known as American Indians. Very little attention was paid to the subject previous to the last half a century, but during the latter period scientific men have spent much time and means in collecting data to enlighten them in regard to the past history and origin of the native races of this continent. The ruins of their ancient dwellings and temples scattered over the country have been explored, their picture writings have been copied, their inscriptive monuments have been studied, and their mounds and burial places have been burrowed into in the tireless search for relics. Sufficient has been learned to convince those engaged in the study that the early inhabitants of this continent were highly civilized, and that there is an apparent relationship between their civilization and that of the eastern continent. But where to find the connecting link between the two, and how to account for the origin of these American tribes, are questions that have puzzled the brains of the profoundest thinkers and most learned ethnologists of the age. The speculative theories advanced by different writers upon the subject are as varied and conflicting as it is possible to imagine. Some claim that they represent a separate and distinct creation from the rest of mankind, others that they are the remnants of the lost ten tribes of Israel, others that they are of Phoenician origin, etc.

While all this doubt and uncertainty exists among the scientific men of the world, the Latter-day Saints alone have an assurance not only of the origin and past history of these people, but also of their future destiny. They have in their possession the early history of this race, and know that notwithstanding the low, degraded condition in which they are found at present, they have the blood of Israel in their veins. The Book of Mormon, revealed by an angel from heaven to the Prophet Joseph Smith, tells us this. And it also tells us that the Lord will yet accomplish a mighty work with this people, that a remnant of them will be brought to a knowledge of the truth concerning the gospel and the promises made to their fathers, and that they will become a white and delightsome people.

Knowing these things, the Latter-day Saints do not regard these poor natives as others generally do. They do not seek their lives and try to rob them of all their rights. But instead, they help them with means,

they teach them how to earn a livelihood, to be industrious, honest and moral, to live peaceably, and take a course to prolong their lives.

When America was first colonized by Europeans, the Indians were very numerous. Since then they have been wasted away by wars and other causes until there are comparatively few left. According to the census of the United States taken in 1860, there were 44,021 civilized Indians (or Indians under governmental supervision, supposed to be learning the arts of civilization) in the United States. In 1870 there were only 25,731, there having been a decrease in one decade of 18,290. . . . In all probability the next census will show a still greater decrease.

Looking at it naturally we might expect the total extinction of the race to be the result; but we know that such will not be the case. Already the Almighty has commenced to work upon the hearts of these poor down-trodden people. Dreams and visions have been given to many of them, and they have been led to seek counsel and baptism at the hands of the Latter-day Saints and the time is close at hand when thousands of them will embrace the gospel and claim and receive of the Lord the blessing promised to their fathers in ages past.

1879^ W. Budge "A Marvelous Work," in *The Latter-day Saints' Millennial Star* 41 (20 January

1879): 40-43.

. . . the Book of Mormon was published before the Church of Jesus Christ of Latter-day Saints was organized, and consequently before Joseph Smith could possibly have known, by ordinary natural means, that many would believe the words of the book. . . . The book or history has been carried to the remnant by the Gentiles. From shortly subsequent to the organization of the Church a good deal of missionary labor has been performed by the Elders among the Lamanites, in the hope of bringing them to a knowledge of the gospel. But all efforts to penetrate their darkened minds appeared entirely futile. The message appeared to fall upon ears of stone. Evidently the time, in the providence of the Almighty, for that race, who had fallen so low in the scale of being, to accept of the knowledge that was had among their fathers had not arrived.

Suddenly, however, as the sun breaks over the eastern horizon, dispelling the gloom of night, a light broke forth among them. Without effort or influence from any human source they came forward in large numbers, declaring that they had received heavenly visitations, indicating plainly to them that they must go to the Elders of the Church, be baptized by them, by immersion, in water, for the remission of sins, to forsake their evil and idle habits and seek for the counsel of the servants of God. . . . The movement appeared to be simultaneous in many places, east, west, north and south. It commenced five years ago last summer and has progressed with steady increase from that time till now, probably from 5,000 to 6,000 having been baptized. . . . those of them who appeared really in earnest, stated that they wanted to reform in their conduct. They wished to gather together, be industrious and take on the customs of civilization. In this laudable feeling they were encouraged. Large farms were established, one in Malad Valley, northern Utah, another near Deep Creek, in the west, and a third in Thistle Valley in the south. Elders were appointed to direct their labors and aid them in every necessary way, and we are pleased to notice by the communication of Brother Reynolds, that they are making commendable and encouraging progress.

The change in them is so sudden as to be phenomenal. The movement is one of the wonders of the age. We doubt if it has a parallel in the annals of sacred or secular history. . . .

1879^ G. M. Ottinger "Votan, the Culture-Hero of the Mayas," in Juvenile Instructor 14

(1 March 1879): pp. 57-58.

He writes:

In the year 1857, in the city of Vienna, a book now generally known under the title of *Popol Vuh* (national book) was first placed before the public in its modern translation, under the following heading: "A History of the Origin of the Indians of the Province of Guatemala, Translated from the Quiche Language by R. P. F. Francisco Ximenez," etc. . . .

The learned Abbe, **Brasseur de Bourbourg**, dissatisfied with the translation, settled himself, in 1860, among the Quiches, and, helped by the natives and his own practical knowledge of the language, he elaborated a new and literal translation which was published in Paris, in 1861.

From this and other important works relating to the ancient Americans, written by Bourbourg, whose indefatigable researches and labors deserve the greatest praise, we are indebted for much of our knowledge relating to the American culture-hero and voyager, Votan.

"By some writers this early colonizer is said to have been a descendant of Noah, and to have assisted at the building of the Tower of Babel. After the confusion of tongues he led a portion of the dispersed people to America. There he established the kingdom of Xibalba, and built the city of Palenque." (**Bancroft**, *Native Races*, Vol. 5, 27)

Ordonez, a native and resident of Chiapas, [and using another document purported to be a copy of a work written by Votan] says Votan proceeded to America by divine command and apportioned out the land, or laid the foundation of civilization. He founded the city of Nachan, or Palenque. . . . The name Tzequils, applied to Votan's followers by the aborigines, or families who joined him after his arrival is said to mean, "men with petticoats," from the peculiar dress worn by the newcomers. . . .

The personage whose name appears first in [another] Maya tradition is Zamna, who taught the people writing (the hieroglyphic alphabet) and gave a name to each locality in Yucatan. "His role, so far as anything is known of it, was precisely the same as that of Votan, in Chiapas. (Bancroft, Vol. 5, p. 224) . . .

Sahagun, justly esteemed one of the best authorities, says: "Countless years ago the *first* settlers came in ships, by sea, from the east. They had with them their wise men and prophets." The first homes of these colonizers are located by Sahagun in the province of Guatemala. The arrival Gucumatz and his companions and their settlements somewhere near the Usumasinta river agrees with the founding of Xibalba and the Votanic empire as related in the other narrative. . . .

We find here in these secular histories and traditions a remarkable confirmation of the historical portion of the Book of Mormon. A careful reading of the Book of Omni (Book of Mormon) will give a correct version of the early settlement of Yucatan by the colony led by Mulek (Votan, or Zamna) from Jerusalem, and we see plainly wherein modern writers become confused, by confounding the two histories, that of the people of Zarahemla and that on the engraved stone, recording the history of the Jaredites who came to America shortly after the confusion of tongues at Babel, which is fully related in the Book of Ether (Book of Mormon) . . .

Note* George Ottinger appears to be the first LDS writer to cite specific Mesoamerican native traditions regarding their origins.

1880[^] George Reynolds "The Lamanites (A Book of Mormon Sketch)." in Millennial Star 42

June-July, 1880, pp. 385-88, 401-4, 417-20, 433-36, 449-52, 465-67.

When considering the part the Lamanites will fill [in the great drama of the last days] we must not narrow down our ideas to the remnants of the remnants of the scattered and spoiled tribes that Gentile injustice, greed and lust have almost extinguished, but we must remember the millions of Lehi's children who dwell in Mexico, Central America, Peru, Chili, Brazil, etc., in whose veins flow the unmixed blood of Jacob, many of whom even now (a faint foreshadowing of the coming era), can be found among the wise and the learned, rulers and governors in the lands of Mannasseh, only exceeded in culture and refinement by the nations in which the blood of Ephraim predominates, and unrecognizedly wields the powers of Jehovah's First-born.

The history of the ancient Lamanites may be consistently divided into three epochs:

The first, when their nation was almost entirely composed of the literal descendants of Laman, Lemuel and Ishmael.

The second, when it consisted of those, no matter their descent, who rejected the gospel and fought against its principles.

The third, when the name was used to designate those who, after the dispensation opened by the personal appearing of the Messiah on the American continent, turned away from His teachings and again promulgated the old falsehoods, nurtured the old hatreds, and resurrected and delighted in the ancient abominations. . . . [p. 385]

. . . the most striking peculiarities of the Lamanitish character can readily be found embodied in Laman and Lemuel. . . .

One phase of Lamanite character, originating doubtless in their Israelitish ancestry, is worth of our warm commendation; it was the great strength of their domestic affections, their love for their wives, their kindness to their families. Nor is there anything in this incompatible with the ferocity of their character or their blood-thirstiness in war. It must not be forgotten, as an illustration, that in Britain, whose people talk

more of home and home virtues than almost any other race, at the commencement of the present century there were two hundred and twenty-three crimes on the calendar the punishment for which was death, a most savage code. (See McKenzie's "Nineteenth Century.") . . . Nor would it be consistent nor historically true, to give one general description and apply it to the whole Lamanite race, for as their numbers increased, the state of society amongst them grew more complete and we read of different grades of civilization in their midst. . . . [p. 386]

. . . least they should appear pleasant to Nephite eyes, their fair and beautiful skins grew dark and repulsive, their habits became loathsome and filthy, and this same skin of darkness came upon the children of all those who intermarried with them. . . . [pp. 387-388]

In the year A.C. 231, a great division occurred, and the people were again divided into two strong contending bodies, who assumed the old names of Nephites and Lamanites. (It is worthy of note that the Mexicans of the days of Montezuma and Cortez dated the commencement of their race and national existence from this very same year--See Mexican Calendar Stone.) . . . [p. 465]

A treaty was patched up (A.C. 350), by which it was agreed that the Nephites should hold all North America, and the Lamanites possess the whole Southern Continent, the Isthmus of Panama being the dividing line between the two nations. . . . [After the final battles at Cumorah] The Lamanites were now rulers of the western world, their traditional enemies being utterly destroyed. But they did not cultivate peace, and no sooner were the Nephites obliterated than they commenced fighting among themselves. The lonely Moroni (A.C. 400) tells us that "the Lamanites are at war one with another; and the face of the land is one continued round of murder and bloodshed, and no man knoweth the end of the war." . . . Such was the sad condition of the Lamanite race in the early part of the fifth century after Christ. Here the inspired record closes; henceforth we have nothing but uncertain tradition. The various contending tribes, in their thirst for blood so long gratified, sunk deeper into savage degradation; the arts of civilization were almost entirely lost to the great mass of the people. Decades and centuries rolled by, and after a time in some parts, a better state of things slowly uprose. In Central America, Mexico, Peru, etc., the foundations of new kingdoms were laid, in which were gradually built up civilizations peculiarly their own, but in many ways bearing record to the idiosyncracies of their ancient predecessors. Of this we have here little to do; many of their traditions (though disregarded by mankind) bear unequivocal testimony to the truth of the Book of Mormon . . . [pp. 466-467]

1881^ ?? "Origin of the Indians," in *Juvenile Instructor* 16 (1 April 1881): pp. 81-82.

This article lists seventeen reasons extracted from the native histories recorded by Lord Kingsborough (*Kingsborough's Antiquities of America*, Vol. 6 Pages 115, 116) why the Indians are Israelites:

It is believed, I might say known, by the Latter-day Saints, that the Indians are of the house of Israel. This idea is ridiculed by a great many who are not of our faith, but not by all, for quite a number of the Spanish and Mexican historians have been of that opinion. . . .

It is generally conceded that no other historian has made greater exertions or exhibited more interest in developing the antiquities of America than has Lord Kingsborough. He has written by far the most complete work on that subject . . . After all his labors and researches he was convinced that the Indians are Israelites, as will appear in his arguments in support of his convictions. He says:

[1] The extreme pertinacity which the Indians, both of Peru and Mexico, displayed in adhering to their old religion, frequently laying down their lives in its defense . . . it must be confessed that the Indians closely resembled the Jews.

[2] the second reason for believing that Judaism was the religion of the Indians is, that they used circumcision.

[3] The third, that they expected a Messiah.

[4] The fourth, that the many words incorporated in their language and connected with the celebration of their religious rites, were obviously either of Hebrew or Greek derivation. . . .

[Etc. to 17]

From the above quotation we see there is good reason for believing the Indians to be Jews or Israelites.

1881[^] Wilford Woodruff Journal of Discourses, Vol. 22: 331, October 8, 1881.

Then, again, we have the Book of Mormon, the stick of Joseph in the hands of Ephraim, giving a history of the ancient inhabitants of this country from the time of their leaving the Tower of Babel to their disappearance from the land, and the visitation of Christ to them. . . .

Source: [^]Wilford Woodruff, *The Discourses of Wilford Woodruff*, edited by G. Homer Durham [Salt Lake City: Bookcraft, 1969], 47.

1882[^] Erastus Snow Discourse delivered at Logan, Saturday afternoon, May 6, 1882.
Recorded in

Journal of Discourses 23, pp. 184-185

In this discourse, Apostle Erastus Snow gives the most extensive explanation to that time of the preeminence and nature of the tribe of Joseph, especially the tribe of Ephraim, and how it relates to the tribe of Manasseh. Elder Snow says the following:

The calling a mission of the Latter-day Saints are to fulfill what is here promised in these Scriptures--to bring about the restoration of scattered Israel, the establishment of Zion, the preparing a people for the coming of Christ; a people who are to be Saviors upon Mount Zion, and thus fulfilling one of the prophecies of one of the Jewish prophets concerning the Zion of the latter days, that Saviors should come up upon Mount Zion to save the house of Esau, but the kingdom should be the Lord's. No matter how many might be employed in this work of salvation, as Saviors upon Mount Zion, all should labor as helpers and co-laborers with Christ in the salvation of men. . . . it is our calling to complete the work that was inaugurated in former dispensations of God to man. . . .

The first important labor of this ministry is to go abroad and preach the Gospel to the nations. The Gospel of the kingdom must be preached to all people and nations and tongues before the end can come; and by the preaching of the word and the administering of the ordinances of the Gospel, is Israel sought out from among the nations among which they are scattered, especially the seed of Ephraim unto whom the first promises appertain, the promise of the keys of the Priesthood. For it must be remembered that [of] all the seed of Abraham whom the Lord chose to bear the keys pertaining to this holy order of Priesthood, the seed of Ephraim, the son of Joseph, were the first and chief. . . . Ephraim, the peculiar and chosen son of Joseph, was the one whom the Lord had named by his own mouth and through the Prophets, to inherit the keys of presidency of this High Priesthood after the order of the Son of God. In this also we see the fulfillment of the covenants and promises of God; not that Joseph by birthright inherited this blessing, for Reuben was the first-born among the twelve sons of Jacob; but we are told in Chronicles, the 7th chapter, that Reuben forfeited birthright by his adultery, and that God took it from him and conferred it upon the sons of Joseph; and of the sons of Joseph he chose Ephraim as the chief; and while the Patriarch Jacob, as we read in the 49th chapter of Genesis, adopted into his own family two of the sons of Joseph, Ephraim and Manasseh, yet he placed Ephraim the younger foremost, and blessed him with the chief blessing, saying, that Manasseh shall be great, but Ephraim shall be greater than he; he shall become a multitude in the midst of the earth.

Another Scripture also says concerning scattered Israel, that Ephraim has mixed himself among the people; and speaking of the gathering of Israel in the latter-day dispensation, the Prophet Jeremiah has said that God would gather Israel and lead them as a shepherd does his flock, and says he, I am Father to Israel, but Ephraim is my first-born. Now, if Ephraim has been scattered and has mixed himself with the people until their identity is lost among the nations, how are they going to be recognized and receive the promised blessings--how is it that Ephraim shall be the first-born of the Lord in the great gathering of the latter-days?

If we turn back to the blessing which Moses gave to the twelve tribes of Israel, as found in Deuteronomy, we shall there see that in blessing the tribe of Joseph he especially charged them with the duty of gathering the people from the ends of the earth. Said he, Joseph's horns are like the horns of unicorns, which shall push the people together from the ends of the earth, and they are the thousands of Manasseh and ten thousand of Ephraim; showing that it shall be the ten thousands of Ephraim and thousands of Manasseh who shall be in the foremost ranks of bearing the Gospel message to the ends of the earth, and gathering Israel from the four quarters of the world in the last days. Whoever has read the Book of Mormon carefully will have learned that the remnants of the house of Joseph dwelt upon the American continent; and that Lehi learned by searching the records of his fathers that were written upon the plates of brass, that he was of the lineage of Manasseh. The Prophet Joseph informed us that the record of Lehi was contained on the 116 pages that were first translated and subsequently stolen, and of which an abridgement is given us in the first Book of Nephi which is the record of Nephi individually, he himself being of the lineage of Manasseh; but that Ishmael was of the lineage of Ephraim, and that his sons married into Lehi's family, and Lehi's sons married Ishmael's daughters, thus fulfilling the words of Jacob upon Ephraim and Manasseh in the 48th chapter of Genesis, which says: "And let my name be

named on them, and the name of my fathers Abraham and Issac; and let them grow into a multitude in the midst of the land."

Thus these descendants of Manasseh and Ephraim grew together upon this American continent, with a sprinkling from the house of Judah, from Mulek descended, who left Jerusalem eleven years after Lehi, and founded the colony afterwards known as Zarahemla and found by Mosiah--thus making a combination, an intermixture of Ephraim and Manasseh with the remnants of Judah, and for aught we know, the remnants of some other tribes that might have accompanied Mulek. And such have grown up on the American continent.

But we are not informed that the Prophet Joseph and the first Elders of this Church who were called and chosen of God to bear the Priesthood and lay the foundation of this work, were descended from any portion of those remnants that peopled America anciently, and whose history is given us in the Book of Mormon. . . . [yet] there is a passage in the Book of Mormon which is a part of the prophecy of Joseph written on the plates of brass and quoted by Lehi, concerning the Prophet Joseph Smith, who, it says, was to be raised up in the latter days to translate the records of the Nephites, and whose name should be Joseph, and who should be a descendant of that Joseph that was sold into Egypt, and also that that should be the name of his father.

Now if the Prophet Joseph Smith was that chosen vessel out of the loins of Joseph, it may be asked by some, what evidence have we of this lineage? I answer, the testimony of God, the best of all testimony, for no record kept by mortal man can be equal to it; and that, too, by reason of that quaint but sensible old maxim, "it takes a wise man to know who his father was, but a fool may find out who his mother was." And even if we had the lineage of the father, it would not be as sure and certain to us as the word of the Lord. For he has had his eye upon the chosen spirits that have come upon the earth in the various ages from the beginning of the world up to this time; and as he said to Abraham, speaking of the multitudes of spirits that were shown unto them in heavenly vision, you see that some are more noble than others? Yes. Then you may know there were some others still more noble than they; and he speaks in the same manner of the multitude of the heavenly bodies; and said he to Abraham, thou art one of those noble ones whom I have chosen to be my rulers. The Lord has sent those noble spirits into the world to perform a special work, and appointed their times; and they have always fulfilled the mission given them, and their future glory and exaltation is secured unto them; and that is what I understand by the doctrine of election spoken of by the Apostle Paul and other sacred writers: "For whom he did foreknow, he also did predestinate to be conformed to the image of His Son, that he might be the firstborn among many brethren." Such were called and chosen and elected of God to perform a certain work at a certain time of the world's history and in due time he fitted them for that work. . . .

Now the same spirit of revelation that sought out the Prophet Joseph from the loins of Joseph who was sold into Egypt, and that raised him up in this dispensation to receive the keys of the Priesthood and to lay the foundation of this great work in the earth, has also called the children of Abraham from among the kingdoms and countries of the earth to first hear and then embrace the everlasting Gospel; and the remnants of the seed of Ephraim who were scattered from Palestine and who colonized the shore of the Caspian Sea and thence made their way into the north of Europe, western Scandinavia and northern Germany, penetrating Scotland and England, and conquering those nations and reigning as monarchs of Great Britain, and mingling their seed with the Anglo-Saxon race, and spreading over the waters a fruitful vine, as predicted by Jacob, whose branches should run over the wall. Their blood has permeated European society, and it coursed in the veins of the early colonists of America. And when the books shall be opened and the lineage of all men is known, it will be found that they have been first and foremost in everything noble among men in the various nations in breaking off the shackles of kingcraft and priestcraft and oppression of every kind, and the foremost among men in upholding and maintaining the principles of liberty and freedom upon this continent and establishing a representative government, and thus preparing the way for the coming forth of the fullness of the everlasting Gospel. And it is the foremost of those spirits whom the Lord has prepared to receive the Gospel when it was presented to them, and who did not wait for the Elders to hunt them from the hills and corners of the earth, but they were hunting for the Elders, impelled by a spirit, which they could not understand, and for this reason were they among

the first Elders of the Church; they and the fathers having been watched over from the days that God promised those blessings upon Isaac and Jacob and Joseph and Ephraim. And these are they that will be found in the front ranks of all that is noble and good in their day and time , and who will be found among those whose efforts are directed in establishing upon the earth those heaven born principles which tend directly to blessing and salvation, to ameliorating the condition of their fellow-men, and elevating them in the scale of their being; and among those also who receive the fullness of the Everlasting Gospel, and the keys of Priesthood in the last days, through whom God determined to gather up again unto himself a peculiar people, a holy nation, a pure seed that shall stand upon Mount Zion as saviors, not only to the house of Israel but also to the house of Esau.

Note* See the Franklin Richards notation for 1896.

Note* Erastus Snow was ordained an apostle February 12, 1849 at the age of 30.

1882^ John Taylor "Revelation Given through Pres. John Taylor at Salt Lake City, Utah

Territory," Oct 18th, 1882. (2 page document)

Thus Saith the Lord to the Twelve, and to the Priesthood & People of my Church; Let my Servants Geo. Teasdale & Heber J. Grant be appointed to fill the vacancies in the Twelve that you may be fully organized & prepared for the labors developing upon you, for you have a great work to perform. . . . appoint Seymour B. Young to fill up the vacancy in the Presiding Quorum of Seventies, if he will Conform to my law; for it is not meet that men who will not abide my law shall preside over my Priesthood; And then proceed forthwith & call to your aid any assistance that may require from among the Seventies to assist you in your labors in introducing & maintaining the Gospel among the Lamanites throughout the Land.

1882^ John T. Short *The North Americans of Antiquity: Their Origin, Migrations, and Type*

(non-LDS-Scholarly) ***of Civilization Considered.*** New York: Harper & Brothers, Publishers,

1882. Copyright 1879.

Preface

The growing interest in the origin, migrations and life of the races of American Antiquity has led me to believe that the subjects considered in these pages would meet with the favorable attention of the public and of the specialist in this field. With such a conviction I present this volume, realizing the difficulties which attend any efforts to elucidate such dark problem. Yet I cannot conceal my satisfaction that the age of North American Antiquity is not all darkness, but on the contrary is rapidly growing radiant with light, while a host of patient searchers for its truths roll up the obscuring curtain. . . .

[p. 130]

We have seen that as yet no truly scientific proof of man's great antiquity in America exists. This conclusion is concurred in by most eminent authorities. Sir John Lubbock, alluding to the changes that have transpired in the condition of man from his first appearance in America, says: "but even if we attribute to these changes all the importance which ever has been claimed for them, they will not require an antiquity of more than three thousand years. I do not, of course, deny that the period may have been very much greater, but in my opinion, at least, it need not be greater."--*Pre-Historic Times*, p. 234, London, 1865.

Dr. Foster, after giving many of the reputed proofs of man's antiquity here, sums up the argument in the following language: "The evidence, it must be confessed, rests, in most cases upon the testimony of a single observer, and besides, there has not been a recurrence of "finds" in the same deposit (except in the gravel beds of Colorado and Wyoming, which require further investigation to command an unqualified belief), as in the valley of the Somme and in the European caves, which is so conclusive as to the existence of man as contemporary with the great Pachyderms."--*Foster's Pre-Historic Races*, p. 71.

At the present we are probably not warranted in claiming for him a much longer residence on this continent than that assigned him by Sir John Lubbock, namely, 3,000 years. Future research may develop the fact that man is as old here as in Europe, and that he was contemporaneous with the Mastodon. As the case stands in the present state of knowledge, it furnishes strong presumptive evidences that man is not autochthonic here, but exotic, having originated in the old world, perhaps thousands of years prior to reaching the new.

Diversity of Opinion As to the Origin of the Ancient Americans [pp. 131-154]

Various perplexing problems presented themselves to the minds of the discoverers of the new continent for solution, as well as to their immediate successors, which were greatly intensified by the dogmatic teaching of the times. The status of science in the Middle Ages was defined from time to time by some ecclesiastical utterance without any reference to the phenomena of nature or the revelations of accidental discovery. We say accidental, for no designed or systematic investigation was so much as tolerated, much less encouraged by friendly recognition. This unfortunate antagonism to progress had this foundation chiefly in ignorance, and its origin in the misinterpretation and perversion of Sacred Scripture.

Two questions, especially in view of the dogmatic utterances of the day, presented grave difficulties to the minds of the discoverers and their successors in the New World. "Is the world a sphere?" "Are the Inhabitants of the Indias of a common origin with the rest of mankind?" These were the most serious problems that forced themselves upon their consideration. As long ago as 280 B.C., the investigations of Aristarchus of Samos, though not accepted by antiquity, suggested an affirmative answer to the first question. But the Fathers of the Church had spoken authoritatively on the subject at quite an early day, and consequently left no room for speculation. St. Augustine discusses the question as follows:

But as to the fable that there are antipodes, that is to say, men on the opposite side of the earth, where the sun rises when it sets to us, men who walk with their feet opposite ours, that is on no ground credible. And, indeed, it is not affirmed that this has been learned by historical knowledge, but by scientific conjecture, on the ground that the earth is suspended within the cavity of the sky, and that it has as much room on the one side of it as on the other; hence they say that the part which is beneath us must also be inhabited. But they do not remark that although it be supposed or scientifically demonstrated that the world is of a round and spherical form, yet it does not follow that the other side of the earth is bare of water; or even though it be bare, does it immediately follow that it is peopled. For Scripture, which proves the truth of this historical statements by the accomplishment of its prophecies, gives no false information; and it is too absurd to say that some men might have taken ship and traversed the whole wide ocean, and crossed from this world to the other, and that thus even the inhabitants of that distant region are descended from that one first man." (*De Civitate Dei*, lib. xvi, cap. 9. trans. by Rev. Marcus Dods, vol. ii, p. 118. Edinburgh, 1871. On the subject of Antipodes . . . see Bancroft's *Native Races of the Pacific States*, vol. v, pp. 1-8, and Ogilby's *America*, pp. 6-7)

Though during the kalifate of Al-Mamoun (A.D. 813-833) Arabic learning had well-nigh demonstrated the globular form of the earth and determined its circumference, according to their measurement, to be about 24,000 miles, still not a man in Christendom ventured to advocate the theory for almost half a dozen centuries, such was the power of the ban put upon investigation which ran counter to the pre-expressed opinions of a dark age. The theories of Tascanelli and the observations of Columbus on the polar star prepared the way for the great triumph achieved by De Gama in 1497-8, in his voyage around the Cape of Good Hope; and the question of the globular form of the earth was forever set at rest twenty-two years afterwards by the voyage of Magellan. When it was definitely determined that America was a continent of itself and not the eastern extremity of India, the fact that it was inhabited gave rise to speculations which have since been often repeated. Through an unaccountable misapprehension, not only the questions of the origin of the Americans, but the manner of their separation from the rest of the race, together with the routes they pursued in reaching the new world--all were thought to be capable of solution by the light of Scripture. The education of the early writers enables us to account for the intolerance with which they looked upon any other solution of the problem than that which alone would conform to the teachings of the church.

It is true that the natural nobility of character possessed by such writers as Las Casas, Duran and a few others tempered the fanaticism which had been inculcated by education, and enabled them to furnish invaluable information concerning the real condition and traditions of the so-called Indians. But, upon the other hand, there were great numbers of blind, unscrupulous ecclesiastics who either destroyed outright the manuscripts and picture-writing of the natives, committing them to the flames, or so warping tradition in order that it might conform to their mistaken theology, that in many cases the most precious information is irretrievably lost. . . .

The unanimity with which the most celebrated writers on the Americans during three centuries following the discovery, fixed upon a solution of the problem, will be best illustrated in the following pages: One of the most ingenious and at the same time most calmly expressed opinions on the origin problem was that recorded by Father Duran, a native of Tezcuco in Mexico, in his *History of New Spain*, written in the year 1585. He was convinced that the natives had a foreign origin, and that they performed a long journey of many years duration in their migration to the new world. He arrived at these conclusions on account of several considerations, some of which are as follows: The natives had no definite knowledge of their origin, some claiming to have proceeded from fountains and springs of water, others that they were natives of certain caves, and others that they were created by the gods, while all admit that they had come from other lands. Furthermore, they preserved in their traditions and pictures the memory of a journey in which they had suffered hunger, thirst, nakedness and all manner of afflictions "with which," he adds, "my opinion and supposition is confirmed that these natives are of the ten tribes of Israel that Salmanasar, king of the Assyrians, made prisoners and carried to Assyria in the time of Hoshea, King of Israel, and in the time of Hezekiah, King of Jerusalem, as can be seen in the fourth Book of the Kings,

seventeenth chapter, where it says that Israel was carried away from their land to Assyria, etc., from whence, says Esdras, in Book Fourth, chapter third, they went to live in a land, remote and separated, which had never been inhabited, to which they had a long and tedious journey of a year and a half, for which reason it is supposed these peoples are found in all the islands of the sea and lands of the ocean constituting the Occident."

The preceding opinion was concurred in by many Spanish writers; but the first English writer to support the theory was Thorowgood, in his work entitled, *Jews in America*. (London, 1650) L'Estrange, who replied to this work, controverted the theory of the lost tribes of Israel, but concluded that Shem was the progenitor of the Americans; that he was ninety-eight years old at the time of the flood, and was not present at the building of Babel. (*Americans, No Jews; or Improbabilities that the Americans are of that Race*, p. 4, 1652; quarto, London) "Thus far, " he quaintly remarks, "have I offered my week conceptions, first, how America may be collected to have bin first planted, not denying the Jewes leave to goe into America, but not admitting them to be the chief or prime planters thereof, for I am of opinion, that the Americans originated before the captivity of the ten tribes, even from Sem's near progeny." Garcia presents an argument in favor of the same theory, based upon the presence of Scripture names in Peru and Yucatan. He is positive that the word Peru has the same meaning as Ophir, the name of the grandson of Heber, from whom the Hebrews derive their name. In Yucatan he also finds the name loctan, identical with that of Ophir's father. (*Origen de los Indios*, p. 323, E., Valencia, 1607) . . . Torquemada, after a long discussion of the subject, falls in with this view adding, however, the opinion that, because of their color, they in all probability were descended from the sons and grandsons of Ham. (*Monarquia Ind.*, tom. i, p. 30)

Echevarria y Veitia treats the subject fully, tracing it through the traditions of the people. He cites their creation and flood myths, their account of the building of the Tower of Babel and the confusion of tongues, their dispersion upon the face of the earth, and the passage of seven families to the new world (to *Hue hue Tlappalan*) by means of balsas, with which they crossed rivers and arms of the sea which they encountered in their journey. . . . his computations by means of the Mexican calendar have enabled him to assign dates to some of these occurrences . . . His study of the Mexican paintings convinces him that the natives had a foreign origin. (*Historia del Origen de gentes que poblaron la America Septentrional que llaman la Nueva Espana con noticia de los primeros que establecieron la Monarquia, que en ella florecio de la Nacion Tolteca, y noticias que alcanzaron de la creacion del Mundo*, 1755, pp. 24-30, chap. i, tom i, MS) The same author in a part of his work refers to the giants as the first inhabitants of the country, but fails to state whether they came from the old world or not. . . . The Abbe' [Domenech] less than a score of years ago, committed himself to the ludicrous and antiquated theory that Ophir had colonized Peru. (*Seven Years Residence in the Great Deserts of North America*, vol i, p. 26) Clavigero considers the creation, flood, and Babel myths of the native sufficient evidence of unity of origin. He, however, believes that the migration to this continent began at a very early period. (*Storia Ant. del Messico*, tom. iv, p. 15. translation by Cullan, London, 1807)

These few writers pretty well represent the opinions of their numerous contemporaries who, though they wrote voluminously enough on this subject, added nothing to what we have noted. The opinions of modern writers are as diverse as those of Garcia, and only surpass him in the ingenuity with which they press their favorite theories. Very little was done in the field with a true scientific spirit. Each has been an advocate rather than an inquirer; he had his theory to prove sometimes at the expense of fact and reason, and it is remarkable that the majority of works written presented the familiar anomaly of more learning than probability. It is scarcely the province of this work to discuss these well-known productions of imaginative and too often credulous writers. To more than refer to them would be to lose sight of the time of the object before us. . . .

The popularity of the Jewish theory at an early date has been indicated by our citations from some of the Spanish missionaries. Garcia, after a seven years residence in Peru, wrote his work for the purpose of proving conclusively that the Jews had been the chief colonists of the continent at an early date. He elaborated the argument set forth by Father Duran, which is founded on passages in Esdras, but proceeded to prop up this theory with a catalogue of analogies between the Jews and Americans, some

of which are so remote from each other that the very attempt to assimilate them is simply puerile. Garcia has had many disciples, some of whom have been no more critical than himself. (Among these we may cite Adair's *History of the American Indians*; Jones' *History of Ancient America*; Giordan's *Tehuantepec*; Rossi's *Souvenirs d' un Voyage en Oregon*, pp. 276-7; Ethan Smith's *Views of the Hebrews*; Thorowgood's *Jewes in America*; Domenech's *Deserts* vol. i, and Simon's *Ten Tribes*)

The illustrious advocate of the Jewish colonization of America, was that indefatigable antiquarian Lord Kingsborough. No more masterly and more exhaustive, no abler defense was ever made in behalf of a hopeless and even baseless claim than his; and as a result, the historian and antiquary has placed at his disposal fac-simile prints of most of the important hieroglyphic MSS of Mexican authorship deposited in the various libraries of Europe, as well as pictures of the architecture and stone records common to ancient America. We must confess that the work itself, with its curious plates, its maze of notes and references, its masterly and novel discoveries of analogies, though many of them are imaginary, is to us, after prolonged examination, as much of a riddle as the great and improbable theory which it seeks to establish.

Closely allied to the theory of the ten lost tribes is the claim set forth in that pretentious fraud, the Book of Mormon, which attributes the colonization of America, soon after the confusion of tongues, to a people called Jaredites, who, by divine guidance, reached our shores in eight vessels, and developed a high state of civilization on our soil. The first colonists, however, became extinct about six centuries B. C., because of their social sins. The Jaredites were followed by a second colony, this time of Israelites, who left Jerusalem in the first year of the reign of Zedekiah, king of Judah. They reached the Indian Ocean by following the shores of the Red Sea, where they built a vessel which bore them across the Pacific to the western coast of South America. Having arrived in the new land of promise, they separated into two parties, called the Nephites and Lamanites, respectively, after their leaders. They grew to be great nations and colonized North America also. Religious strife sprang up between the two nations because of the wickedness of the Lamanites; the Nephites adhered to their religious traditions and the worship of the true God. Christ appeared in the New World and by his ministrations converted many of both peoples to him. But toward the close of the fourth century of our era, both the Nephites and the Lamanites backslid in faith and became involved in war with each other, which resulted in the extermination of the latter people. The numerous tumuli scattered over the face of the country cover the remains of the hundreds of thousands of warriors who fell in their deadly strife. Mormon and his son Moroni, the last of the Nephites who escaped by concealment, deposited by divine command the annals of their ancestors, the Book of Mormon written on tablets in the hill of Cumorah, Ontario County, New York, in the vicinity of which the last battle of the relentless enemies took place. The claim, of course, merits mention only on the ground of its romantic character, and not on the supposition for a moment that it contains a grain of truth.

The Origin of the Americans As Viewed From the Standpoint of Science [pp. 155-]

The want of evidence for the theories which designate particular nations as the first colonizers of the Western Continent, long ago produced a feeling of distrust, which led some to repudiate all claims for the foreign origin of the first inhabitants of this continent. This theory, which claims for the most ancient inhabitants an autochthonic origin, has had from time to time among its advocates some of the most respectable ethnologists. The character of their attainments, and in many cases their arguments in behalf of this most remarkable hypothesis, command the respect of all who are interested in this fascinating field of speculation. . . .

Note* See the George Reynolds article in the Contributor, 1995-6.

1882^ Ignatius Donnelly *Atlantis*. See also *Atlantis The Antediluvian World*, a new and revised

(non-LDS-Scholarly) edition by Egerton Sykes, London:Sidgwick & Jackson, 1970.

1883^ W. J. "Stray Thoughts," in *Juvenile Instructor* 18, June 15, 1883, p. 182-183.

The Indians are a portion of Israel's covenant seed. The Lord is remembering His covenant with their fathers, and His promises fail not. he promised their fathers that their seed "should never perish as long as the earth should stand;" therefore, their enemies will never be able to realize their desires to entirely destroy them. . . . "Before the great day of the Lord shall come, Jacob shall flourish in the wilderness, and the Lamanites shall blossom as the rose."

1883^ George Q. Cannon *The Life of Nephi, the Son of Lehi*. Salt Lake City, Utah: Published by the Juvenile Instructor Office, 1883

This book was written "By George Q. Cannon, Of the First Presidency of the Church of Jesus Christ of Latter-day Saints." It was "Designed for the Instruction and Encouragement of Young Latter-day Saints," and was "The Ninth Book of the Faith-Promoting Series. In writing about the life of Nephi, Cannon includes some interesting notes on Book of Mormon geography gleaned from scholarly writings which represents not only some study on the matter, but a keen interest in Book of Mormon geography and culture. Thus, the material in this book should be of interest, especially in light of other statements by Elder Cannon on the subject of Book of Mormon geography. Those concerning the travels of Lehi are as follows:

[Preface] Some years since the desire took possession of me to write the life of Nephi . . .

[chap. vi] It is believed by many, upon the authority of a remark which the Prophet Joseph is said to have made, that Ishmael was a descendant of Joseph. We did not hear the Prophet make this statement, but we feel assured it is so from the testimony of Elder Franklin D. Richards, who heard him say that such was the case. The blood of Ephraim was thus brought to this continent.

1883[^] Hubert Howe Bancroft *The Works of Hubert Howe Bancroft: The Native Races of the Pacific*

(non-LDS-Scholarly) **States.** 5 vols. San Francisco, CA: A. L. Bancroft, 1883. (Note*

Hunter & Ferguson refer to a Bancroft *Native Races*, 1876 volume 5)

Volume 5 ("Primitive History") concludes Hubert Bancroft's landmark scholarly 5-volume *Native Races of the Pacific States*. In a brief 23-page "Introductory to Aboriginal History," Bancroft outlines the origin and earliest histories of the Americans and the boundaries between Myth and History. He then compares the Annals of America with those of the Old World. He then gives some views on the Writers--Mayan, Nahuatl and Spanish, along with the converted Native Chroniclers and Secondary Authorities. In the remaining 640 pages of text and index, Bancroft reviews the various empires, peoples and periods of history.

Concerning the 132-page chapter 1 "On the Origin of the Americans," we find the following brief summary in the table of contents:

Spirit of Inquiry in the Middle Ages--Unity of Origin--Food Myths--Aboriginal Traditions of Origin--Culture Heroes--China--Japan--Hindustan--Tartary--The Egyptian Theory--The Phoenicians--Votan's Travels--The Carthaginians--The Hebrew Theory--The Mormon Story--The Visits of the Scandinavians--Celtic Origin--The Welsh--Scotch--Irish--The Greeks and Romans--The Story of Atlantis--The Autochthonic Theory [RECORD THE DETAILS]

In chapter 1 (vol 5:96-102), Hubert Bancroft writes the following:

The account given by the Book of Mormon of the settlement of America by the Jews, is as follows: (he notes here: "I translate freely from Bertrand, *Memoires*, p. 32, *et seq.*, for this account. Vol. V. 7)

After the confusion of tongues, when men were scattered over the whole face of the earth, the Jaredites, a just people, having found favor in the sight of the Eternal, miraculously crossed the ocean in eight vessels, and landed in North America, where they built large cities and developed into flourishing and highly civilized nations. But their descendants did evil before the Lord, in spite of repeated prophetic

warnings, and were finally destroyed for their wickedness, about fifteen hundred years after their arrival, and six hundred before the birth of Christ.

These first inhabitants of America were replaced by an emigration of Israelites, who were miraculously brought from Jerusalem in the first year of the reign of Zedekiah, king of Judah. For some time they traveled in a south-easterly direction, following the coast of the Red Sea; afterwards they took a more easterly course, and finally arrived at the borders of the Great Ocean. Here, at the command of God, they constructed a vessel, which bore them safely across the Pacific Ocean to the western coast of South America, where they landed. In the eleventh year of the reign of this same Zedekiah, when the Jews were carried captive to Babylon, some descendants of Judah came from Jerusalem to North America, whence they emigrated to the northern parts of South America. Their descendants were discovered by the first emigrants about four hundred years afterwards.

The first emigrants, almost immediately after their arrival, separated themselves into two distinct nations. The people of these divisions called themselves Nephites, from the prophet Nephi, who had conducted them to America. These were persecuted, on account of their righteousness, by the others, who called themselves Lamanites, from Laman, their chief, a wicked and corrupt man. The Nephites retreated to the northern parts of South America, while the Lamanites occupied the central and southern regions. . . .

God gave them the whole continent of America as the promised land, declaring that it should be a heritage for them and for their children, provided they kept his commandments. . . .

. . . the Nephites built several vessels, by means of which they sent expeditions towards the north, and founded numerous colonies. Others emigrated by land, and in a short time the whole of the northern continent was peopled. At this time North America was entirely destitute of wood, the forests having been destroyed by the Jaredites, the first colonists, who came from the tower of Babel; but the Nephites constructed houses of cement and brought wood by sea from the south; . . .

. . . Christ, who, after his ascension, appeared in the midst of the Nephites, in the northern part of South America. . . . When Christ had ended his mission to the Nephites, he ascended to heaven, and the apostles designated by him went to preach his gospel throughout the continent of America. In all parts the Nephites and Lamanites were converted to the Lord, and for three centuries they lived a godly life. But toward the end of the fourth century of the Christian era, they returned to their evil ways, and once more they were smitten by the arm of the Almighty. A terrible war broke out between the two nations, which ended in the destruction of the ungrateful Nephites. Driven by their enemies towards the north and north-west, they were defeated in a final battle near the hill of Cumorah, (in the State of New York) where their historical tablets have been since found. . . .

Mormon had written on tablets an epitome of the annals of his ancestors, which epitome he entitled the Book of Mormon. At the command of God he buried in the hill of Cumorah all the original records in his possession, and at his death he left his own book to his son Moroni . . .

Finally, he [Moroni] adds that his work is a complete record of all events that happened down to the year 420 of the Christian era, at which time, by divine command, he buried the Book of Mormon in the hill of Cumorah, where it remained until removed by Joseph Smith, September 22, 1827.

The Contributor 5, April 1884, p. 242.

" . . . we have no account in the sacred records that God shut them out from the knowledge of the rest of mankind when he planted them in America"

1884? **Clark Braden** *The Braden-Kelley Debate*, St. Louis: Christian Publishing Co., 1884?, p. 68

(RLDS)

Dan Vogel writes:

During the famous 1884 Braden and Kelley debate, Elder E. L. Kelley of the Reorganized Church of Jesus Christ of Latter Day Saints expressed a claim many Mormons today would no doubt assent to when he said that "there was no understanding and no knowledge extant in the world of the grand civilization that had occupied [the American continent] . . . prior to 1834."

Source: Dan Vogel, *Indian Origins and the Book of Mormon*, Salt Lake City: Signature Books, 1986, pp. 71-72, 101. (See also Dan Vogel, *Early Mormon Documents*, 5 vols.)

1884[^] **J. B. F.** "**American Antiquities**," in *Juvenile Instructor* 19 (15 July, 1 August, 15 August 1884):

pp. 222, 235, 250-251.

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 hieroglyphical characters engraven on some wall or tablet of stone, but who shall read them? . . .

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. . . . [222]

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. . . .

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. . . . [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. . . . 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." . . .

There [in Peru], 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. . . .

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. . . . [250]

1884^ Marquis de Nadaillac *Pre-Historic America*. Translated by N. D'Anvers. Edited by W. H.

(non-LDS: Scholarly) Dall. New York: Putnam's Sons, 1884

Note by the American Editor

The present translation of the Marquis de Nadaillac's *L'Amerique Prehistorique*, published by Masson in 1882, was made with the author's sanction. By his permission it has been modified and revised to bring it into harmony with the results of recent investigation and the conclusions of the best authorities on the archaeology of the United States. . . .

The Origin of Man in America [pp. 518-532]

In the preceding pages we have reviewed the existing knowledge of ancient man in America. His temples, fortresses, dwellings, monuments, agricultural and hydraulic works, his personal characteristics, and even the relics of his dinners have been described in detail. This task being ended the inevitable question presents itself: Who and whence was this primitive man? Was he original to the soil of the New World? If not, how did he reach it, and what was the cradle of his race?

It may be stated at the outset that our knowledge of primitive man in America suffices only to decide that he existed here, in a state of the lowest barbarism and but little elevated above the brutes, at an exceedingly distant epoch. While in this condition he has left his traces over both Americas, and that at a time which was probably contemporaneous with the existence of the mammoth (elephants) if not with its perhaps somewhat older relative, the mastodon. That this primitive man was not original to America is probable on biological grounds. . . .

The physical characteristics of the American aborigines are generally admitted to point toward affinities with people belonging to the Pacific region, rather than with those bordering the opposite coasts of the Atlantic basin. The nomads and fishermen of Siberia are more like hyperboreans than any existing European people, and certain features recall the Melanesian inhabitants of the Pacific islands rather than the African negro races.

The approximation of Asia and America at Bering Strait lends probability to this hypothesis on the north, and the prevalent winds and currents together with the distribution of islands, help it on the south. It has been shown that the route to America via Bering Strait is feasible (though that so often referred to, via the Aleutian islands is not), and in glacial times if the shallow waters near the strait were, as there is some reason to suppose, filled with grounded ice, there is no reason why people like the Eskimo of the present day, or even lower in the scale, might not make their way along this temporary bridge and subsist on the marine animals which probably swarmed along its borders.

On the other hand, a knowledge of navigation no better than that possessed at present by the lowest people of Melanesia would have enabled a migration on the line of the thirtieth parallel, south, to reach the coast of South America and, in time, to give it a considerable population. . . .

Squier, Gibbs, and numerous other American ethnologists believed in a migration from the west to South America. A northern migration is almost universally considered to have taken place. Probably the American races entered by both gates. . . .

That successive waves of migration occurred there is no reason to doubt, and that these successive bodies of immigrants differed to some extent in culture and in race is highly probable, but that the distinctively American culture which may be traced from the shell-heap to the mound, from the mound to the pueblo, from the pueblo to the structures of Mexico, Central America, and Peru, irrespective of race,-- that this is indebted to an equivalent foreign culture for its chief features, is utterly incapable of proof in fact and highly improbable in theory.

Ixtlilxochitl, the Christian descendant of the ancient rulers of Anahuac, relates that after the dispersion of the human race which succeeded the attempt at building the Tower of Babel (which he had learned from his Catholic instructors), seven Toltecs reached America, and became the parents of a numerous race. The Quiches speak of white men who came from the land of the sun. The people of Yucatan believed that their ancestors had come from the East, across a great body of water that God had dried up to let them pass over.

From the East, too, came Zamna, the disciple and emulator of Votan, and Cukulcan, the founder of Chichen-Itza, probably the same person as Quetzacoatl. Both preached celibacy and asceticism to the people of Yucatan, and were claimed to be the initiators of their culture. . . .

In South America we also find accounts which attribute the origin of the people, or at least that of their civilization to strangers. The Peruvians attribute their progress to Manco-Capac and the beautiful Mama-Cello, his sister and his wife, who had crossed the sea to their country. In another part of Peru it was believed that three eggs had fallen from the sky; the first was of gold, the second of silver, the third of copper. From the first sprang the curacas or chiefs, from the second the nobles, and from the third the people. . . .

That America was peopled at different times by scions of different races is highly probable from the physical differences to be observed between the remains of pre-historic man and the complexion and features he bequeathed to his historic descendants.

Source: 1899 edition.

1885 *The Annals of the Cakchiquels (Memoirs of Solola) is translated into English:*

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**.

1886[^] A. H. Cannon Book of Mormon Catechism [Title on Book cover] Questions and Answers
on

the Book of Mormon: Designed and Prepared Especially for the Use of the

Sunday Schools in Zion [Title on title page], Salt Lake City: Juvenile

Instructor Office, 1886.

In the Preface the publishers write: "We have endeavored, however, to touch upon the most important items of history and doctrine, so that by a study of the lessons herein contained a good idea may be obtained of the Book of Mormon." The following items are pertinent:

[p. 14-15] (Chapter II)

20 Q. To whom is the Book of Mormon written?

A. To the Lamanites, and also to Jew and Gentile.

21. Q. Who are the Lamanites?

A. A remnant of the House of Israel whom we often call Indians.

23. Q. What does the Book of Mormon contain?

A. A history of the various peoples who inhabited this land from early times until the beginning of the fifth century of the Christian era.

24. Q. How many distinct races occupied this land anciently as mentioned in the Book of Mormon?

A. Two.

25. Q. What was the first or more ancient race called?

A. Jaredites.

26. Q. Who were they?

A. A people whose forefathers were led from the Tower of Babel, at the time of the confusion of tongues, to America.

27. Q. From whence came the second race?

A. Jerusalem.

28. Q. Who were they?

A. Israelites.

32. Q. When was the principal nation of the second race destroyed?

A. Towards the close of the fourth century.

33. Q. Who and where are the remainder?

A. The American Indians on this continent.

39. Q. What color are these people at the present time?

A. Reddish brown, though they are called "Red men."

40. Q. How came they to be of this color?

A. Through the curse pronounced upon them.

1887^ ?? *Plain Facts for Students of the Book of Mormon with a Map of the Promised*

Land, SLC: N.p., 1887.

When King Mosiah, the Nephite, became King of Zarahemla, he translated the monumental stone brought to him, which contained a record of the destroyed people of Jared. And in said stone the name of the last victorious combatant was mentioned. This was Coriantumr. The people of Zarahemla at last discovered this victorious Jaredite, and took him among them, where he still lived nine moons, despite the effects of his exposure, wounds and loss of blood.

So in the year 320 after the exodus of the Lehi-Ishmael party from Jerusalem, and just after the ascension of King Mosiah to the throne of Zarahemla, Coriantumr was still living. Therefore, the destruction of the Jaredites was recent and had happened not by the hill of Cumorah [in New York] as generally reported, but over 1500 miles southward: Not far from hill Shim or possibly near the mountains

of the Holy Ghost, or the western cordillera of the Andes; in a place not very far from Zarahemla. **The Jaredites, far from having perished about the time of the arrival of Lehi-Ishmael party from Jerusalem, were contemporary co-workers in the work of civilizing the aborigines of the promise[d] land.**

The Jaredites came to the promised land from the Black Sea, and stopped four years in Morocco, or Mauritania Corian-Cum-er. (The monosyllable "Cum" occurs in most places where water or sea is implied, so we have Riplian-cum, Tean-cum, Morian-cum-er, Cum-eni, etc.) Land by the sea of Morocco. . . . From Morocco they came through the tropical current, and through the Caribbean sea, and probably landed in Yucatan or Guatamala.

Most of the descendants of the genuine race of Lamanites, possibly live in Yucatan and Central America.

Note* In a 2003 FARMS Review article, Matt Roper would write:

Another Latter-day Saint author, in or about 1887, surmised that Lehi's people and the Jaredites "were contemporary co-workers in the work of civilizing the aborigines of the promise[d] land." He viewed the account of Mosiah's union with the people of Zarahemla as evidence for the existence of indigenous peoples already in the land when they arrived. Mosiah "had to teach the Nephite language to the Zarahemlans, for though the parents of both people had come from Jerusalem at about the same time, and must have then the same verbiage, their off-spring took rather to their mothers, as it was but natural. Probably those Aborigines mothers were more numerous and influential, than their Hebrew husbands." Such intermarriages may not have been confined to the Mulekites. "Were most of those who helped Nephi to build that great temple Hebrews, and the many wives and concubines who caused the reprimand of Jacob from within the walls of the very same temple, aborigines? (4n.) He argued the need for Latter-day Saints to preach the gospel among the Maya and other peoples of the region since, in his view, "most of the descendants of the genuine race of Lamanites possibly live in Yucatan and Central America." (4.)

Source: Matthew Roper, "Nephi's Neighbors: Book of Mormon Peoples and Pre-Columbian Populations," in *The Farms Review*, Vol. 15, Num. 2, 2003, p. 101.

Note* GET FULL QUOTE FROM ARTICLE

1888^ H. A. Stebbins "The Story of the Book of Mormon." *Autumn Leaves*, Vol. 1, No
1(Jan) (RLDS) pp. 22-26

[p. 22] (Chapter 1. The Tower of Babel-The Jaredites' Origin . . .) The great flood in the days of Noah took place twenty-three hundred and forty-eight years before the birth of Christ, or thus the time has been counted. After Noah and his sons with their wives came out of the ark, and after sons and daughters were born unto them, the next account we have of any wonderful event is that of the building of the Tower of Babel. Just how long after the deluge this work was performed we do not know . . . In the seventeenth chapter of the Acts the statement is made by Paul that God made of one blood the nations of men to dwell on "all the face of the earth," and that he had determined the times before appointed, and the bounds of their habitation." (see note "a")

At this time, something over two thousand years before Christ was born into the world, the earliest story of the Book of Mormon begins as we find from the Book of Ether.

(Note "a") [p. 25] The journey of the people of Jared, and their settlement in America, is fully in harmony with the grand idea expressed by Paul concerning the purposes and work of the Almighty in causing the whole earth to be dwelt in. The divine providence overruled that the confusion of tongues at Babel should result in this very exploration and in the settlement of every habitable part and parcel of the earth, both of the continents and of the islands of the sea. As we proceed with this history we will see conclusive evidence that America was not left out of the grand designs of the Lord, but that it is, and ever has been in his sight, a precious land.

1888^ H. A. Stebbins "The Story of the Book of Mormon." *Autumn Leaves*, Vol. 1, No. 3 (Mar.)

(RLDS) pp. 114-119

[114] (Chapter 3-The Origin of the Second Peole that Settled America . . .) We come now to the account of the second colony that left Asia for the continent that we call America. To this people also it was an unknown country, a new world and a land of promise. For the Jaredites had failed to keep the covenants made by their fathers with God. And they, being near the end of their course of individual and national wickedness (which finally led to their total extinction, as we have seen in the preceding chapters), were to be succeeded in possession by those whom the Lord would bring in their place. (see note "d" below).

[p. 118, note d] It may be that some who read these chapters or who have read the Book of Mormon itself, are inclined to say that it is beyond reason to claim that any race could become so entirely extinct, so completely blotted out as the Jaredites are represented to have been. But there are other instances where races and nations have . . . [missing] Lord pronounced a like doom of extinction, as follows: "And Babylon, the glory of Kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah." (Isa. 13:199) "Because of the wrath of the Lord it shall be wholly desolate." (Jer.

50:13) "It shall be no more inhabited forever; neither shall it be dwelt in from generation to generation." (Jer. 50:39) From the days of Cyrus it became depopulated. Those of other nations said to each other: "Forsake her, and let us go every one into his own country, for her judgment reacheth unto heaven," while the men of Babylon were "cut of" (Jer. 50:16), until such a thing as a Babylonian was not known.

Likewise Tyre was appointed to desolation, to be made "like the top of a rock," and to be "built no more." "Thou shalt be no more; though thou be sought for, yet shalt thou never be found again, saith the Lord God." (Ezek. 26:14, 21) And the nation and people of Tyre ceased to exist when the time of fulfillment came.

A people called the Aztecs inhabited Mexico at the time of the Spanish invasion, but three hundred years before that time a race lived there called the Toltecs, and there is enough of their history known to include the fact that civil war begun their extinction, and that after years of warfare there followed, says Charnay, "Calamitous inundations, tempests, drouths, famine and pestilence," these, with their wars among each other, finishing the work of destruction till they became blotted out as a people, utterly lost sight of, though their works of art and architecture show that they were once a prosperous, educated, and highly civilized people, whose population extended from the Atlantic to the Pacific. Hence we see that various causes have brought about the same result to different nations upon different continents, and that the Jaredites have not been the only ones who have been annihilated.

1888[^] B. H. Roberts "A New Witness For God," in *The Latter-day Saints' Millennial Star*, vol. 50,

May 12, 1888, pp. 330-335; May 28, pp. 344-347; June 4, 360-363; June 11, pp. 376-380; June 18, 393-397; June 25, 408-413; July 2, 424-428; July 9, 440-447.

B. H. Roberts first notes:

[pp. 346-347] It is not yet four hundred years since the continent of America was discovered by Columbus. When that continent was discovered, it was not uninhabited. On the contrary, it was thickly populated. And while it is true that for the most part the inhabitants were savages, still there were some semi-civilized people among them, living in cities and towns, cultivating the soil, engaging in manufacturing industries, and living under a system of government more or less regular and stable. Such was the condition of the inhabitants of Mexico and Peru when found by the Europeans.

Throughout the land of America, from the north to the south, from the Atlantic to the Pacific, but more especially in Mexico and Peru, were evidences of a higher civilization having existed than that found among the inhabitants of America at the advent of the Europeans among them. The evidences all go to show that an ancient civilization of a very high order had met with revolutions and disaster which had proven too much for the strength of its texture, and it had gone to pieces. Whatever of civilization the Europeans found among the Peruvians and Mexicans, was merely the half resurrected fragments of that grander civilization which had preceded it, the evidences of which exist throughout the land, and the splendor of which lived in the traditions of the people. I deem it unnecessary to quote authority to sustain these views. Indeed I believe among the informed they are universally conceded. The explorations of

Carthwood [sic] and Stephens and Humboldt sustain them, the works of Wilson and Prescott, and lastly a more elaborate work--Bancroft's *Native Races*--confirms them.

Who were these people inhabiting America? . . . who were they, and whence their civilization? However various and unsatisfactory the answers given by the learned to that question may be, of one thing we may be certain, and I think there can be no variation of opinion on the subject, and that is they form a part of the same great race as ourselves--children are they of the self same God--since "God . . . hath made of one blood all nations of men to dwell on all the face of the earth, and hath decreed the times before appointed and the bounds of their habitation."

[pp. 360-361] Notwithstanding the greater part of the mythology of heathen nations is absurd and unreliable, lacking both consistency and order, still, mixed up with the rubbish of human invention and childish fable, there are many great truths to be found therein. They may at times be difficult to trace, but their existence is none the less real. And it is not difficult to see reflected in said mythologies the principal incidents of Bible cosmogony and history, and likewise more or less distinct traces of the doctrine of the atonement.

[pp. 376-380] Roberts now quotes Quetzalcoatl & other traditions from Prescott, *Conquest of Mexico*-Appendix, p. 464-465, 644; and Humboldt, *Travels in America*, vol. I, pp. 196-197]

[pp. 376] How is it that Mexican mythology reflects so distinctly so many incidents of our Bible history--the Fall, through woman's transgression; the Flood; the escape of a single family by means of the ark; the building of the Tower, and its destruction through the displeasure of the deity--hence came all these ideas? Then again the traditions respecting their God Quetzalcoatl, reflecting many of the characteristics of Jesus, the Son of God; while the doctrine of the Trinity, the Incarnation, the celebration of the Eucharist, holding the cross as an object of veneration, the rite of baptism as celebrated among them, and the notion of three states of existence in the future life--conforming so admirably with Paul's doctrine of there being "one glory of the sun, and another glory of the moon, and another glory of the stars . . . so also is the resurrection of the dead"--leads one inevitably to the conclusion that by some means or other the forefathers of the Mexicans must have been acquainted with the leading principles of the Christian religion.

As by a shadow one may know that some substance is passing between the light and where the shadow falls, so one may know by the traditions of the aborigines of America, containing as they do so much that is analogous to the leading incidents of Bible history, and the fundamental principles of Christian religion, that at some time, and in some manner, the ancient inhabitants of America had some positive knowledge respecting these great truths.

So sure of this were some of the Catholic priests who accompanied Cortez to Mexico, that they invented the theory that the Apostle St. Thomas made his way to America and taught the Gospel to the people, and thus laid the foundation for the traditions we treated of in our last chapter. Others again maintained that the devil had counterfeited the principles of Christianity in order to allure the people to their destruction. The latter proposition is so improbable and absurd, that its consideration need not detain us; the former is so uncertain--a mere conjecture with nothing to sustain it--that it is rejected by those who have closely studied the subject. There is also another theory advanced, viz. that the Hebrew and Christian traditions passed into America with the Scandinavian colonies, formed since the eleventh century. This hypothesis Humboldt rejects, for the very good reasons:

That the religious ceremonies, the dogmas, the traditions which struck the imagination of the first Spanish missionaries were incontestably found at Mexico ever since the arrival of the Toltecks, and

consequently three or four centuries before the navigation of the Scandinavians to the eastern coasts of the New Continent--(*Travels in America* , vol. I, p. 168)

The fact is, the theories of the learned travelers who have treated of this subject are conjectures merely. They are as blind men groping for the wall. They are as blind men groping for the wall. They look upon the ruined temples, pyramids and cities of ancient America, and read there something of the extent and grandeur of the civilization that could produce such monuments, and will tell you, perhaps, that in some respects it resembled the Hebrew, and in others it partakes of the Egyptian character. They look upon the hieroglyphics cut deep in the walls of temples and shafts of basalt, but they are as a sealed book--none can read them. With the same puzzled air they turn to the mythology of that land; they see its wonderful analogy to the truths of Scripture, and the mystery deepens; they cannot account for it. They question, but there is no answer. Even conjecture breaks down in conflicting and unsatisfactory results, and the cloud of mystery which hangs over ancient America remains impenetrable to all human efforts.

Meantime, through a revelation from God, some of the records of the ancient, civilized peoples of America have been brought to light, and by the power of inspiration they have been translated in the English language. From that source [the Book of Mormon] is learned the following concerning the origin, development and final decay and loss of that civilization which distracts the wisdom and learning of man, yet challenges his astonishment:

After reviewing the story of the Book of Mormon, he writes: [p. 380] "The outline I have sketched of the events and circumstances connected with the history of the people of the western continent, necessarily brief and imperfect, accounts for these mysteries that perplex the learned."

[p. 427] And while I maintain that no educated mind of modern days would or could produce such a book as this history of the Nephites, I believe that all will agree on examining it, that it must have been equally or even far more beyond the power of Joseph Smith, reared as he was in the backwoods of the State of New York, unacquainted with the world or its history, to produce such a volume.

[428] Another fact that will doubtless attract the attention of the reader of the Book of Mormon, and that will tend to impress upon him a conviction of its truth, is that it locates the chief centres of civilization in those parts of the American Continent where the subsequent researches of the American antiquarians prove them to have existed. Let it be borne in mind that at the time the Book of Mormon was published, but very little of the large amount of information now in circulation relative to ancient American civilization, and where its chief centres were located were not then in existence; and that little which did exist never reached the hands of Joseph Smith in the Western wilds of the State of New York. Humboldt had not then published his "travels in America," in which much of the information above alluded to is contained. Carthwood [sic] and Stephens had not then given to the world the result of their researches in Yucatan and other parts of the continent; Nor was Lord Kingsborough's elaborate work, "The Antiquities of Mexico," in existence. And the fact that the Book of Mormon locates the centres of Nephite civilization where scientific investigation now proves the civilization of the ancient Americans to have existed is presumptive evidence of no mean order in favor of its truthfulness.

1888^ H. A. Stebbins "The Story of the Book of Mormon." *Autumn Leaves*, Vol. 1, No. 8
(Aug.)

(RLDS) pp. 368-372

[p. 371] Without taking the Book of Mormon into account at all, the antiquarians have found evidences that are remarkable in corroborating the statement here given that the original settlers did become two distinct peoples in their style of life, and in manners and customs. On pages 65 and 67 of "Ancient America" Mr. Baldwin says:

It may be true that all the aboriginal peoples found in North and South America (excepting the Esquimaux) belonged originally to the same race; but if so, time and development, under different conditions of life, had divided this race into at least two extremely unlike branches. . . . There are some considerations in favor of this hypothesis which have been used by writers who are entitled to great respect.

1888^ H. A. Stebbins "The Story of the Book of Mormon." *Autumn Leaves*, Vol. 1, No. 10,

(RLDS) (Oct, 1888), pp. 450-454

[p. 453] With respect to this I refer to the lecture of the Seneca Indian, which was heard by Elder D H. Smith and the writer in June, 1868, as cited in connection with Chapter Five. He said that it was his firm conviction, based upon similarities that existed between the various Indian dialects and the Hebrew language, that they were descendants of the Hebrew race. This Indian showed how similar were some words in the Seneca tongue with the Hebrew, and added that he could present one hundred and fifty Indian words that were remarkable in their similarity. He expressed the idea that gaining a knowledge of the hebrew was also the gaining of a key to the Indian languages, saying, furthermore, that their traditions from ancient times agreed with this. For instance, the Aztec tradition was that they were the children of the east, and that some time they would return there; that their fathers were guided by the Great Spirit across land and sea from a far country to this land; that in their old home lived a very wise king, who dwelt in a golden palace. And one Indian tradition spoke of their fathers being once visited by a person who was born of the Great Spirit but having an earthly mother. . . .

1889^ H. A. Stebbins "The Story of the Book of Mormon." *Autumn Leaves*, Vol. 2, No. 1
(Jan)

[p. 17, n. x] (Chapter 10-The Book of Mosiah) In writing about the story of Zeniff, King Limhi and Ammon coming from the land of Zarahemla, Stebbins notes:

In writing concerning Peru, the land of the Nephites and the Lamanites, it is well to bear in mind that ancient Peru contained within its limits all that region which is now included in several other kingdoms. Baldwin mentions on page 237 of his book that the Peru of the Incas took in the territory now known as "Ecuador, Peru, Bolivia, and Chili as far down as the thirty-seventh degree of south latitude." He writes that the remains of the ancient people "are found to some extent in all these countries, although most abundantly in Peru," that is in the portion of that vast territory which is now known as Peru.

With this in mind, let us also consider the fact that antiquarians and historians have written that, for some cause, the original people became divided into various tribes or nations. On page 65 of "Ancient America" Baldwin says that if the different peoples who were found in North and South America by the Europeans all belonged originally to the same race then time, development and "*different conditions of life* had divided this race into at least two *extremely unlike branches*." One has only to read the Book of Mormon to discover that this idea of the learned is according to the record written by those who gave a history of the two people who were indeed so very unlike, and that the book also tells of the divisions that occurred which caused various nations or governments to be organized from the originals. We will see this as we progress in the investigation of the subject and as we study the writings and make extracts from the findings and conclusions of the students of antiquarian lore. The following is gathered from Baldwin:

That the civilization found in the country was much older than the Incas can be seen in what we know of their history. Their empire had grown to be what Pizarro found it by subjugating and absorbing a considerable number of small states, which had existed as civilized states before the time of the Incas. . .

The condition of the people composing the Peruvian empire at the time of the Conquest bore witness to an ancient history something like that reported by Montesinos. There are indications that the country had undergone important revolutionary changes before this empire was established. The Peruvians at that time were not all one people. The political union was complete, but there were differences of speech, and to some extent, of physical characteristics. Three numerous and important branches of the population were known as Aymaras, Chinchas and Huancas. They used different tongues, although the Quichua dialect spoken by the Incas, and doubtless a dialect of the Aymaras, to whom the Incas belonged, was the official language in every part of the empire. There was a separated and fragmentary condition of the communities with respect to their unlike characteristics, which implied something different from a quiet and uniform political history. These differences and peculiarities suggest that there was a period when Peru, *after an important career of civilization* and empire was subjected to great political changes brought about by invasion and revoltion, by which the nation was for a long time *broken up into separate states*.

Here, as in Mexico and Central America, there was in the traditions frequent mention of strangers or foreigners who came by sea to the pacific coast and held intercourse with the people; but this was in the time of the old kingdom.--Ancient America, pages 270-272.

James Orton, M. A., Professor of Natural History in Vasar College, in his work "The Andes and in the Amazon," says:

When and by whom the Andes were first peopled is a period of darkness that lies beyond the domain of history. But geology and archaeology are combining to prove that Sorata and Chimborazo have looked down upon a civilization far more ancient than that of the Incas. . . . On the shore of Lake Titicaca are extensive ruins, which antedate the advent of Manco Capac, and may be as venerable as the lake-dwellings of Geneva. Wilson has traced six terraces going up from the sea, through the province of Esmaralda toward Quito, and underneath the living forests which are older than the Spanish invasion, many gold, copper, and stone vestiges of a lost population were found."-- Page 109.

The period of Manco Capac, as Professor Orton calls it, is traditional, but the ruler who is represented by that name in the annals of Peru is supposed to have lived about the beginning of the Christian era.

1889^ "Extracts from Kingsborough's Mexican Antiquities," in *Autumn Leaves*, Vol. 2, (RLDS) No. 4 (April, 1889), pp. 178-181

[p. 178] "It was after the deluge . . . --Comment:-- . . . Noah was called by the Mexicans Patecatle, and Cipaquetona; . . . and that he was preserved with six others in the ahuehete or ark of fir, (which is one less than Moses said were saved from the deluge; since eight persons entered the ark), and that shortly afterwards his descendants built the tower of Tulan or Cholula, partly from curiosity to see what was going on in heaven and partly from fear of another deluge; but that Tonacetcutle, becoming incensed at their presumption, destroyed the tower with lightning, and scattered the workmen. Hence the Mexicans probably bestowed the epithet of Tepeva, or the dispenser, on their supreme deity."--p. 119.

1889^ "Extracts from Kingsborough's Mexican Antiquities," in *Autumn Leaves*, Vol. 2, No. 6

(RLDS) (June), pp. 263-267

[p. 265] 176. Botturini says: "No pagan nation refers primitive events to fixed dates like the Indians. They recount to us the history of the creation of the world, of the deluge, of the confusion of tongues at the tower of Babel, of the epochs and ages of the world, of their ancestors' long travels in Asia, with the years precisely distinguished by their corresponding characters. . . .

186. [Cortez letters to Charles V.] "All, especially Montezuma, replied, that they had already informed me that they were not the native race of the country; that a long period of time had elapsed since their forefathers came to settle it, and that they could easily believe that they might have erred in some matters of their former faith since it was so long since they had quieted their mother country. . . .

1889^ H. A. Stebbins "The Story of the Book of Mormon." *Autumn Leaves*,

(RLDS) Vol. 2, No. 6 (June), pp. 257-261

(Chapter 15-The Book of Alma) [pp. 259-261-n. 29] As proposed in the preceding chapter some extracts will be given from Mr. Charney's book, and from the writings of others, particularly now in relation to the origin and history of the Toltecs. They were the ancient people of Mexico, but they disappeared as a nation before the Aztec rule in that country. Concerning them Charney refers to the writings of Veytie [Veytia] an old-time author of a book about the Toltecs and their monuments and remains. Charney says of Veytie that he,

Like all historians of that time, places the primitive home of the Toltecs in Asia, to make his account agree with Genesis, where it is said that, after the destruction of the Babylonian Tower, "the Lord scattered the sons of men upon the face of all the earth." According to him they crossed Tartary and entered America through Behring Strait by means of large flat canoes, which, in their manuscripts, are called *acalli* or "water houses." Directing their course southward they built their first capital, *Tlapallan*, subsequently called *Huehue-Tlapallan*, to distinguish it from a later *Tlapallan*. It was the cradle whence originated the various tribes which peopled America--Ancient Cities, page 79.

To the believer in the Book of Mormon the supposition of Veytie is not very far wrong. His idea that this continent was peopled immediately after the great dispersion from Babel is in accordance with the facts related in that history; therefore, as remarked in the first chapter of this story, such a conclusion of antiquarians, historians and philologists, is a very just one. The people of Jared *did* cross the sea from Asia to America soon after the confusion of tongues at Babel, themselves retaining the original language as it was spoken before the Flood. The book shows that they came on the sea as far south as the west coast of Mexico and Central America. There they landed and spread abroad upon the face of the earth, from ocean to ocean, as the Book of Mormon relates plainly, and as antiquarians affirm was evidently the case, the whole land, as various writers say, becoming "densely populated."

In his "Antiquities of the Jews," Josephus writes about the dispersion of the people from Babel, and of their going abroad over land and sea, as follows:

After this they were dispersed abroad, on account of their languages, and went out by colonies everywhere; each colony taking possession of that land which they lighted upon, and unto which God led them. . . . There were some also who passed over the sea in ships--Antiquities of the Jews, Book one, Chapter five.

Many writers on American traditions and antiquities have noted how remarkably full and clear was the understanding had among the American Indians in relation to the great deluge and about a tower erected for safety in case of a repetition of the evil. Hubert H. Bancroft in the fifth volume of his exhaustive work on the Native Races of America gathers up some of these theories and their proofs, as follows:

Noah's ark, says Ullao, gave rise to a number of such constructions, and the experience gained during the patriarch's aimless voyage emboldened his descendants to seek strange lands in the same manner. Driven to America and the neighboring islands by winds and currents they found it difficult to return and

so remained and peopled the land. . . . Siguenza [and Pineda also] conjectured that the Americans were descended from Naphtuhim, the grandson of Ham, whose descendants left Egypt for America shortly after the confusion of tongues. Clavigero considers it proven by the native flood-myths and the traditions of foreign origin that the Americans are descendants of Noah. He quotes the [Toltec] tradition of Votan, who is declared to have been closely connected with the Babel-builders. . . . According to the common version of the Mexican flood-myth a man and his wife were the only human beings who escaped from the great deluge which covered the face of the earth. When the waters went down the ark in which they had saved themselves [the hollow trunk of a bald cyprus] rested on the peak of Culhuacan, and the children that were born to the rescued pair were taught many languages by a dove. . . . The Peruvians were acquainted with the deluge, and believed that the rainbow was a sign that the earth would not again be destroyed by water. This somewhat startling announcement is made by Lord Kingsborough and he shows, in an eminently characteristic manner, that there can be no reasonable doubt on the subject--Native Races of the Pacific States, vol. 5, pp. 10-16.

Lord Kingsborough, in proof of his statement, mentions the fact that in his history Balboa recorded the Peruvian legend that Manco Capac (the reputed founder of their empire) while traveling with his princes when the rainbow appeared said to them that this was the sign that the earth would not be again destroyed by water. Kingsborough says that proof is afforded by this passage from the History of Balboa that the Peruvians were acquainted with the history of the rainbow, as given in the ninth chapter of Genesis. Bancroft says further upon the subject:

Many of the flood-myths are supplemented with an account of an attempt to provide against a second deluge, by building a tower of refuge, resembling more or less closely the tower of Babel. A Cholultec legend relates that the anger of the gods was aroused, and they slew many of the builders, so the work was stopped. . . . These myths have led many writers to believe that the Americans had a knowledge of the tower of Babel, while some think that they are direct descendants of certain builders of that tower, who after the confusion of tongues, wandered over the earth until they reached America. . . . The tradition of the Toltecs, regarding their travels before they reached Huehue-Tlapallan, has been the theme of such speculation, especially as connected with their descent from the Babel builders. The period of time between the creation and the deluge they call Antonatiuh, because the world was destroyed by the deluge. It is found in the history of the Toltecs that man and all the earth were destroyed by great showers and by lightnings from heaven, so that nothing remained, and the most lofty mountains were submerged to the depth of fifteen cubits; and here they add how men came to multiply again from the few who, in a closed chest, escaped destruction, and how they built a very high tower, in which to take refuge when the world should be a second time destroyed. After this their tongue became confused, and, not understanding each other, they went to different parts of the world. The Toltecs, seven in number, with their wives, who understood each other's speech, after crossing great lands and seas and undergoing many hardships, finally arrived in America, which they found to be a good land and fit for habitation. An Okanagan myth relates that they were descended from a white couple who floated ashore on this land, which was grown larger since then. Their long exposure on the ocean bronzed them to the color of which their descendants now are. The Chililans assert that their ancestors came from the west. . . . The Algonquins preserve a tradition of a foreign origin and a sea voyage. For along time they offered an annual thank-offering in honor of their happy arrival.--Bancroft's Native Races of the Pacific States, vol. 5, pps. 17-22.

In relation to the statement of the depth of the waters upon the earth during the deluge, Kingsborough says:

This nice agreement with the Mosaic account of the height which the waters of the deluge attained above the summits of the highest mountains is certainly extraordinary, since we read in Genesis 7:20,

"Fifteen cubits upward did the waters prevail, and the mountains were covered."--**Mexican Antiquities**, vol. 8, p. 25

The **Hon. E. M. Haines**, in his late work, quotes the language of an educated Ojibway Indian who said that the prevailing opinion among nearly all the tribes was,

That their forefathers were placed somewhere in the west, whence they took their journey towards the sun-rising. The notion they entertain of the souls of the dead returning to a good country, towards the sun-setting may be derived from a faint remembrance of their having come from that direction, and the love they still feel for the better land they left behind.--**The American Indian**, p. 63.

Mr. Haines writes as follows concerning the knowledge of the deluge and of the dove:

Humboldt, who visited South America in the fore part of the present century, found a tradition of the flood among the unreclaimed tribe of the Cordilleras of the Andes . . . Mr. Catlin informs us that the Mandans had a tradition of a great flood, which at some period visited the earth, which event they commemorate every year at their annual religious ceremony of five days. . . . According to their tradition the twig that the bird brought home was a willow bough, and had full grown leaves on it; and the bird to which they looked was the mourning or turtle dove.--**The American Indian**, p. 79

1889^ H. A. Stebbins "The Story of the Book of Mormon" in *Autumn Leaves*,

(RLDS) Vol. 2, No. 7 (July), pp. 308-312

(Chapter 16-The Book of Alma) [pp. 310-312, n. 30] The conclusions of the celebrated Josiah Priest on the subject of the Asiatic origin of the American Indians, and about their tradition of the deluge, the confusion of languages, etc., are in agreement with many other writers. He says that the authors of the great works found in America seem to have retained the ideas received from their fathers at the time of the building of Babel better than did many of the nations of Europe. Upon this he writes as follows:

This is consented to on all hands, and even contended for by the historian, Humboldt. In order to show the reader the propriety of believing that a colony, very soon after the confusion of the language of mankind, found their way to what is now called America, we give the tradition of the Aztec nation, who once inhabited Aztalan. The tradition commences with an account of the Deluge, as they had preserved it in books made of the buffalo and deer skin, on which account there is more certainty than if it had been preserved by mere oral tradition, handed down from father to son. They begin by painting, or, as we would say, by telling us that Noah, whom they call Tezpi, saved himself with his wife, whom they call Xochiquetzal, or a raft or canoe. The raft or canoe rested on or at the foot of a mountain which they call Colhuacan. The men born after this deluge were born dumb. A dove from the top of a tree distributes languages to them in the form of olive leaves. They say that on this raft besides Tezpi and his wife were several children, and animals, with grain, the preservation of which was important to mankind.--Priest's **American Antiquities**, pp. 199, 200.

Mr. Priest asks the question if the raft is not the ark, the mountain Ararat, and the men said to have been born dumb do not well represent the confusion of tongues, equal to being dumb, because of their being unable to converse with each other. And if the dove and the olive leaves, the children, the animals, the grain preserved, are not all in harmony, to a great degree, with the Biblical account of the ark, the deluge, with the Biblical account of the ark, the deluge, and the tower, and certainly one must admit that they are.

Mr. Priest continues upon the same point:

When the great Spirit ordered the waters to withdraw, Tezpi sent out from his raft a vulture, which never returned, on account of the great number of dead carcasses it found to feed upon. Is not this the raven of Noah, which did not return when it was sent out the second time, and for the very reason here assigned by the Mexicans? Tezpi sent other birds, one a hummingbird. This bird alone returned, holding in its beak a branch covered with leaves. Is not this the dove? Tezpi, seeing that fresh verdure now clothed the earth, quitted his raft near the mountain Colhuacan. They say that the tongues which the dove gave to mankind were infinitely varied, and when they received them they immediately dispersed. but among them were fifteen heads or chiefs of families which were permitted to speak the same language, and these were the Toltecs, the Aculhucanas and the Aztecs, who embodied themselves together and traveled they knew not where, but at length arrived in the country of Aztalan, or lake country.--American Antiquities, p. 200

We note here a wonderful harmony between the Aztec tradition and the history given in the Book of Mormon concerning the language of the people that left the tower of Babel for America after the confusion of tongues; for they agree in the fact that this first colony retained the use of the original language of the earth, that which was spoken before the rebellion at Babel and its consequences. We read as follows:

Jared came forth with his brother and their families, with some others and their families, from the great tower, at the time the Lord confounded the language of the people. . . . And the brother of Jared did cry unto the Lord and the Lord did have compassion upon Jared; therefore he did not confound the language of Jared and his brother. . . . And the Lord had compassion also upon their friends and their families, and they were not confounded. . . . And they did travel into the wilderness, and did build barges in which they crossed many waters, being barges in which they crossed many waters, being directed continually by the hand of the Lord. And the Lord would not suffer that they should stop in the wilderness beyond the sea, but he would that they should come forth even unto the land of promise, which was choice above all other lands.--Book of Mormon, pp. 301, 302, 303

Thus we see that the book that was written by the people of olden time who came upon this continent, and whose words were hid up to come forth in latter days, is fully testified to by the tradition kept by their descendants, as certified to by the wise of our day who, have for many years, made these subjects their study.

Mr. Priest says that he obtained knowledge of the tradition, and also the engraving of which he speaks, from Baron Von Humboldt's volume of "Researches in Mexico," and that Humboldt himself found it painted on a manuscript book, one made of the leaves of some tree that were suitable for the purpose, after the manner of the ancient nations of Asia, around the Mediterranean. he relates how Humboldt found many other "painted representations" on the native books and on the prepared skins of animals, delineating the leading circumstances and history of the fall of man, of the serpent deceiving the woman, and of the murder of Abel by Cain.

In writing further of this historical picture and its valuable testimony, and of the group of men receiving their different languages from the dove, before their scattering abroad, Mr. Priest says:

The purity of this tradition is evidence of two things: 1. That the book of Genesis, as written by Moses, is not, as some have imagined, a cunningly devised fable; because these Indians can not be accused of Christian priestcraft, nor yet of Jewish priestcraft, their religion being solely of another cast, wholly idolatrous. 2. That the earlier nations came directly over after the confusion of the ancient language and the dispersion, on which account its purity has been preserved more than among the wandering tribes of the old continents.

There is another particular on this group of dumb human beings that is worthy of notice, which is that neither their countenances nor the form of their person agree at all with the countenances or formation of the common Indians. . . . If so then it is evident that the Indians were not the first people who found their way to this country.

Among these ancient nations are found many more traditions corresponding with the accounts given by Moses respecting the creation, the fall of man by means of a serpent, the murder of Abel by his brother, etc., all of which are denoted in their paintings, as found by the earlier travelers among them.--*American Antiquities*, pp. 202, 203.

Another tribe, the Mayas, are thus spoken of by H. H. Bancroft:

Votan . . . was the supposed founder of the Maya civilization. He is said to have been a descendant of Noah, and to have assisted at the building of the tower of Babel. After the confusion of tongues he led a portion of the dispersed people to America.--*Native Races*, vol. 5, page 27.

. . . Bancroft says:

The theory that America was peopled, or at least partly peopled, from Eastern Asia, is certainly more widely advocated than any other and, in my opinion, is moreover, based upon a more reasonable and logical foundation than any other.--*Native Races*, vol. 5, page 30.

. . . Albert Gallatin writes as follows, as quoted by Bancroft:

I can not see any possible reason that should have prevented those, who after the dispersion of mankind towards the east and northeast, from having reached the extremities of Asia and passed over to America, within five hundred years after the flood. However small may have been the number of those first emigrants, an equal number of years would have been more than sufficient to occupy, in their own way, every part of America.--*Transactions of the American Ethnological Society*, vol. 1, page 179.

(RLDS) (July), pp. 321-325

On page 321 we find the following:

(Page 192, Plate 16, Codex Vaticanus)

"This they say is the representation of that tower which we have already mentioned that they built in Cholula, which the old men say was constructed in this manner. those Indians who were under that chief who had escaped from the deluge, name Xllua, made bricks out of a mountain in Tlalmanalco called Cocotle; and from Tlalmanalco to Cholula, Indians were placed to pass the bricks and cement from hand to hand, and thus they built this tower, that was named Tulan Culula, which was so high that it appeared to reach heaven. And being content, since it seemed to them that they had a place to escape from the deluge, if it should again happen, and from whence they might ascent to heaven,--a chalcuitl, which is a precious stone, fell from thence and struck it tot he ground." . . .

On page 322 we find:

255. "The Toltecas were most probably Jews who had colonized America in very early ages, bringing along with them the knowledge of various arts, and instructing the Indians in them, but especially propagating among them their own religious doctrines, rites, ceremonies, and superstitions, which seemed to have pervaded the New World from one end of the vast continent to the other, and even to have extended to some of the islands in the Pacific Ocean; . . ."

1889^ "Extracts from Kingsborough's Mexican Antiquities," in *Autumn Leaves*, Vol. 2,
No. 8 (RLDS) (Aug), pp. 357-360

On page 358 we find:

". . . But the Mexican tradition of the Deluge is that which bears the most unequivocal marks of having been derived from a Hebrew source. This tradition records that a few persons escaped in the Ahuehuete, or ark of fir, when the earth was swallowed up by the deluge, the chief of whom was named Patecatle or Cipaquetona; that he invented the art of making wine; **that Xelua, one of his descendants at least one of those who escaped with him in the ark, was present at the building of the high tower, which the succeeding generation constructed with the view of escaping from the deluge should it again occur; that Tonacatecutle, incensed at their presumption, destroyed the tower with lightning, confounded their language and dispersed them; and that Xelua led a colony to the new World.**" -- Mes. Antiq. tom. vi.

[Note* This tradition has specific references to a descendant of Noah who was present at the building of the tower, and that led a colony to the New World. It is one thing to say that there was a general

dispersion from the Tower of Babel, and the eventually the descendants of those people wandered eastward across Asia and then across the Behring Strait and down into the Americas. It is quite another to say that ONE person led a colony FROM the tower TO the New World. It is quite another to claim that this colony (of Jaredites) came by sea.]

1889^ H. A. Stebbins "The Story of the Book of Mormon" in *Autumn Leaves*,

(RLDS) Vol. 2, No. 8 (Aug), pp. 361-365

(Chapter 17-Book of Helaman) [p. 361] Helaman the son of Helaman was placed in charge of the sacred and historical records by his uncle Shiblon in the thirty-ninth year of the reign of the Judges. Two years before this several thousand of the Nephites had passed through what we now call the Isthmus of Panama and gone into the land north. Also in those days Hagoth and others built ships and went up the west coast, and probably some went across the Gulf of Mexico, into those regions hitherto unknown and unexplored by the Nephites. They found in Central America, Mexico and the United States (as they are now known to us) the ruined cities, monuments, fortresses and great mounds of the Jaredites, the people who were the first settlers in America after the deluge. From the days of King Mosiah, as previously mentioned, the Nephites had been astonished at the evidences that a great and an enlightened people had dwelt in the land Desolation, and to the northward of it; and now they began to see more of these wonders. (See Note 31 below)

[pp. 362-363, n. 31] Concerning the first discovery of the land of Desolation by the Nephites the following is found in the Book of Mormon . . .

The plates above spoken of were the ones from which Mosiah translated the brief history of the Jaredites, as presented in chapters one and two of this story. They dwelt in Honduras, Yucatan, Chiapas and Mexico. Some believe that they were identical with the Mound Builders of the Mississippi and Ohio valleys. And this is probable, because the book shows that they went north and east from Mexico in the days of their division and decline, and scientific men hold that the Mound-Builders were a different people from the progenitors of the Indians, that they were a peculiar race throughout, and that they perished from off the earth, giving place to a later and dissimilar people, the ancestors of the various colored tribes that were found in America by the European discoverers and explorers. Some scientific men think that the Mound-Builders were the same as those in Mexico called Toltecs. This is doubtful; because the tradition of the Toltecs seems to denote that they lived and flourished after the birth of Christ; notwithstanding they, like the Jaredites, are said to have mainly vanished from sight before the Aztecs ruled in Mexico. But probably the Toltecs were a remnant of the Nephites before they gave way to the Lamanites, or were incorporated among them and by amalgamation and degeneracy lost their superiority. Of the Toltecs Charney says,

All that the Toltecs did was excellent, graceful and delicate. Exquisite remains of their buildings, covered with ornamentation, together with pottery, toys, jewels, and many other objects, are found, for, says Sahagun, "They had spread everywhere. The Toltecs were good architects and skilled in the mechanic arts. They built great cities like Tula, the ruins of which are still visible, whilst at Totonac they erected palaces of cut stone, ornamented with designs and human figures that recall their chequered history. At Cuernavaca were palaces built entirely of cut stone." Torquemada speaks of the Toltecs in the same terms, observing that "they were supposed to have come from the west and to have brought with

them maize, cotton, seeds, and the vegetables found in this country; that they were cunning artists in working gold, precious stones, and other curious things. Clavigero thinks that "they were the first nation mentioned in American traditions, and justly celebrated for their culture and mechanical skill, and that the name *Toltec* came to be synonymous with architect and artificer."-- Ancient Cities of the New World, pages 82, 82.

The Book of Mormon shows that the first nation in American tradition were the Nephites (**the Jaredites having perished only in name**) and that the Nephites came originally from the west across the sea, bringing all needful seeds with them; and that afterwards they emigrated from Peru into Yucatan, Mexico and further north. Also the scientific men of our time agree that there was an ancient emigration from South America into North America; that some came by sea; and that there were different periods of settlements and of civilization in Central America and Mexico as well as in the United States. Prof. J. D. Baldwin says concerning these matters:

The civilized life of the ancient Mexicans and Central Americas may have had its original beginning somewhere in South America, for they seem more closely related to the ancient South Americans. . . . I find myself more and more inclined to the opinion that the aboriginal South Americans are the oldest people on this continent.--Ancient America, p. 185

Of the Mound-Builders, whether they were the Jaredites or Nephites we do not decide. Mr. Baldwin says:

The facts that the settlements and works of the Mound-Builders extended through Texas and across the Rio Grande indicates very clearly their connection with the people of Mexico, and goes far to explain their origin. . . . We can not suppose the Mound-Builders to have come from any other part of North America, for nowhere else north of the Isthmus was there any other people capable of producing such works as they left in the places where they dwelt. [In the Ohio and other valleys of the United States.] Beyond the relics of the Mound-Builders themselves no traces of the former existence of such a people have been discovered in any part of North America save Mexico and Central America. . . . It is not unreasonable to suppose that the civilized people of those regions extended their settlements and also migrated across the Gulf into the Mississippi Valley. In fact the connection of settlements by way of Texas appears to have been unbroken from Ohio to Mexico.--Ancient America, p. 73.

At a meeting of the "American Science Association," held in Chicago, August 7-11, 1868, Prof. J. W. Foster claimed that the evidences were that the ancient Peruvians "carried on commerce with distant parts of the continent, as relics prove." At the same meeting Dr. J. H. Gibbon said, "The hieroglyphics of Central America represent sailors, priests, and classes and kinds of men different from the native races of America."

On page 209 of "Ancient America," Mr. Baldwin relates that in 1502, at an island off the coast of Honduras, Columbus met some Mayas, who came there "in a vessel of considerable size" from a port in Yucatan, thirty leagues distant; that it was a trading vessel, "freighted with a variety of merchandise, and that it used sails."

Of the ancient people, and of their mounds, their pyramids, their buildings and of the materials used in them, Baldwin says:

Coming from Mexico and Central America they would begin their settlements on the Gulf coast, and afterwards advance gradually up the river to the Ohio valley. Their constructions were similar in design and arrangement to those found in Mexico and Central America. . . . Pyramidal platforms or foundations for important edifices appear in both regions, and are very much alike. There is evidence that they used timber for building purposes. In one of the mounds opened in the Ohio Valley two chambers were found with remains of the timber of which the walls were made, and with arched ceilings precisely like those in Central America, even to the overlapping stones. The resemblance is not due to chance. This method of construction was brought to the Mississippi Valley from Mexico and Central America.--Ancient America, pp. 70-71.

This ancient race seems to have occupied nearly the whole basin of the Mississippi and its tributaries, with the fertile plains along the Gulf.--Ancient America, p. 32.

Speaking of the ancient Colhuan nation who dwelt in Yucatan, Honduras, Chiapas, etc., Baldwin remarks:

Some of the traditions state that the Colhuas came from the east in ships. . . . If accepted as vague historical recollections they could be explained by supposing that the civilized people called Colhuas came from South America through the Caribbean Sea, and landed in Yucatan and Tabasco. They are universally described as being the people who first established civilization and built great cities. . . . The Colhuas are connected with vague references to a long and important period in the history previous to the Toltec ages. They seem to have been in some respects more advanced in civilization than the Toltecs. . . . Some of the principal seats of the Colhuan civilization were in the region now covered by the great forest. . . . In my judgment it is not improbable that they came by sea from South America. . . . Tradition places their first settlements on the Gulf coast in Tabasco, between Tehuantepec and Yucatan.--Ancient America, pp. 198, 199, 200.

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, which deals with evolution and American Indian origins, Part III which deals with the Jaredites and Indian Origins, and Part V. which treats the Jaredites and the Mound Builders are pertinent here. Kelson writes:

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 Pourtalis 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. . . .

Note* This seems to be the first time that someone has directly addressed the link between the theory of evolution and the origins of the American Indian as it relates to the Book of Mormon. CHECK

The Theory of Evolution was presented to the world in 1859 by Charles Darwin--see notation.

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.

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. . . .

1889[^] Justin Winsor *Narrative and Critical History of America*, 1889

(non-LDS-Scholarly)

In his *Narrative and Critical History of America*, published in 1889, the eminent historian Justin Winsor includes a chapter written by William H. Tillinghast, Assistant Librarian of Harvard University. The first 32 pages of this Chapter One relate "The Geographical Knowledge of the Ancients Considered in Relation to the Discovery of America." Next is a five-page "Critical Essay on the Sources of Information." This is followed by 21 pages of "Notes" and "Illustrations" which include the following:

- A. The Form of the Earth
- B. Homer's Geography.
- C. Supposed References to America,
- D. Atlantis
- E. Fabulous Islands of the Atlantic in the Middle Ages,
- F. Toscanelli's Atlantic Ocean.
- G. Early Maps of the Atlantic Ocean

Illustrations: Various fifteenth century maps.

Although I would recommend the entire book to the reader, the following are some of the more pertinent comments in this chapter:

[pp. 1] . . . Whence came the human population of the unveiled continent [of America]? How had its existence escaped the wisdom of Greece and Rome? Had it done so? Clearly, since the whole human race had been renewed through Noah, the red men of America must have descended from the patriarch; in some way, at some time, the New World had been discovered and populated from the Old. Had knowledge of this event lapsed from the minds of men before their memories were committed to writing, or did reminiscences exist in ancient literatures, overlooked, or misunderstood by modern ignorance? . . .

[p. 2] To whom belongs the honor of first propounding the theory of the spherical form of the earth cannot be known. It was taught by the Italian Pythagoreans of the sixth century [B.C.]*

[Note* Pythagoras founded a school at Crotona about 530 B.C. (see CES Chronology chart).]

[pp. 3-4] . . . Pythagoras has left no writings; Aristotle speaks only of his school; Diogenes Laertius in one passage (*Vitae*, viii. I, Pythag., 25) quotes an authority to the effect that Pythagoras asserted the earth to be spherical and inhabited all over, so that there were antipodes, to whom that is *over*, which to us is *under*. . . . Plato [about 390 B.C.], who was familiar with the doctrines of the Pythagoreans, adopted their view of the form of the earth, and did much to popularize it among his countrymen. . . . Aristotle [abt. 330 B.C.] made the doctrine orthodox . . . Greece transmitted it to Rome, Rome impressed it upon barbaric Europe; taught by Pliny, . . . expressed in the works of Cicero, Virgil, Ovid, it passed into the schoolbooks of the Middle Ages, whence, reinforced by Arabian lore, it has come down to us.

That the belief ever became in antiquity or in the Middle Ages widely spread among the people is improbable; it did not indeed escape opposition among the educated; writers even of the Augustan age sometimes appear in doubt. . . .

[p. 4] . . . The First measurement of the earth which rests on a known method was that made about the middle of the third century B.C., by Eratosthenes, the librarian at Alexandria . . .

[pp. 6-7] . . . The promulgation of the theory of the sphericity of the earth and the approximate determination of its size drew attention afresh to the problem of the distribution of land and water upon its surface . . . The increase of geographical knowledge along lines of trade, conquest, and colonization had greatly extended the bounds of the known world since Homer's day [840 B.C.] but it was still evident that by far the larger portion of the earth, taking the smallest estimate of its size, was still undiscovered . . .

Se can trace two schools of thought in respect to the configuration of this unknown region [&] the conception of the earth. . . .

(1) . . . The suggestion is attributed to Thales, to Pythagoras [530 B.C.], and to Parmenides; and it is certain that the earth was very early conceived as divided by the polar and solstitial circles into five zones, whereof two only, the temperate in either sphere, so the Greeks believed, were capable of supporting life; of the others, the polar were uninhabitable from intense cold, as was the torrid from its parching heat. This theory, which excluded from knowledge the whole southern hemisphere and a large portion of the northern, was approved by Aristotle 330 B.C.] and the Homeric school of geographers [840 B.C.-->], and by the minor physicists. As knowledge grew, its truth was doubted. . . . Marinus and Ptolemy [300-200 B.C. ???] who knew that commerce was carried on along the east coast of Africa far below the equator, cannot have fallen into the ancient error, but the error long persisted; it was always in favor with the

compilers, and thus perhaps obtained that currency in Rome which enabled it to exert a restrictive pernicious check upon maritime endeavor deep into the Middle Ages.

(2) . . . By some it was maintained that there was one ocean, confluent over the whole globe, so that the body of known lands, that so-called continent, was in truth an island, and whatever other inhabitable regions might exist were in like manner surrounded and so separated by vast expanses of untraversed waves. . . . The continental theory, despite its famous disciples, made no headway at Rome, and was consequently hardly known to the Middle Ages before its falsity was proved by the circumnavigation of Africa. The circumnavigation of Africa by Phoenicians at the command of Necho [610 B.C. - 545 B.C.] though described and accepted by Herodotus, can hardly be called an established fact, in spite of all that has been written in its favor.*

[Note* Here the author makes an interesting footnote--interesting because it briefly brings up and then dismisses the circumnavigation of Africa by the Phoenicians under the command of Pharaoh Necho of Egypt (abt. 600 B.C.). William Tillinghast seems to base such comments on the lack of any great impact of this accomplishment on the ideas of the time. He continues: "The story, whether true or false, had, like others of its kind, little influence upon the belief in the impassable tropic zone . . ." What makes this line of reasoning rather glaring is the fact that Tillinghast has just outlined how belief in the Torrid zone continued into the Middle Ages despite "certain" knowledge to the contrary. I wonder, then, how he can seemingly dismiss the advancements in knowledge attributed to Necho and the Phoenicians, especially in light of the fact that both countries were acknowledged as being secretive about what they knew. Also the first known computations relative to a spherical earth came out of the library at Alexandria.]

Tillinghast continues:

That portion of Europe, Asia, and Africa known to the ancients whether regarded as an island, or as separated from the rest of the world by climatic conditions merely, or by ignorance, formed a distinct concept and was known by a particular name.

[pp. 14-16] When [documentable] names first became attached to some of the Atlantic islands is uncertain. . . . it is certain that toward the close of the republic [of Greece?] the name *Insulae Fortunatae* was given to certain of the Atlantic islands, including the Canaries. In the time of Juba, king of Numidia, we seem to distinguish at least three groups, the *Insulae Fortunatae*, the *Purpurariae*, and the *Hesperides*, but beyond the fact that the first name still designated some of the Canaries identification is uncertain . . . The Canaries were soon lost out of knowledge again, but the Happy or Fortunate Islands continued to be an enticing mirage throughout the Middle Ages, and play a part in many legends, as in that of St. Brandan, and in many poems.

Besides these ancient, widespread, popular myths, embodying the universal longing for a happier life, we find a group of stories of more recent date, of known authorship and well-marked literary origin, which treat of western islands and a western continent. The group comprises, it is hardly necessary to say, the tale of Atlantis, related by Plato [380 B.C.] . . .

The story of Atlantis, by its own interest and the skill of its author, has made by far the deepest impression. Plato, having given in the *Republic* a picture of the ideal political organization, the state, sketched in the *Timaeus* the history of creation, and the origin and development of mankind; in the *Critias* he apparently intended to exhibit the action of two types of political bodies involved in a life-

and-death contest. The latter dialogue was unfinished, but its purport had been sketched in the opening of the *Timaeus*.

Critias there relates "a strange tale, but certainly true, as Solon declared," which had come down in his family from his ancestor Dropidas a near relative of Solon. When Solon was in Egypt he fell into talk with an aged priest of Sais, who said to him: "Solon, Solon, you Greeks are all children,--there is not an old man in Greece. You have no old traditions, and know of but one deluge, whereas there have been many destructions of mankind, both by flood and fire; Egypt alone has escaped them, and in Egypt alone is ancient history recorded; you are ignorant of your own past." For long before Deucalion, nine thousand years ago, there was an Athens founded, like Sais, by Athena; a city rich in power and wisdom, famed for mighty deeds, the greatest of which was this. At that time there lay opposite the columns of Hercules, in the Atlantic, which was then navigable, an island larger than Libya and Asia together, from which sailors could pass to other islands, and so to the continent. The sera in front of the straits is indeed but a small harbor; that which lay beyond the islands, however, is worthy of the name, and the land which surrounds that greater sea may be truly called the continent. In this islands of Atlantis had grown up a mighty power, whose kings were descended from Poseidon, and had extended their sway over many islands and over a portion of the great continent; even Libya up to the gates of Egypt, and Europe as far as Tyrrhenia, submitted to their sway. Ever harder they pressed upon the other nations of the known world, seeking the subjugation of the whole. "Then, O Solon, did the strength of your republic become clear to all men, by reason of her courage and force. Foremost in the arts of war, she met the invader at the head of Greece; abandoned by her allies, she triumphed alone over the western foe, delivering from the yoke all the nations within the columns. But afterwards came a day and night of great floods and earthquakes; the earth engulfed all the Athenians who were capable of bearing arms, and Atlantis disappeared, swallowed by the waves: hence it is that this sea is no longer navigable, from the vast mud-shoals formed by the vanished island" This tale so impressed Solon that he meditated an epic on the subject, but on his return, stress of public business prevented his design. In the *Critias* the empire and chief city of Atlantis is described with wealth of detail, and the descent of the royal family from Atlas, son of Poseidon, and a nymph of the island, is set forth. . . .

[p. 16] Gomara, Guillaume de Postel, Wytfliet, are among those who have believed that this continent was Atlantis; Sanson in 1669, and Vaugondy in 1762, ventured to issue a map, upon which the division of that islands among the sons of Neptune was applied to America, and the outskirts of the lost continent were extended even to New Zealand. Such work, of course, needs no serious consideration. Plato is our authority, and Plato declares that Atlantis lay not far west from Spain, and that it disappeared some 8,000 years before his day. . . .

Some, notably Paul Gaffarel and Ignatius Donnelly, are convinced that Plato merely adapted to his purposes a story which Solon had actually brought from Egypt, and which was in all essentials true . . .

[Intro. Traces of Atlantis. (1785). William H. Tillinghast, "The Geographical Knowledge of the Ancients Considered in Relation to the Discovery of America." in Justin Winsor, *Narrative and Critical History of America*, 1889, 17]

[Intro. Atlantis Insula William H. Tillinghast, "The Geographical Knowledge of the Ancients Considered in Relation to the Discovery of America." in Justin Winsor, *Narrative and Critical History of America*, 1889, p. 18]

[Intro. Contour Chart of the Bottom of the Atlantic. William H. Tillinghast, "The Geographical Knowledge of the Ancients Considered in Relation to the Discovery of America." in Justin Winsor, *Narrative and Critical History of America*, 1889, p. 20]

[p. 21] In short, the conservative view advocated by Longinius, that the story was designed by Plato as a literary ornament and a philosophic illustration, is no less probable to-day than when it was suggested in the schools of Alexandria. Atlantis is a literary myth, belonging with *Utopia*, [etc.] . . .

[p. 23] That Plato, Theopompus, and Plutarch, covering a range of nearly five centuries, should each have made use of the conception of a continent beyond the Atlantic, is noteworthy; but it is more naturally accounted for by supposing that all three had in mind the continental hypothesis of land distribution, than by assuming for them an acquaintance with the great western island, America. . . .

[p. 23] The history of maritime discovery begins among the Phoenicians. The civilization of Egypt, as self-centered as that of China, accepted only the commerce that was brought to its gates; but the men of Sidon and Tyre, with their keen devotion to material interests, their almost modern ingenuity, had early appropriated the carrying trade of the east and the west. . . . they looked adventurously seaward from their narrow domain . . .

[p. 24-25] We do not know when the Phoenicians first reached the Atlantic, nor what were the limits of their ocean voyages. Gades, the present Cadiz, just outside the Straits of Gibraltar, was founded a few years before 1100 B.C., but not, it is probable, without previous knowledge of the commercial importance of the location. There were numerous other settlements along the adjacent coast, and the gold, silver, and tin of these distant regions grew familiar in the markets of Egypt, Mesopotamia, and India. The trade with Tartessus, the El Dorado of antiquity, gave the Phoenician merchant vessels a name among the Jews, as well in the tenth century [B.C.], when Solomon shared the adventures of Hiram, as in the sixth [century B.C.] when Ezekiel depicted the glories of Tyrian commerce. The Phoenician seamanship was wide-famed; their vessels were unmatched in speed, and their furniture and discipline excited the outspoken admiration of Xenophon. Besides the large Tarshish ships, they possessed light merchant vessels and ships of war, provided with both sails and oars, and these, somewhat akin to steamships in their independence of wind, were well adapted for exploration. Thus urged and thus provided it is improbable that the Phoenicians shunned the great ocean. . . .

Whether the Tyrians discovered any of the Atlantic islands is unknown . . . Diodorus Siculus attributes to the Phoenicians the discovery, by accident, of a large island, with navigable rivers and a delightful climate, many days' sail westward from Africa. In the compilation *De Mirabilibus Auscultationibus*, printed with the works of Aristotle, the discovery is attributed to Carthaginians. Both versions descend from one original, now lost, and it is impossible to give a date to the event, or to identify the locality. . . .

When Carthage succeeded Tyre as mistress of the Mediterranean commerce, interest in the West revived. In the middle of the fifth century B.C., two expeditions of importance were dispatched into these waters. A large fleet under Hanno sailed to colonize, or re-colonize, the western coast of Africa, . . . Himilko, voyaging in the opposite direction, spent several months in exploring the ocean and tracing the western shores of Europe. . . . Ultimately the Carthaginians discovered and colonized the Canary Islands, and perhaps the Madeira and Cape Verde groups. . . .

[p. 27-] As we trace the increasing volume and extent of commerce from the days of Tyre and Carthage and Alexandria to its fullest development under the empire, and remember that as the drafts of luxury-loving Rome upon the products of the east, even of China and farther India, increased, the true knowledge of the form of the earth, and the underestimate of the breadth of the western ocean, became more widely known, the question inevitably suggests itself, Why did not the enterprise which had long since utilized the monsoons of the Indian Ocean for direct passage to and from India essay the passage of the Atlantic? The inquiry gains force as we recall that the possibility of such a route to India had been long ago asserted. . . . Seneca, the philosopher . . . exclaims: " . . . How far is it from the utmost shores of Spain to those of India? But very few days' sail with a favoring wind." (Seneca, *Naturalium Quaest. Praefatio*.)

Holding these views of the possibility of the voyage, it is improbable that the size of their ships and the lack of the compass could have long prevented the ancients from putting them in practice had their interest so demanded.* (* Smaller vessels even than were then afloat have crossed the Atlantic, and the passage from the Canaries is hardly more difficult than the Indian navigation. The Pacific islanders make voyages of days' duration by the stars alone to goals infinitely smaller than the broadside of Asia, to which the ancients would have supposed themselves addressed.)

Their interest in the matter was, however, purely speculative, since, under the unity and power of the Roman empire; which succeeded to and absorbed the commercial supremacy of the Phoenicians, international competition in trade did not exist, nor were the routes of trade subject to effective hostile interruption. The two causes, therefore, which worked powerfully to induce the voyages of Da Gama and Columbus, after the rise of individual states had given scope to national jealousy and pride, and after the fall of Constantinople had placed the last natural gateway of the eastern trade in the hands of the Arab infidels, were non-existent under the older civilization. It is certain, too, that the ancients had a vivid horror of the western ocean. . . . Whether the Greeks owed this dread to the Phoenicians, and whether the latter shared the feeling, or simulated and encouraged it for the purpose of concealing their profitable adventures beyond the Straits, is doubtful. [However?] In two cases, at least, it is possible to trace statements of this nature to Punic sources, and antiquity agreed in giving the Phoenicians credit for discouraging rivalry by every art.

[p. 33] At the end of this article, William Tillinghast sums up his views with the following:

The summing up of the whole matter cannot be better given than in the words applied by a careful Grecian historian to another question in ancient geography: "In some future time perhaps our pains may lead us to a knowledge of those countries. But all that has hitherto been written or reported of them must be considered as mere fable and invention, and not the fruit of any real search, or genuine information." (Polybius, *Hist.*, iii. 38)

[pp. 33-35] *Critical Essay on the Sources of Information*

The views of the ancient Mediterranean peoples upon geography are preserved almost solely in the ancient classics. The poems attributed to Homer and Hesiod, the so-called Orphic hymns . . . The writings of the earlier philosophers are lost, and their ideas are to be found in later writers, and in compilations like the Biographies of Diogenes Laertius (3d cent. A.D.), the *De placitis philosophorum* attributed to Plutarch, and the like. Among the works of Plato the *Phaedo* and *Timaeus* and the last book of the *Republic* bear

on the form and arrangement of the earth; the *Timaeus* and *Critias* contain the fable of Atlantis. . . . The most important source of our knowledge of Greek geography and Greek geographers is of course the great *Geography* of Strabo, which a happy fortune preserved to us. The long introduction upon the nature of geography and the size of the earth and the dimensions of the known world is of especial interest, both for his own views and for those he criticises. Strabo lived about B.C. 60 to A.D. 24.

. . . Of vast importance in the history of learning was the astronomical work of Ptolemy, which was so honored by the Arabs that it is best known to us as the *Almagest*, from *Tabric al Magisthri*, the title of the Arabic translation which was made in 827. It has been edited and translated by Halma (Paris, 1813, 1816). . . .

Much is to be learned from the *Scholia* attached in early times to the works of Hesiod, Homer, Pindar, the *Argonautica* of Apollonius Rhodius (B.C. 276-193?), and to the works of Aristotle, Plato, etc. . . . The commentary of Proclus (A.D. 412-485) upon the *Timaeus* of Plato is of great importance in the Atlantis myth.* (* It was first printed in the Plato of Basle, 1534. There is an English translation by Thomas Taylor, *The Commentaries of Proclus on the Timaeus of Plato*, in 2 vols. London, 1820) . . .

[p. 36] . . . Medieval cosmology and geography await a thorough student; they are imbedded in the wastes of theological discussions of the Fathers, or hidden in manuscript cosmographies in libraries of Europe. . . .

[p. 40] [Notes] C. *Supposed References to America*

It is well known that Columbus's hopes were in part based on passages in classical authors. . . . after this we find it a common topic in the early general writers on America, like Las Casas (*Historia General*), Ramusio (introdu. vol. iii.), and Acosta (book i. ch. ii etc.)

In the seventeenth and eighteenth centuries it was not an uncommon subject of academic and learned discussion. It was a part of the survey made by many of the writers who discussed the origin of the American tribes, like Garcia, Lafitau, Samuel Mather, Robertson, not to name others.

It was not till Humboldt compassed the subject in his *Examen Critique de l'histoire de la geographie du nouveau continent* (Paris, 1836), that the field was fully scanned with a critical spirit, acceptable to the modern mind. He gives two of the five volumes which comprise the work to this part of his subject, and very little has been added by later research, while his conclusions still remain, on the whole, those of the most careful of succeeding writers.

[p. 41] [Notes] D. *Atlantis*

The story of Atlantis rests solely upon the authority of Plato . . . Proclus reports that Crantor, the first commentator upon Plato (*circa B.C. 300*) asserted that the Egyptian priests said that the story was written on pillars which were still preserved.

[p. 43] Las Casas in his history of the Indies devoted an entire chapter to Atlantis, quoting the arguments of Proclus, in his commentary on Plato, in favor of the story, though he is himself more doubtful. He also cites confirmative passages from Philo and St. Anselm, etc. He considers the question of the Atlantic isles and cites authorities for great and sudden changes in the earth's surface.

1890^ H. A. Stebbins "The Story of the Book of Mormon." *Autumn Leaves*, Vol. 3, No. 1 (Jan)

(RLDS) pp. 26-30

[p. 30] Elias Boudinot (elected in 1816 as the first president of the American Bible Society) in his book about the Indians wrote as follows:

"There is a tradition, related by an aged Indian of the Stockbridge tribe, that his fathers were once in possession of a sacred book, which was handed down from generation to generation, and at last hid in the earth; since which time they have been under the feet of their enemies. But these oracles were to be restored to them again, and then they would triumph over their enemies, and regain their ancient country, together with their rights and privileges. . . . They also say that their fathers were possessed of an extraordinary power by which they foretold future events, . . . that they did by these means bring down blessings upon their beloved people; but that this power for a long time past has entirely disappeared."--Voice of Warning, pages 81, 82.

Upon the fact that they did have books and writings in plenty in those olden times Charnay admits as follows:

The history of this people can only be read on the monuments they have left. yet documents were not wanting, and had the religious zeal of the men of that time been less ill-judged they would have found in the various and multiform manuscripts, in the charts or maps, in the idols, in the pottery and living traditions, ample and reliable materials from which to write an exhaustive history of the Maya civilization. But the Spaniards were more careful to destroy than to preserve. Zumarraga, Bishop of Mexico, destroyed all the Aztec annals that he could lay his hands upon."--Ancient Cities, p. 270

Also Prof. J. D. Baldwin has the following:

The ruins show that they had the art of writing, and that at the South this art was more developed. . . . It is known that books or manuscript writings were abundant among them in the ages previous to the Aztec period. They had an accurate measure of the solar year, a system of chronology, and many of their writings were historical."--Ancient America, page 1878

Mr. Baldwin says further:

"Besides many similar bonfires there is record of a great conflagration in which a vast collection of these old writings was consumed." --Ancient America, p. 189.

In his work John T. Short writes as follows:

The infamous crime committed against the cause of knowledge, and the irreparable injury done to the natives, to their successors, and to the students of history for all time by the destruction of those manuscript, must ever remain an universal blot upon the name of the early church in Mexico, and must be ranked with the worst deeds of the Goths and Vandals."--North Americans of Antiquity, p. 429.

1890^ H. A. Stebbins "The Story of the Book of Mormon." *Autumn Leaves*, Vol. 3, No. 4 (Apr)

(RLDS) pp. 180-184.

In this article, H. A. Stebbins gives some very important insights:

It may be supposed by those who are not acquainted with the facts, and indeed it has been charged by the enemies of the latter day work, that sufficient had been learned and published about the ruins, relics, and ancient civilizations of Peru, Mexico, and Central America, for a sharp man, one with a vivid imagination, to have used such knowledge as the basis for a wonderful romance about the ancient inhabitants of those lands, and to come very near the truth, too, in a great many things.

But the evidences are to the contrary of this opinion, the facts being that all of the great discoveries and investigations in those countries, whether made by traveling explorers, or by scientific and other learned men, were unknown to the world, even to men of letters in Europe and America, until after the Book of Mormon was copied (translated) from the plates of Mormon in 1829.

Even in the case of **Fernando Montesinos**, who was sent from Spain to Peru in **1630**, as related with chapter eleven of this story, although he made quite a study of the civilization then existing, and wrote of the wealth and present surroundings of that people, and something of their traditional history, yet his two volumes, called "**Memories**" and "**Annales**" remained for two hundred years in manuscript form in the national archives in Madrid, and only the former volume has been published yet, and that in French after having been translated by Mons. Compans. Consequently it was not known to American scholars, much less to the general public, until after the year 1830. [see the Montesinos notation] Therefore it is as new to all readers of English as are the recent works of **Stevens, Squier, Charney**, and other modern writers.

Furthermore, Montesinos did not know anything and did not write anything about other lands than Peru, for he lived and died without any knowledge of the extensive ruins of Central America and Mexico, where the Book of Mormon describes as anciently existing the grandest, and the earliest, as well as the

latest, civilization of the "American Continent. For this, see Baldwin's "Ancient America," pages 261 to 271.

Then Baldwin, on page 102, mentions **Palacios**, who, he says, may properly be called the first explorer in Central America, because he **wrote of Copan in 1576**. But the value of this date is gone when we learn that, like the works of Montesinos, his letters to the king of Spain were stored away, and that they were not known to English or American readers until they were obtained by the Hon. e. G. Squier, translated by him into English, and published in the year 1860. So we gather from Bancroft's "Native Races," vol. 4, page 79, and from the American Encyclopedia, article, "Squier."

Among other early writers Baldwin (on page 102) mentions **Captain Del Rio**, who, he says, prepared "a brief account of Palenque" in **1787**. Of his writings Stephens says:

The report of Captain Del Rio, . . . through either the supineness or the jealousy of the Spanish government, was locked up in the archives of Guatamala until the time of the revolution, when the original manuscripts came into the hands of an English gentleman, and an English translation was published in **London in 1822**. *This was the first notice in Europe of the discovery of these ruins*. And, instead of electrifying the public mind, so little notice was taken of it that in 1831 the Literary Gazette, a paper of great circulation in London, announced it as (then) a new discovery."--Central America, Chiapas and Yucatan, vol. 2, p. 269.

Hence we see that Captain Del Rio's work could have been of no use to Joseph Smith or to any one else in America in fabricating the Book of Mormon, when it was not even in the hands of the chief literary men of London before 1831. The first mention of Del Rio's work in any American book is found on page 308 of Priest's "American Antiquities," as mentioned by C. F. Rafinesque in a letter to Champollion, the French savant, written at Philadelphia in 1832. Rafinesque said that the account of the ruins given by Del Rio had inspired him "with hopes that they [the ruins] would throw a great light over American history, when more perfectly examined."--American Antiquities, p. 308.

Captain Dupaix was another explorer. Of him Stephens says:

"While the report and drawings of Del Rio slept in the archives of Guatamala, Charles the Fourth of Spain ordered another expedition, at the head of which was placed Captain Dupaix. . . . His expeditions were made in 1805-1807, the last of which was to Palenque. The manuscripts of Dupaix and the designs of his draughtsman, Castadena, were about to be sent to Madrid when the revolution broke out in Mexico. They then became an object of secondary importance, and remained during the wars of independence under the control of Castadena, who deposited them in the Cabinet of Natural History in Mexico. . . . And the work of Dupaix was **not published until 1834-5**, twenty-eight years after his expedition, when it was brought out in Paris."--Central America, Chiapas and Yucatan, vol. 2, p. 297.

Of Dupaix's writings Mr. Baldwin says:

"Captain Dupaix's folios, in French, with the drawings of Castadena, contain the first really important memoir of these ruins. they were prepared in 1807, detained in Mexico during the revolution, and finally published in Paris in 1834-5."--Ancient America, page 102

Hence we see that the first really important account of the ruins of Central America was not published until five years (and then in French only) after the Book of Mormon had told its story of that land, and of its ancient inhabitants and their great works.

Again, it has been thought that perhaps **Lord Kingsborough's** writings were published before the Book of Mormon, but, according to W. H. Prescott in his "Conquest of Peru," their publication was not begun until 1830, and when Prescott wrote his note in volume 1, page 128, seven volumes of Kingsborough's proposed nine had been published. The preface to Prescott's Conquest was written October 1st, 1843, but how long after 1830 the note on Kingsborough was written does not appear, but from the context it would seem to have been **as late as 1840**. The original price of Kingsborough's nine volumes, with colored plates, was \$875, or, with uncolored plates, the price was \$500. Later the price was \$400 per set, so says Stephens in volume 1, page 298.

As for **Priest's "American Antiquities,"** it is evident that it was **published as late as 1832**, because it contains the letter from Prof. Rafinesque that was written in 1832 to Champollion, as mentioned in a previous paragraph herein. The copy seen by the writer of this has neither title-page nor preface, therefore *the time of its publication is unknown to me*.

The preface of **John Delafield's** work "**Antiquities of America,**" bears date "February, 1839," and the title-page says that it was published simultaneously in New York, London, and Paris, in **1839**. Hence these two books, Priest and Delafield, so often quoted or referred to, came too late for any use by the writers of the Book of Mormon.

In taking up the celebrated work of **John L. Stephens**, more commonly known as "Catherwood and Stephens' Travels," we find that these men did not start from New York on their tour of investigation until October 3d, 1839. And the preface to the first volumes published by them was written in May, **1841**, or eleven years after the Book of Mormon had informed its readers that a great civilization and many cities had existed of old in the regions that were really first opened up to the knowledge of America by this same student and explorer, John L. Stephens. He claimed that he and Catherwood discovered the ruins of forty-four cities and villages. Hon. H. H. Bancroft speaks of their extensive researches compared with the small discoveries made by the few who, prior to their time, visited those regions, and he says:

Since 1830 the veil has been lifted from the principal ruins of the ancient Maya works by the researches made. . . . It will be noticed that all the authors (before) mentioned, who write from actual observation, have confined their investigations to form one to four of the principal ruins, excepting Messrs. Stephens and Catherwood. These gentlemen boldly left the beaten track and brought to the knowledge of the world about forty ruined cities *whose very existence had been previously unknown*, even to the residents of the larger cities of the very state in whose territory they lie. Stephens' work was noticed (with quotations) by nearly all the reviews at the time of its appearance, and it has been the chief source from which all subsequent writers, including myself, have drawn their information"-- Native Races, vol. 4, pages 144-146.

Mr. Bancroft writes of other brief explorations, such as those by *Zavalla*, former Mexican ambassador to France, who visited the ruins in 1830 and *Waldeck*, a French artist, who was at Uxmal in 1835, and *Friedrichsthal*, an Austrian (who confined his examinations to two cities), who was in Yucatan about 1840. Mr. Bancroft says that the explorations of all these were very limited.

It should be borne in mind by the reader that the chief ruins in Central America (which discovery as well as the Book of Mormon shows to have been the seat of the greatest empire of ancient America, and where the remains are ten fold greater than they are in any other region), had not been heard of in our land until since 1830, and in fact that the most of them were discovered long after that year. Those ruins which are the most noted are called Uxmal, Copan and Palenque. And although Palacios in 1576 wrote of

Copan, yet, as we have seen, his work was not published in English until 1860. hence of the marvellous ruins of Copan Bancroft says:

For what is known of Copan the world is indebted almost entirely to the works of the American travelers, Mr. John L. Stephens and his most skilful artist companion, Mr. F. Catherwood. From the works of these gentlemen, with the slight notes to be gleaned from other sources, I proceed to give all that is known of what is commonly termed the oldest city on the American continent."--Native Races, vol. 4, page 81.

Of the ruins called Uxmal, Stephens wrote that up to his own time Waldeck's account was the only thing that had ever been published about them. Waldeck's work was published in paris in 1835.--- Stephen's "Incidents of Travel," (published in 1848), vol. 1, page 297.

Brasseur de Bourbourg is another writer who has been largely referred to by Baldwin and others, and it might be supposed that his work was ancient. But the American Encyclopedia says that he was born in 1814, and that it was not until 1848 that he began "exploring the United States, Mexico and Central America." His "**History of Civilization in Mexico and Central America**" was not published until **1857-9** (in the French language only), and three other volumes in 1861-4. See the American Encyclopedia, vol. 3, page 214.

Of the ruins called Palenque we read in the American Encyclopedia as follows: "The ruins were discovered by the Spaniards in 1750, explored by Bernasconi in 1787, and by Dupaix in 1807, whose account was published in 1834-5."--Article "Palenque," vol. 12, p. 819. thus the story of Palenque was not known to English readers until after 1835, at the earliest, as previously shown.

As for **Prescott**, his "**Conquest of Mexico**" was first published in **1843**, and not until **1847** did he publish his "**Conquest of Peru**," in which he writes interestingly of the civilization formerly existing in that land, and an account of the great roads, ruins, etc.

The valuable works of Hon. **E. G. Squier** should not be overlooked. It is a matter of history that his "**Aboriginal Monuments**," and his "**Antiquities of the State of New York**," were not published until **1851**, his "**Nicaragua and its Ancient Monuments**," until **1852**, and his "**Notes on Central America**," until **1854**, therefore his writings were of no benefit to those who translated the Book of Mormon. A work by Hon. E. G. Squier and Dr. E. H. Davis was published by the Smithsonian Institution of Washington in 1843, which is spoken of as being the "first systematic work" published about the Mound-Builders of America.

Prof. J. D. Baldwin's "Ancient America was published in **1872**.

Bancroft's five volumes, entitled "**Native Races of the Pacific States**," were published in **1875**.

Mr. **John T. Short's** work, "**North Americans of Antiquity**," was published in **1882**, as was also Hon **Ignatius Donnelly's "Atlantis."**

The works of Prof. **J. W. Foster**, the noted geologist, and archaeologist, were published as follows: "**the Mississippi Valley**" in **1869**, and "**Prehistoric Races of the United States**" in **1873**.

M. Desire Charney, the French explorer, first visited Mexico and Central America in 1857, and the second time in 1880. His last book, "**Ancient Cities of the New World**," was published in **1884**.

Brownell's "Indian Races," and **Bradford's "Origin of the Red Race,"** are all recent publications, within the last thirty years.

Thus I have referred to all the leading and secondary writers upon American antiquities, twenty-one in all, and have presented the evidences that only one of these authors was published in the English language prior to 1829, and that his work was not known in America until after the translation of the Book of Mormon, altogether too late to have helped in fabricating a falsehood and fraud of that character and scope. Hence the ministry who defend the origin of that book, and the general reader also, can see at once the impossibility of the claim made in this respect by the unscrupulous enemies of the latter day work, who seem to have staked everything present and eternal, that they will prove the book to be a lie.

Thus ends for the present the "Story of the Book of Mormon." But, if life is spared and time permits, the writer intends to add further antiquarian evidence to those already accumulated and published in "Autumn Leaves," and for a book if the articles should sometime be published in that form. But for the present, farewell.

1890^ **W.C.C.** **"The Christ in America,"** in *Autumn Leaves*, Vol. 3, No. 8 (August, 1890),
(RLDS) pp. 345-350.

[pp. 345-348] Did Jesus visit America? . . . Before entering particularly into our subject, let us take a brief general survey of the field in which lies our special topic. It is imperatively necessary in the study of legendary lore to have an approximate knowledge of the composition and character of the people among whom they are current.

The aborigines of America may be divided into four classes. First-The lake dwellers of Titicaca and the adjacent territories; the temple builders of Central America, Yucatan and Mexico, and the mound builders of the Mississippi valley. Second-the Inca civilization of Peru as it existed at the time of the conquest. Third-the Aztec civilization of Mexico and Central America. Fourth-the North American Indians. If anything like a correct history of native American nations shall ever be written, I think it will be found that some such a division as we have made here will be demanded. I know this classification will upset many of the theories heretofore held by those who have investigated the subject, but that can not be helped. If my conclusions are incorrect, as shall be demonstrated by future events, none will be more ready to retract and start afresh than I. But I trust that time and extraneous evidence will show that **all the facts, whether written or monumental, tend to prove that the first settlement of this continent was at or near the northern extremity of South America;** that from thence a homogeneous civilization radiated into all the surrounding countries including Peru, Central America and Mexico, and extending into what is now the United States of America, building to a greater or lesser degree like temples and monuments, and having a similar language and literature; and that this primitive civilization was nearly if not entirely blotted out at the time of the discovery and settlement of America by Europeans, leaving ruins and monuments, many of them unknown to, and all of them unexplainable by the then inhabitants of the country. Do not understand me as saying that there was no race relationship existing between these four subdivisions. such relationship may have existed, and probably did exist, but it was so remote that all knowledge of

each other was nearly if not completely obliterated, and each designated civilization was as separate and distinct as though it had sprung from an altogether different primitive origin.

For instance, the Book of Mormon says that Jesus visited America. I shall undertake in this paper to show from the imperfect notes which I have made from time to time in my study of the Aztec nation, that there is very strong evidence in the traditions and legends of that people to prove not only such a Messianic visit, but that neither the Aztecs themselves, nor their ancestors near or remote had personal knowledge of it, but had preserved a history of the event only by the adoption of the myths of the previous inhabitants of the country; thus going to illustrate the idea that I wish to make plain here, that the Aztec civilization was entirely separated from that of the people inhabiting the land of Mexico and Central America at the time of Christ's ministry here.

A word now with reference to the so-called Aztec nation. The Aztec civilization dates from about B.C. 800. The chronologies of that period are so imperfect and contradictory that it is impossible to fix the exact date or even approximate to it with anything like certainty; but we can come near enough to warrant us in concluding that it began not earlier than the date given, and may have been a century or so later. But the first settlement was not made by the Aztecs, but by an allied nation called the Toltecs, who after a brief supremacy were succeeded by another related people, known as the Chichimecs. This nation was in turn succeeded about the beginning of the twelfth century by the Aztecs. . . . these three successive dynasties comprised that main all that was of paramount interest to the student of Mexican aboriginal history during this period.

It has been generally supposed that the Aztecs were the natural descendants of the ancient inhabitants of Mexico and Central America. This is a mistake. All the evidences of this old civilization goes to show that it advanced from the south, and thence disappeared in a northerly or north-easterly direction, not all, however accompanied them in their exodus. How many remained is uncertain; not considerable, however, either in point of numbers or intelligence, as but few were found by the Toltecs on their arrival, and those few were so deficient in mental development as to be unable to give any definite account of themselves or to intelligibly interpret the hieroglyphical inscriptions found on the monuments left by their progenitors.

It is now almost a settled [scientific] fact that the Toltecs, the Chichimecs and the Aztecs all came from some land to the north-west of the city of Mexico. This fact has puzzled antiquarians more than any other problem relating to the ancient people of America. Scores of theories have been advanced with reference to their origin in view of this fact, and yet we appear to be as much in the dark as when they were first discovered by Cortez and his companions. For my own part, I think that they were descendants of those Hagothites who went north and were never heard of more, as recorded in Book of Mormon, page 378, verses 3 and 4. It seems to me altogether probable that they sailed along the shore until they entered the Gulf of California; thence up that gulf to its head, where of necessity they must come to a halt, and there founded a community, spreading out eventually over Southern California, Arizona, New Mexico and Northern Mexico, and that the extensive and curious ruins in that region of country that have puzzled so many travelers and archaeologists, were the works of their hands. In like manner the Peruvian civilization of the Incas, after hundreds of years of a kind of Abrahamic isolation from the parent stock, and under the leadership probably of some such a man as Moses or Samuel of the old world, or Nephi or Alma in the new, influenced also more or less by climatic and other natural surroundings, developed a people that, at first glance, would seem to be altogether distinct and separate from the surrounding tribes, whereas, they were all of one common stock, and differed only in the character and extent of their development. . . .

[p. 347] The Nephite exodus occurred in A.D. 400 (See B. of M. 324:2) So four hundred years or more had elapsed from the time of their exodus and the appearance of the Toltecs, the bearers of the first so-called Aztec civilization, a longer period than has yet elapsed from the discovery of America by Columbus to the present. When we consider the wonderful changes that have taken place in our own civilization in that space of time we can more readily understand some that may have transpired in the history of the Nephite remnants, and be prepared to accept as at least reasonable the conclusion, that with this inferior

race, much, if not most of the events of the period of their history preceding the exodus had either been very much modified in their myths and traditions or altogether lost and forgotten.

But it is evident that the great event in that history had not been forgotten. The miraculous appearance of the crucified Redeemer, His short, but successful ministry, His equally sudden and mysterious disappearance, and the prophecies and promises with reference to His second coming are all, to my mind, clearly traceable in their myths and legends. what the name by which he was originally known may have been, we have at present no means of knowing. Quetzalcoatl, the name given him by the Toltecs, was a compound one, signifying child of the sun. This designation alone at once suggest some interesting speculations as to their reasons for applying it to him. . . .

[The author then gives a number of reasons why the legend of Quetzalcoatl reflects Christ's visit--see the notation in External Evidences]

1891[^] John Nicholson "Thoughts on the Indian Question," in *Millennial Star* 53, March 2, 1891, pp. 138-142.

This is a reprint of an article from the "*Journal*" (Name-Date?). Nicholson writes:

The writer has been requested by the editor of the *Journal* to present in its columns some thoughts in relation to the remarkable religious movement among the Indians which has for some time agitated the whole country. The central incentive of the interrogatory was to ascertain an individual opinion as to whether the manifestations claimed to have been witnessed by certain Indians were real or pretended, and-providing they had a foundation in fact-whether they emanated from a good or an evil source. . . .

What some of the aborigines really claimed to have seen and heard must be fished out of an immense mass of rubbish, to which the public has been treated through the newspapers. The following seems to be the essence of it:

A personage who made his appearance professed to be Jesus Christ, the Son of God. he had a father and mother in heaven, where he himself dwelt. He had been on the earth nearly nineteen hundred years ago and lived among the cousins of the Indians, across the great waters. He came at that time to save the white people, but instead of receiving him they abused and finally murdered him . . .

He informed those whom he addressed that he had a special solicitude for the red men, who were his children. They had been oppressed and abused by the whites until their extinction was threatened, and he would in time rescue them from this fate by personal intervention. They would be restored to the ownership of the land, and their white enemies should be destroyed. . . .

Without expressing any opinion as to whether or not the Indians, in the first place, actually saw and heard what they say they did, it may be said with safety that Stan is not engaged in working up a belief in the only true Redeemer. . . .

An investigation of the Book of Mormon and other revelations leads to the conclusion that they contain no direct statement to the effect that the remnants would receive the personal ministrations of the Savior until after they should be gathered to the place of the New Jerusalem. The Savior, speaking to the Nephites in relation to that time, said: "And then shall the power of heaven come down among them; and I also will be in the midst." (Book of Mormon, page 529) . . .

It would be safe to regard, in these times, any special religious phenomenon among the Indians as a part of the preparation of the Lord for the remnants in fulfillment of the covenant of God with ancient Israel--to gather all the remnants in from their long dispersion. . . .

The sign of the preparatory work of the Father exists. Some of the remnants on this land have begun to believe. Note also the work accomplished among people of the same race on the Sandwich Islands, the Samoan group and New Zealand. In connection with the work of preparation instituted among all nations, looking to the fulfillment of the covenant with ancient Israel, it is a significant fact that a resting place for the millions of Jews who are soon to be driven out of Russia will before long be a question demanding solution. No nation desires them, and the probability is that Palestine will be fixed upon as the latter-day rendezvous for the descendants of the holy people.

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 page 449 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:

Since the records concerning the aboriginal races of America, their derivation, manners, religion and social condition, contained in the Book of Mormon, has been given to the world, numerous witnesses of a most astounding character have appeared to testify of the genuineness of the history. They have come, too, like the record from the ground, "whispering out of the dust." While one class--have been denying the truth and respectability of the Book of Mormon annals, another class have been seriously laboring to bring to light the most powerful and palpable proofs of the reliability of the statement of the exhumed record. . . .

Mr. Morton, Philadelphia, 1839, published a work on *Crania Americana* or a comparative view of the skulls of various aboriginal nations of North America, in which he remarks that a unity of physical type exists among all the inhabitants of both Americas, with the sole exception of the Esquimaux. . . .

The Book of Mormon relates that under the direct command and guidance of the Almighty a small colony of the ancient inhabitants of eastern Asia emigrated to America about the time of the building of the Tower of Babel. After peopling a vast area of the American continent, extending through a period of seventeen hundred years, the people became exceedingly low and depraved . . . and resulted in the total destruction of the race. These exterminating wars carried off not less than fifteen million souls.

These early inhabitants of America were named Jaredites, after the name of the founder of the colony. They lived principally in North America. The nations contemporary with them were the Babylonians,

Chaldeans, and Egyptians. And whatever remains at the present day of the Jaredites must bear the marks of their primitive origin. But the relics of the Jaredites would not be likely to consist to any great extent of fortifications and walled cities, since their founders left the plains of Nimrod before the inhabitants of the early world had divided into separate and rival nations.

1892^ Edward Stevenson "Historic Scenes Around Cumorah Hill," in *The Utah Monthly Magazine* 8

(April-May 1892): pp. 242-46, 289-91.

It affords us pleasure to present this month as a frontispiece, an illustration of the Hill Cumorah, which was made from a photograph taken by Apostle Franklin D. Richards. [see illustration below] This Hill is situated in the northwestern part of New York, about thirty miles south of Rochester. . . . only four miles from Palmyra station to the south, and on the Canandaigua turnpike.

There is a vast amount of valuable history pertaining to this Hill, which is far more picturesque than the hills which surround it. . . .

Fourteen hundred and seventy-two years ago stood on this historic Hill--on its highest point--one who was a great general, a leader of 10,000 brave soldiers, under King Coriantumr. He commanded 230,000 brave warriors who camped around this Hill. It must be remembered that the 230,000 mentioned were all men capable of bearing arms, with their fathers, mothers, brothers, sisters, and the older ones, male and female, many of whom were feeble and fit subjects for the grave, rather than for the great and last struggle for freedom and liberty. There is no doubt but several years had been spent in gathering together this vast concourse of people who were camped around this historic Hill called Cumorah, by this the second nation who became extinct in battle on this ground. Taking into consideration those who are not enumerated with the 230,000, which no doubt increased the number four times at least, making a ground total of 920,000, of the people called Nephites. What a picture this would make, these 920,000, camped in order, each general with his 10,000, 230 separate camps of soldiers alone which it would require to accommodate the 230,000 soldiers! Just imagine yourself standing on the high peak viewing this sublime scene; then view the family camps, the aged, the youth and small children skipping playfully around the camp fires; again, look still further away, and behold a similar camp, the enemy, of equal and in all probability superior numbers, under the leadership of a wicked King, Shiz by name.

It is quite possible that there were encamped around this grand view, including both armies, between 2,500,000 and 3,000,000 people. Contrasting the changed view, I will refer you to the words of one who stood on this elevated point as previously referred to. It was one of the leaders of one of the 10,000 warriors. His name was Mormon, the father of Moroni, who became the custodian of the golden plates, which contain the only reliable history of the people who fell in this great and last battle, which terminated in the downfall and overthrow of this the third and last nation of America, leaving only the conquering foe--the American Indians--to occupy this most glorious land for 1072 years, until the discovery of those barbarous wild people with the ruins of a more cultivated people. . . .

While I was standing upon this same spot of ground, about three years ago, my mind contrasted the various changes of the present peaceful scene, and fancied I could review as did Mormon [sic] the sad and gloomy picture of his time, 1072 years ago.

Again, a new reflection arose, wherein there may be in the future sad scenes of a similar nature, and of still another proud, vain and wicked nation, when they become fully ripe in iniquity. Two wicked nations have come to an end here and why not the third?

The people that fell around this historic Hill came from Jerusalem 600 year B.C. . . . The decrees of God were fulfilled in the destruction of Jerusalem and the nation who colonized South and Central America were saved. They left in their tracks northward many ruined cities, temples, towers, massive walls, and fortifications, which have been discovered by Catherwood and Stevens, as well as many other historians, and new discoveries are still being brought to light. But who is there that is able to reveal the history of those mound builders, excepting their own history?

Stevenson then quotes Moses, the patriarch Jacob and Nephi in regards to the idea that the tribe of Joseph would come to the American continent. He then continues in part 2:

That there has been an intelligent race of people who have once in a prehistoric time inhabited America, is very evident from the ruins so abundantly discovered. In the April number of the Magazine we proved by the word of God that Father Jacob's grandchildren, (Joseph's branches) should run over to the promised land, and their history has proven that they were Joseph's seed, or grandchildren of Jacob, and on the choice land of America. After 1,020 years had passed away, they became extinct in the last great struggle around the Hill called by them Cumorah.

We must understand that this was [not] the first nation destroyed on this land, for Adam began his work in the Garden of Eden, which was situated in the centre stake of Zion in Jackson County, Missouri. When Adam was driven from Eden's garden, he went northeastward seventy miles to Adam-ondi-Ahman Davis County, Missouri, where he built an altar and offered sacrifice unto the Lord. I stood on this altar with Joseph Smith in 1838, when the Prophet of God said that the Lord had revealed this unto him, pointing out the very altar. Two nations have thus fallen on the American continent, although the two continents were not divided until about 100 years after the flood, which took place in the days of Peleg. . . .

The third nation that fell around this beautiful and historic Hill called Ramah were Jaredites, who came from the great tower 2,000 years before Christ, when God confounded the languages and scattered them upon all the face of the earth. "The heavens and the earth may pass away, but my words shall not fail." In this case they did not, for by revelation and inspiration we find them on their journey at the great sea, which as they said divided the lands, where they remained four years and built eight ships in which they successfully crossed the great sea in 344 days, landing near the Gulf of California. . .

. . . after a severe battle, in which all were slain, excepting King Shiz, who had fallen faint and weak, and Coriantumr, who leaned upon his sword to rest, after which he smote off the head of Shiz and fell to the ground as if he were dead. Here the history leaves this, the only survivor of those two mighty armies, around this historic Hill Cumorah; . . .

At the final end of the Nephite nation, 420 years after Christ, God commanded Mormon to hide up the gold plates containing their history from the time they left Jerusalem up till that time, which was 1,024 years of time, and those records where [sic] placed in a stone box on the northwest point of the Hill Culmorah, with a promise that in the due time of the Lord they should be brought to light . . .

Note* See the appendix

1892^ Zenas H. Gurley "The Book of Mormon - No. 3," in *Autumn Leaves*, Vol. 5, No. 9

(RLDS) (Sept), pp. 392-401

[p. 392] The book of Ether gives in brief the account of the first immigration to this Western continent from the East after the flood; and places in at the time that Babel was being builded, when God confounded their language, (see Gen. 18:6-9) about 1775 A.M.

These ancient inhabitants of this land were doubtless the *Mound Builders*, and they perished from the earth through wars.

1892^ S. W. Jenkinson "Land of America: the Past, the Present, the Future," *Utah Monthly Magazine*

9 (October, November, December 1892): pp. 34-36, 74-77, 102-104.

America, the home of free government, and known as such throughout the civilized world, an asylum for the down-trodden and the oppressed of all nations; a land whose cornerstone is "Liberty," and its foundation the voice of the people. . . .

Let us turn our attention to its past history, before the foot of the adventurer was placed upon its shores, and ask, how was it that they beauty and greatness was hid from the eyes of man? . . .

When this earth was finished, it was pronounced by its Creator as very good. . . . Upon the face of this fair creation there was a land called Eden, and eastward in Eden the Lord of the land planted a garden, in which grew everything that was pleasing to the eye and to the tasted. . . .

Men tell us that all this occurred away off in Asia. that the climate and vegetation indicate such a thing as possible, some persons go so far, in fact, as to bring from their shores that which they pass upon the credulous as the "forbidden fruit."

Why is it that men turn their eyes in the opposite direction from where it really occurred? . . . there has come forth an individual in this generation who publicly declares to the whole world that God himself had revealed unto him that upon this fair land dwelt our father Adam. . . .

Event after event followed one another in quick succession. Secret combinations were inaugurated, man became antagonistic to his fellow man, wars and bloodshed swept the land. Here Enoch was called upon to go forth and call upon the people to repent; . . . he gathered together a people who built a city

which was called Zion, which was afterwards taken up into heaven. After that the people of this land continued in their wicked ways. . . .

At this period there came into life a being who was called Noah. he grew to be a righteous and an upright man, perfect in his generations. . . . According to a plan that was given him, he went forth and built an ark, which became the means of a "temporal salvation." At the appointed time, he with his family, and the animal life which was to be saved, went into the place prepared, and waited for the great calamity which was so soon to come and engulf the whole earth. . . .

Let us through the light of revelation, try and answer, in a brief way, the question at issue, where did the Indian come from, and why found on the western continent? From whence sprang this mighty race?-- a people peculiar in their color, their customs and habits, holding themselves aloof from the world, and making of themselves a distinct race.

Nearly twenty-five hundred years ago a small family, composed of father, mother and four sons left their home in far Asia, in obedience to a command given by the God of their fathers. . . . In safety they were led to the wilderness into the borders of the sea. A vessel was constructed, and the same providential care brought them across the "many waters" into the promised land

The Book of Mormon story of the Nephites and Lamanites is told, and the "curse" quoted and explained: "The result of that curse can be found today in the wild savage races, the Indian of America."

Of the Jaredites and their story he writes:

When the waters of the flood had receded from the earth, this portion became a "choice land above all other lands"--a chosen land of the Lord.

At the time of the dispersion of the people at Babel, there was brought forth by the guiding hand of Providence unto this land, a small colony, who multiplied upon its face and through keeping the commandments of God it was to become the land of their inheritance. If they did not, then He was to bring another people a righteous branch who should possess the land forever. Through wickedness and unbelief, the one has become extinct, swept from off its face; the other, a dark and benighted race, driven, scattered and smitten by the hand of the Gentiles, thus fulfilling the prediction of ages.

1892 *The Idea of Early Man in America Is Discredited*

Non-LDS scholar Stuart J. Fiedel writes:

Although the idea of very ancient occupation of the Americas was initially supported by prestigious scholars such as Frederic W. Putnam, the curator of the Peabody Museum, it had fallen into disrepute by the turn of the century. William Henry Holmes demonstrated in 1892 that the supposed Paleolithic tools were actually rejected rough-outs, left at quarries by comparatively recent Indians. Ales Hrdlicka, the Czech-born physical anthropologist at the U.S. National Museum, so effectively discredited alleged early man finds that archaeologists were reluctant to attribute ages greater than a few thousand years to their finds, lest they be subjected to his withering criticism. It was not until 1926, when fluted points were found embedded within the skeletons of extinct giant bison near Folsom, New Mexico, that the coexistence of

man with Ice Age mammals in America was proven, thus pushing man's arrival back to at least 10,000 years ago. . . .

Hrdlicka's and Holmes' discrediting of early man finds had resulted in a foreshortening of time perspective, so that it was widely believed that the Indians had arrived in America as recently as 5,000 years ago. Archaeologists tended to regard prehistoric artifacts as remnants from a brief, culturally static period preceding contact with whites. To take one illustrative example, a 1909 publication of the Museum of Natural History (Wissler 1909) contains photographic plates of artifacts excavated in New York City and Westchester County. They are grouped according to their presumed functions: knives, arrows, drills, pots, etc. All are referred to as "Algonquian," on the assumption that they were made by the same people who were encountered by the first Europeans in the area. Today we can recognize some of the pictured artifacts as belonging to the period of contact or a few hundred years earlier, but others are now known to be as old as 8,000 years. Of course, in 1909 there was no way to obtain accurate dates for these finds. Early investigators of the Ohio mounds had noted that very old trees had taken root atop some of the mounds; by counting the annual growth rings of the trees, minimum ages could be assigned to the mounds themselves.

Source: ^Stuart J. Fiedel, *Prehistory of the Americas*, New York: Cambridge University Press, 1987, p. 5, 7

1894^ **"A Remarkable Prediction,"** in *The Deseret Weekly*, March 24, 1894, pp. 419-420.

This short article explains the joining of the sticks of Judah and Joseph (the Bible and the Book of Mormon) as prophesied in the 37th chapter of Ezekiel. Among other things he writes:

In a letter to the News a few days ago, reference was made to a verse in the 37th chapter of the prophetic writings of Ezekiel, a passage very familiar to the Saints, and the correspondent dwelt on the necessity of the additional testimony for Christ furnished by the Book of Mormon, "the stick of Joseph which is in the hands of Ephraim," in this time of general religious confusion and indifference.

To the Saints the prophecy of Ezekiel seems so clear that it is a matter of wonder that Bible readers in general fail to see its true meaning. The Prophet is commanded to take two books and inscribe upon one, "For Judah and for the children of Israel his companions;" and upon the other, "For Joseph, the stick of Ephraim, and for all the house of Israel his companions." These two books were to be joined together and become one.

This symbolical act is explained by the Lord to mean that He at some future time would take the records of Joseph as found in the possession of Ephraim and unite them with the records of Judah. This union of records was to precede, we are further told, the gathering of Israel "from among the heathen, whither they be gone, and," says the Lord, "I will gather them on every side, and bring them into their own land." This conveys in the clearest terms the promise that two sets of sacred writings would at some time be given to the descendants of Israel, and that the union of the two in the hands of the Almighty would be followed by the gathering of the scattered people.

Commentators are inclined to the belief that this was partly accomplished at the time of the return of the Jews from Babylon. But they also admit that events in the last days must have been referred to, because there are predictions which were not fulfilled at that time. The gathering foretold is one, after which there will be no more transgression, and it will result in the foundation of a kingdom over which "David, my servant," shall rule, and they shall dwell in the country for ever, enjoying the presence of the Temple and tabernacle of God for evermore. These things have clearly not yet been accomplished. The return from Babylon, as all the world knows, did not result in the establishment of an everlasting kingdom under a representative of the house of David; nor were the people for evermore keeping the commandments of God and permitted to dwell in their land in peace with the Temple of God in their midst. Hence, clearly, the prophecy of Ezekiel must be concerning a gathering and union yet to come. All honest commentators agree on this.

But cannot the second volume of sacred writings refer to the books of the New Testament which were added to the more ancient collection? A few observations will answer that question. This book is the record of Joseph preserved by the tribe of Ephraim. It is referred to as extant already at the time of Ezekiel and yet separate from the records of Judah. It is plain enough that the writings of the New Testament are in no sense of the word the "stick of Joseph." They are not the records of Israel, nor are they, nor ever were they, in possession of Ephraim any more than of any other of the twelve tribes. They are the records of the early Church of Christ designated for the benefit of mankind and not for a particular people or part of a people. And their publication did not inaugurate the gathering of Israel from all parts of the world. On the contrary they were written, some before and some shortly after the scattering of the covenant people to the ends of the earth. For these reasons it is plain that the prediction of Ezekiel must be applied to some other sacred records other than the New Testament.

The Book of Mormon alone corresponds to the volume symbolized by the "stick of Joseph" in the hand of the Prophet. Ezekiel lived and wrote this remarkable prediction almost 600 years before our era. Shortly before his time a righteous man named Lehi, a descendant of Joseph, had obtained some records consisting, besides genealogical tables, of the five books of Moses, a history of his people from the beginning and down to the reign of the Jewish king Zedekiah and prophetic writings, particularly those of Jeremiah. With these records he left Jerusalem, as did the last-named Prophet at the same time, and was led to this continent where his descendants became numerous and a mighty people. The Book of Mormon is a synopsis of the history of that people. It is the "stick of Ephraim" in the same sense as the Bible is the "stick of Judah." And the prediction of their union is all the more remarkable at the very time when the records of Ephraim were by Lehi carried from the holy land, and thus apparently separated forever from the archives of Judah. But the Almighty had laid His plans, and His word has been fulfilled in our own day. The second set of sacred writings has been given to the world by Joseph the Prophet, and as a result the remnant of Israel is being brought together to serve the Lord. The Book of Mormon is indeed a witness to the truth of the Holy Scriptures.

1894^ J. V. Bluth "More Book of Mormon Evidence," in *Millennial Star* 56, October 8, 1894,

pp. 648-650.

. . . 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.

189?^ Parley P. Pratt "The Book of Mormon--Origin of the American Indians, Etc.," *A Voice of Warning*, New York, 189?, (Reprint of 1837)

Note* See the 1837 notation.

1895^ H. B. Root "A Review-No. 1- Did the Phoenicians Discover America?"
in *Autumn*

(RLDS) *Leaves*, Vol. 8, No. 5 (May) pp. 1997-200

In the November and December numbers of *The Californian* there appeared an article from Thomas Crawford Johnston under the above heading. . . .

Of the many scientific (?) theories as to the origin of the American of antiquity, I know of none that has been apparently so plainly established; but in claiming for the Phoenicians the origin of the vast populace that at one time peopled this continent, Mr. Johnston claims too much, more than archaeological discoveries will warrant. His theory as a whole is also in conflict with Book of Mormon history and consequently challenges the Latter Day Saint student.

This review is presented to the readers of *Autumn Leaves*, and it is hoped some one with better advantages for historical research will more fully ventilate the subject.

[p. 198] The Phoenicians as traders and merchantmen were the chief of their time; being exclusively a maritime nation. Caring nothing for conquest, and using their discoveries and advantages for the acquiring of personal wealth, and not for territory or fame, they were welcomed by all nations, ports being opened to their ships, and privileges granted to them which was not safe to allow to other nations; a people of high intellect and education, with an understanding of the arts and sciences which could only come to a nation that was "in touch" with all degrees of civilization; but thought they were possessed of a written language, no record was left from which to compile a history that could be considered at all complete.

In regard to their voyages they were especially reticent, this instance being given, that at one time the commander of a Phoenician ship seeing he was being followed by some Roman vessels, ran his ship ashore, preferring to lose his ship and crew, rather than reveal his destinations. The presence of one great nation on the land of another, is more or less known in after years by the work and influence left behind, and it is by such indications as these that Mr. Johnston professes to trace the first discoverers of America and the authorship of the ancient and high civilization found there, to the Phoenicians.

Mr. Renan, in his work on Architecture says, "The foundation of Phoenician architecture is the carved rock, not the column as with the Greeks. The wall replaces the carved rock without entirely losing its character, nothing conduces to the belief that the Phoenician ever made use of the keyed vault. . . . The Syrian and Phoenician architects, and even those of Egypt, are at the command of their material. . . .

Therein are "The footprints in the sands of time: by which can be traced the Phoenician advancement from the shores of the Red Sea to those of Mexico and Peru (via the South Sea Islands) whose wonderful mines furnished the gold and silver for Solomon's magnificence. Great has been the wonder and many the surmises as to the location of those wonderful mines of Solomon, in that mysterious land of "Ophir," a term as devoid of direct meaning as our "out west."

In 1 Kings 5, we learn of the tutorage under which the Jews worked in preparing material for the great temple. M. Rawlinson says of the Gibeonites, "They were especially skilled in the hewing and squaring of those great masses of stone with which the Phoenicians were wont to build, and we probably see their work in those recently uncovered blocks of enormous size which formed the substructions of Solomon's Temple.

In 1 Kings 5:10, we find the account of the building of the temple. In 10:21 we read of the finishing of the house of Lebanon with pure gold. It was nothing in the days of Solomon. Silver in Jerusalem as stones. (Verse 27) "For the king has at sea a navy of Tarshish with the navy of Hiram: once in three years came the navy of Tarshish, bringing gold, and silver, ivory, and apes, and peacocks." (Verse 22) Solomon had prior to this time, by his conquests or the Edomites, come into possession of the important seaport of Ezion-geber at the head of the Red Sea, and had turned it over to the Phoenicians and by so doing

opened a way for them to the Indian Ocean and Ceylon, along the shores of which they already had quite a number of business centers.

[p. 199] In verse 26, of chapter 9, we read: "And king Solomon made a navy of ships in Ezion-geber, which is beside Eloth on the shore of the Red Sea in the land of Edom. And Hiram sent in the navy his servants, shipman that had knowledge of the sea, with the servants of Solomon. And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to king Solomon."

Now where was this land of gold that it required large ships (ships of Tarshish) three years in which to make the voyage, a land that has been sought for and never found, a land abounding with gold and silver, this land that yielded to Solomon, in one year, thirty million dollars and another twenty million?

If the reader will take the map of the world and trace a line from the head of the Red Sea down to the straits of Babelmandeb, thence to the coast of India, and on to Ceylon, he will have before him the known track of Phoenician commerce. But if from Ceylon he will continue the line to Java and Sumatra, and from thence to Mulgrave Island in Torres Straits, proceeding to the Caroline Islands, Tonga, Samoa, Rappa, in the Austral group and from thence to Easter island, connecting there with the coast of America at Mexico and Peru, he will have located a series of islands, and points on the main land which contain remains of substructions of a character identical with those found under the remnants of Solomon's Temple.

In Yucatan we find buildings whose decorations leave no room for doubt as to their origin. here we find Greek, Egyptian, and Assyrian influence, but also in plainest form the Phoenician wall previously referred to.

It is in these things that we find traces of the only nation that had the privilege of intercourse with the nations whose styles of architecture and ornamentation we find in the ruins of the islands and mainland of the South Pacific.

Mr. Johnston also traces the Phoenician race into the habits, customs, and traditions of the Islanders and Aztecs . . .

That a high civilization "having an identical origin, once prevailed among the islands of the Pacific, is shown in native usages and various stone remains. While native traditions of all of them refer their origin to some land lying in the direction of the setting sun." The tradition of Stone Island regarding the ruins at the entrance of the harbor is, that an ancient city formerly stood around the harbor, which had been occupied by a powerful people called "Anut," who had large vessels in which they made long voyages east and west, "*many moons being required for these voyages.*"

In Mexico the evidence of their presence is intensified a thousand fold, but also the form of religious worship, which is clearly Phoenician. The human sacrifice and the Idol, half man half brute, are, beyond question, those of Phoenician Baal or Moloch.

The plan of making fire by friction of two pieces of dry wood which is used by the natives of America, is identical with that of the Phoenicians.

And perhaps more curious still we find among the remains of this people in the ancient and capital City of Mexico, what has been called a calendar stone, [p. 200] which anyone may see at a glance is a national monument of a seafaring people in the form of a mariner's compass, and to which they probably attributed the fact that they had discovered this new world. On looking at this stone carefully, it will be noticed that the only feature giving weight to the calendar theory is the hieroglyphics on the inner circle which correspond to the twenty-day month of the Aztec. When, however, we read the stone as a memorial of the compass, it is far otherwise; for it will be seen that there is not only a north and south, but also the other and remaining cardinal points, duly emphasized; and amazing to relate, not only this, but in

subdivisions the entire thirty-two parts into which what we are accustomed to call our improved compass is divided, are present; while in the main point will be seen the faces of Cox and Cox, the Mexican Noah and his wife, the first recorded navigators and underneath these the Aztec symbol for water. Placed in a correct position with reference to the sun god in the center it will be seen the determined point is not north but south, identical with the Chinese compass and indicating that it must have had its origin among a people accustomed to navigate in latitudes to the south of their permanent home.

That the Phoenicians ventured on voyages, there can be no question, for Herodotus makes a distinct statement to this effect and says they were accustomed to steer by the pole star.

We know that the magnetic qualities of metals were known to the Phoenicians, for Sanchoniathon ascribes to Chronos the invention of "Batulia," or "stones that moved as if they had life." Chronos lived 2,800 years before Christ; the earliest date the compass was known in China was 2,604 B.C. and was called "Tche chay," or "directing stones."

The following from Encyclopedia Britannica, under article "America," is suggestive:-- "Votan it seems came from a foreign land and found the whole country from Darien to California peopled. Votan and his followers arrived in large ships and wore long flowing garments."

Ordonez places this event at 1,000 B.C. This would coincide with the voyages made into the interests of Solomon.

1895[^] H. B. Root "A Review-No. 2- Did the Phoenicians Discover America?"
in *Autumn*

(RLDS) *Leaves*, Vol. 8, No. 6 (June) pp. 262-265.

[p. 262] Such in brief are Mr. Johnston's views, and whether right or wrong, they are at least interesting, and while they will not all bear the light of investigation, some of the ideas call out a train of thought that commands the attention of believers in Nephite history.

The idea that the Phoenicians at one or more times visited the Americas is not a new theory, but the ascribing to them the work of erecting the cities of Mexico, Central and South America, and the tracing of their sea route by which they reached this land, is something new, nor is it without plausibility. The mystic land of "Ophir" where gold and silver could be had in such an abundance, has long been sought for; but all searchings have been on the African coasts; but no land has the yield of precious metals like "Joseph's land." . . .

In the account given in 1 Kings, the servants of Hiram, king of the Phoenicians, were not alone in their voyages to the land of Ophir, but were accompanied by the servants and ships of Solomon, with his servants, as navigators or pilots. Mr. Johnston's own testimony is that the Phoenicians did not care for territory, but only used their opportunities for personal acquirements. The Jews were colonists, and, as already shown, were capable of erecting the same style of architectural works as the Phoenicians. . . .

1895^ Franklin D. Richards "Revelation and Priesthood," discourse delivered in the Tabernacle,

Salt Lake City, Saturday, October 5, 1895, from Gospelink 2001

. . . The Book of Mormon is the Bible of the American Continent. It gives an account of the dealings of the Lord with the people that lived on this half of the globe. It informs us that, when the language was confounded at Babel, there were a couple of men who knew God and who had His favor . . . He led them on to this land, and the names of these two men were, Mahonri and Jared. . . .

Then there was in the days of Israel, a family of a man by the name of Lehi, who had several sons. . . . This man Lehi and his family harkened to His counsel, as did another man by the name of Ishmael, who had several daughters, and these united together in marriage, and they spread abroad here on this American continent and became a numerous and powerful people. They were people of Israel, the descendants of Joseph. They were descendants of both of Joseph's sons, Ephraim and Manasseh; and they have in this land fulfilled the prophecy which said that they should grow together and become a multitude of nations in the midst of the earth. It was of this land that Moses spake when he blessed Joseph, saying:

Blessed of the Lord be his land, for the precious things of heaven . . . His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh (Deut. xxxiii: 13-17)

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.

In the January, 1896 issue of the *Contributor*, on pages 165-167, we find the following:

Boturini tells us, that in one tribe of the Lamanites, afterwards known as the Toltecs, about the year of our Lord 660, Huimattzin, a celebrated astronomer, "called together all the wise men, with the approval of the monarch, and painted that great book which they called Teoamoxtli, that is, divine book, in which with distinct figures account was given of the origin of the Indians; of the time of the separation of the people at the confusion of languages; of their peregrinations in Asia . . . "

What was done in this instance was probably repeated in many others, so much so that when Cortez and his associates overcame the Mexicans they found the country full of these historical records, which were mostly in the shape of picture maps. These records when translated were full of evidence that the Mexicans were a remnant of the house of Israel. But the Spanish Catholics in their blind fanaticism, would not admit this truth; they fancied that the prophecies regarding the scattering of Israel were all fulfilled in the dispersion of the Jews; as a result the American Indians could not be of the chosen race; to believe so would be contrary to God's word, and consequently was heresy. Therefore a policy was adopted by the Spanish Roman Catholic authorities to hide and distort the truth. All the ancient writings that could be found were destroyed; cruel and inhuman penalties, such as burning to death, were inflicted upon those natives in whose possession any of these ancient records were discovered; the writings of those prelates and others who favored the idea of the Israelitish ancestry of the natives were taken to Spain, destroyed, scattered or hidden away, and to this day by far the greater portion, from on pretext or another, has never been published. It may be well to observe that the Spanish historians "were all members of the Romish Communion, the greater part ecclesiastics, and, as their names indicate, chiefly of Hebrew descent. . . .

"The historians who ranked themselves as the advocates of the former of these alternatives, were Las Casas, Sahagun, Boturini, Garcia, Gumilla, Benaventa, and Martyr. Those who maintained the latter hypothesis were Torquemada, Herrera, Gomara, D'Acosta, Cortez, D'Olmes, Diaz. The circumstances in which Herrera and Gomara were placed, (the former having been royal historiographer, and the latter chaplain to Cortez), admitted of their taking only the orthodox view of the subject. The 'secret correspondence' of Cortez with Charles V., together with the rigorous censorship which was exercised by "the holy tribunal,' sufficiently prove that even this least offensive view of the subject was to be expressed with reserve." ("The Ten Tribes of Israel," Simon, London, 1836) . . .

"They assert that a book was once in possession of their ancestors, and along with this recognition they have traditions that the Great Spirit used to foretell to their fathers, future events; that he controlled nature in their favor; that angels once talked with them; that all the Indian tribes descended from one man, who had twelve sons; that this man was a notable and renowned prince, having great dominions; and that the Indians, his posterity, will yet recover the same dominion and influence. They believe, by tradition, that the spirit of prophecy and miraculous interposition, once enjoyed by their ancestors, will yet be restored to them, and that they will recover the book, all of which has been so long lost." (From a work on the origin of the American Indians, by C. Colton. London, 1833)

Note* See Short's anti-Mormon article of 1882.

1896[^] Franklin D. Richards "Origin of American Aborigines," in Contributor 17 (May 1896): 425-28.
Also

in Millennial Star 58 (22 October 1896): 683-87. Also published as "Origin of the American Aborigines," in Liahona 14/20 (1916-1917): 305-8; and "Ephraim and Manasseh In America," in The Utah Genealogical and Historical Magazine 23 (April 1932): 66-71.

Franklin D. Richards, the Church Historian writes the following:

Away back in 1843, while the Church was located in Nauvoo, Illinois, the Prophet Joseph was led to build a house--the Nauvoo Mansion--for the entertainment of visitors and the traveling public, who for various reasons called to see the beautiful location, the rising Temple, and listen to the inspired teachings of the latter-day Prophet.

One day in the autumn of that year [1843--Richards would have been about 22], as I was passing near, it being in warm weather, I observed the door standing open and the Prophet Joseph inside conversing with one of the brethren, leaning against the counter. It being a public house, I ventured to walk in, and scarcely had more than time to exchange usual civilities, when this brother said: "Brother Joseph, how is it that we call the Book of Mormon the 'Stick of Joseph' in the hands of Ephraim, when the book itself tells us that Lehi was of the lineage of Manasseh? I cannot find in it about the seed of Ephraim dwelling on this land at all." Joseph replied: "You will recollect that when Lehi and his family had gone from Jerusalem out into the wilderness, he sent his son Nephi back to the city to get the plates which contained the law of Moses and many prophecies of the prophets, and that he also brought out Ishmael and his family, which were mostly daughters. This Ishmael and his family were of the lineage of Ephraim, and Lehi's sons took Ishmael's daughters for wives, and this is how they have grown together, 'a multitude of nations in the midst of the earth.'

"If we had those one hundred and sixteen pages of manuscript which Martin Harris got away with, you would know all about it, for Ishmael's ancestry is made very plain therein. The Lord told me not to translate it over again, but to take from Nephi's other plates until I came to the period of time where the other translation was broken off, and then go on with Mormon's abridgment again. That is how it came about that Ishmael's lineage was not given in the Book of Mormon, as well as Lehi's."

This explanation from the Prophet himself made a deep and abiding impression upon my mind, as I had but recently been reading the passage referred to in the third verse of the tenth chapter of Alma, and was pondering over the same thing with anxious desire to know how this could be, if the ancestry of the race were all of Manasseh.

Now, in the light of this explanation by Joseph the Prophet and Seer, let us look a little more carefully at what is said in the sacred record about the marriage relations and union of these two families, who constitute the common progenitors of that immense population that has inhabited the lands of North and South America for almost two thousand five hundred years.

First, then, we have the fact that Lehi and his family were of Manasseh, that Ishmael and his family were of Ephraim, and they inter-marrying with each other fulfilled the prophecy of their great father, the Patriarch Jacob, who in blessing them said, (Genesis 47:20), that Ephraim should be greater than Manasseh; but that they together should become a multitude of nations in the midst of the earth.

Let us consider the relative numbers of these two families:

[Richards then gives scriptural evidence from Book of Mormon of the genealogy and numbers of people involved in the lineages of Lehi's family. One key scripture he quotes is as follows:]

But before summing up, we will notice the law by which it must be done, "for only to the family of the tribe of their father shall they marry," (*Numbers* 36:6). So we find that Lehi and four sons became the heads of five families of the half tribe of Manasseh; while Ishmael and his two sons became the heads of three families of the half tribe of Ephraim, besides furnishing wives to three of the families in Manasseh, and a wife to Zoram.

[In regards to Zoram he says]:

"From which tribe Zoram sprang we are not positively informed but the probabilities that he belonged to one or the other of the half tribes of Joseph are greater than t that he was of any other tribe in Israel. The reference to the Zoramites as being among the chosen seed on this continent, contained in the revelation concerning the Book of Mormon in July, 1828 is corroborative evidence that Zoram was of the house of Joseph. [D&C. 3:16-18 is then quoted]. "Zoram is here classed with all the other members of the family of Joseph, who colonized this land and who were the progenitors of the present tribes of Indians."

"The origin of the American aborigines will not be fully traced, without mention of the distinctively Jewish strain in the racial blood. . . . Among the latter colonists was Mulek, a son of Zedekiah, who escaped the massacre and, being of royal blood, the country where the newcomers landed was named after him. This was sin the southern part of North America. their descendants were discovered by Mosiah and his people when they fled from the land of Nephi and settled in Zarahemla. The whole of North America was afterwards called Mulek by the Nephites, and South America was called Lehi. Particulars will be found in Omni 1:15-22; Helaman 6:10; and 2 Kings 25:1-7. . . . Mulek being of the royal house of Judah, it is probable that the company with whom he came to this continent were of the same blood. Little, however, can be learned on this subject from the meagre account given that colony in the Book of Mormon." "It is thought by some students of the Scriptures that reference is made to the removal of Mulek from Jerusalem to America in the following prediction:

[Richards then quotes from Ezekiel, 17:20-22; Genesis 48, & 49:23-26.; Deuteronomy 33:13-17, Ezekiel 37:15-19]

In addition to these evidences there is the fact revealed through the Prophet Joseph Smith, who was of the lineage of Joseph through the loins of Ephraim, that the majority of the people who have been first to receive the Gospel and Priesthood of the latter-day dispensation, are descendants of some of the house of Ephraim scattered among the nations, (*Hosea 8:8*) and therefore the stick of Joseph--the Book of Mormon--is in their hands, to be joined with the stick of Judah--the Bible--and the records have become one, for the gathering of Israel and the accomplishment of the great work of God in the last days. And the time is at hand when Ephraim and Judah will be fully redeemed and the mountains of Israel will resound with praises to the God of Abraham, Isaac and Jacob, to whom be glory for evermore.--F.D. Richards, Historian.

Note* This story apparently comes from Richards' autobiography ("Narrative of Franklin Dewey Richards," a 130 page manuscript covering the years 1821--->1870's, which was dictated to H. H. Bancroft in 1880, and which now resides at the Bancroft Library at the University of California Berkeley. At the time of dictation Richards would have been almost 60 years old. Richards' father was a cousin to Brigham Young. He was converted to the Church at age 17 in 1838. After a number of years service as a missionary he was chosen in February, 1849 as a member of the Council of the Twelve. He was called to preside three times over the European Mission. In 1894 he was to become the first president of the Utah Genealogical Society.

At the April, 1889 general Conference, Richards was sustained as Church Historian. In 1898, when Lorenzo Snow became the President of the Church, Richards was sustained as president of the Council of the Twelve. He died in 1899. I am only aware of one other quote that corroborates the fact that Ishmael was a descendant of Ephraim. It was made by Erastus Snow. Snow does not mention his source in this quote. Perhaps it was Franklin Dewey Richards. Snow was made a member of the Quorum of the Twelve

at the same time as Richards (1849) and served until the year 1888. Thus he would have had frequent conversations with Richards. In *Journal of Discourses*, Vol. 23, pp. 184-185, Elder Erastus Snow is recorded as saying the following on May 6, 1882:

Whoever has read the Book of Mormon carefully will have learned that the remnants of the house of Joseph dwelt upon the American continent; and that Lehi learned by searching the records of his fathers that were written upon the plates of brass, that he was of the lineage of Manasseh. The prophet Joseph informed us that the record of Lehi, was contained on the 116 pages that were first translated and subsequently stolen, and of which an abridgement is given us in the first Book of Nephi, which is the record of Nephi individually, he himself being of the lineage of Manasseh; but that *Ishmael was of the lineage of Ephraim*, and that his sons married into Lehi's family, and Lehi's sons married Ishmael's daughters, thus fulfilling the words of Jacob upon Ephraim and Manasseh in the 48th chapter of Genesis, which says: "And let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the land." Thus these descendants of Manasseh and Ephraim grew together upon this American continent, with a sprinkling from the house of Judah, from Mulek descended, who left Jerusalem eleven years after Lehi, and founded the colony afterwards known as Zarahemla and found by Mosiah--thus making a combination, an intermixture of Ephraim and Manasseh with the remnants of Judah, and for aught we know, the remnants of some other tribes that might have accompanied Mulek. And such have grown upon the American continent. (quoted by Daniel H. Ludlow in *A Companion to Your Study of the Book of Mormon*, pp. 198-199]

1896 David Starr Jordan "Constantine Samuel Rafinesque,," in *Pioneers of Science in America*,

(non-LDS) edited by William Jay Youmans, 182-95. New York: D. Appleton and Co., 1896.

Reprint of an article that first appeared in the *Popular Science Monthly* 29, 1886, gives a sketch of Rafinesque who spent much time in the study of the languages and customs of the Indians. He concluded that the American Indians were from the lost ten tribes and had come to America by way of Siberia, the foundation upon which Mormonism was built. It was this theory that inspired Solomon Spaulding to write his book of the prophet Mormon. Latter-day Saints hold Rafinesque in great esteem.

Source: [J.W.M.]

1896^ Daniel Garrison Brinton *The Myths of the new world, a treatise on the symbolism and*

(non-LDS-Scholarly) ***mythology of the red race of America. Philadelphia: D McKay, 1896***

1898^ R. S. Wells "The Book of Mormon Confirmed," in *Millennial Star* 60 (January, February

1898): p. 24-28, 33-39, 56-63, 72-77, 81-87.

From time to time there have appeared in the *Star* articles that confirm the Book of Mormon in many of its statements. The articles of this character extend through many volumes of this journal, and cannot be referred to readily. To present some of the principal items recorded in past issues in a more compact form we have decided to classify as many important facts as can be gleaned from these articles,, as well as from other sources, and publish them in a series of papers under the above heading.

The principal statements contained in the Book of Mormon concerning which there is a possibility of confirmation or corroboration in the annals of modern exploration and research are these:

1. That America was once peopled by a colony who went from Asia at the time of the confusion of tongues, when the inhabitants of the earth undertook to build the Tower of Babel; and that these colonists and their descendants flourished for a period of some sixteen or seventeen centuries, being a highly civilized race, but finally became extinct.

2. That America was again peopled, this time by a colony of the Hebrew race which came from Jerusalem 600 years B.C. That they observed the laws of Moses, had a record of the creation, the flood, etc.

3. That they too developed into a great and highly civilized commonwealth.

4. That they had a knowledge of the coming of Christ, and that He appeared unto them and taught them the Gospel.

5. That terrible convulsions and destruction of life and property took place at the time of Christ's crucifixion.

[R. S. Wells then gives numerous excerpts of evidences]

Note* This article and these evidences will be listed in the Volume on External Evidences.

1898^ W. A. Sinclair "The Jaredites," in *Autumn Leaves*, Vol. 11, No. 5 (April, 1898),

(RLDS) pp. 191-192.

[pp. 191-192] Jared was the founder of the Jaredite race. He was apparently one of those engaged in the building of the Tower of Babel. IT is assumable that he was a descendant of Shem, as he and most certainly his brother held the holy priesthood, although his brother seems to have been the leading spirit in their toilsome journey to this continent. They left Jerusalem about 2247 B.C., and came to America. . . . They appear to have collected everything that could possibly be of use to them. They were going to a land that had been swept clean by the waters of the deluge; it had been bereft of all its animal life; the seeds of grains and fruits no longer germinated in its soil; and the colony had to replenish the continent with the animal and vegetable life necessary for their comfort and sustenance, as though it was a new earth. . . .

In the course of their journey they had many waters, seas, rivers, and lakes to cross, on which occasions they built barges, as directed by the Lord. . . . As they advanced to a great distance from the center of population in Western Asia, it is possible they traveled beyond the limits to which the larger animals had by that time scattered . . .

. . . at last [they] reached the borders of the great sea which divides the continents. . . . The brother of Jared was then commanded by the Lord to build eight barges, after the same pattern as those he had previously constructed. . . . The vessels were small, tight in construction, and water tight. They landed south of the Gulf of California and north of the land Desolation, which was north of the Isthmus of Panama. . . . the race became exterminated just before the Nephties landed on this continent.

1898 **Stephen Smith** **"The Garden of Eden," in *Autumn Leaves*, Vol. 11, No. 6 (June),**
(RLDS) pp. 195-197.

Takes the general position of the scholars that the Garden of Eden was in Mesopotamia, however he includes an article entitled "Where was Adam buried" in which it says of Joseph Smith that in reference to the name Adam-ondi-Ahman in Missouri it is interpreted as meaning "the grave of the first Adam," or in other words that Adam died there.

Note* Dennis Moe does not have this article--get at BYU

1898^ **"Is America the Land of the Book of Mormon, or is the Book of Mormon True,**
(RLDS) **and a Record of America?" in *Autumn Leaves*, Vol. 11, No. 9 (Sept), pp.**
406- 410

[p. 406] Having found where the evidences place the beginning of the ancient civilization of South America, or the beginning of the Nephite settlements, we trace the course of the nation northward, according to the record, and archaeology bears witness as follows. On page 222 of "Ancient America," we are told that "the ruins of ancient Peru [remember that ancient Peru comprised the states now known as "Ecuador, Peru, Bolivia, and Chili as far down as the thirty-seventh degree of south latitude."-Ancient America, p. 237] are found chiefly on the elevated table-lands of the Andes. . . . The great district to which they belong extends north and south about two thousand miles." . . .

[p. 407] In a recent debate on the Book of Mormon, an opponent asked, how do you know the ancient civilization of America was the same to which the Book of Mormon refers, or how do you know that the people of Book of Mormon claims came to America; why not say Africa, or China, or Australia, just as well.

Professor Baldwin says that this continent was known to the Japanese and Chinese long before the time of Columbus; that they called it "Fusang," and had made voyages to some parts of the American coast, and it is thought probable the Malays of Eastern Asia did also. "But," says the Professor, "neither the Malays, the Chinese, nor the Japanese came here as civilizers, for there is no trace of these peoples in the old ruins, in the ancient language of the country, or in anything we know of the people whom these American ruins represent."

In searching for a land that was the home of the people of the Book of Mormon, we look for a land that answers to the description given of that people, and of the country they inhabited. Suppose you knew nothing of the world's geography, but you undertook to trace the outlines that are given in Alma and the other references, and when you were through, you compared with the maps of all the continents, you would find that there is but one on the globe resembling the contour you had sketched, and that was the continent of America.

When the Book of Mormon came forth it spoke of a civilization that the world had never heard of. . . .

[p. 408] Nowhere in the world, among peoples known or obscure, in any land, have the tracks of a past history been found that could be identified with the delineations given in the Book of Mormon except that discovered in America. Here, scholars now agree that there was a civilization as extensive and as grand as the startling record claims. It is attested by the relics of former magnificence in scattered ruins . . .

In the record of the Book of Mormon there are such peculiarities about its people, their land, their history, as to leave no room for doubt about the original among several lands.

The American Indian is unique among the races of men. If the indications were that he has always been as he is known today, he would not be the subject of interest and significance that he is. Savage though he be, he preserves unwritten accounts of higher better conditions. He stands like a grim, mysterious, time-marked monument of a silent glorious past. He descended from a time when the civilization of his land vied with the attainments of other lands, and he tells dreamy stories of other men beside his dusky brethren who lived before; of "pale faced men."

Indeed, we are led to believe that many of his race might have deteriorated from the "pale faced man," for there are tribes of a much higher intellectual scale and habits, and of a different physical type.

The Zuni Indians of New Mexico, for one instance, only, have "fair skin, blue eyes, chestnut or auburn hair,." In North and South America there are tribes of superior ways, and fairer than the roving sons of the forest. The rulers and heads of the Inca race that "raised the civilization of the Peruvian monarchy above every other state in South America," must have descended from a more enlightened people. Prescott is quoted in the notes to the "Story of the Book of Mormon," in *Autumn Leaves* for March, 1889, as exclaiming, "Whence this remarkable race came, and what was its early history?" On page 65 of *Ancient America*, Professor Baldwin says, in comparing the evidences of the past history of America, that the people must have been "divided into at least two extremely unlike branches."

We read all this, we learn all this as we investigate, and when we turn to the Book of Mormon, there we find these conditions described exactly and accounted for.

**1899^ ?? "Where the Oldest Civilization on the American Continent Began, and Its
(RLDS) Extent" in "The Religio's Arena," in *Autumn Leaves*, Vol. 12, No. 1 (Jan),
pp. 18-19**

[p. 18] There once lived upon the North American continent a people older than the Nephites, a people who had become extinct; whose moss-covered ruins, lost in the forests that hundreds of years had reared, were discovered by the representatives of King Limhi . . . [Limhi's search party] gave the land the appropriate name of Desolation (Book of Alma 13:64) which from the description of location given in verses 66 and 67 of same chapter must have been the region we know to-day as Central America. This is the conclusion that seems plainly pointed out geographically, and when we come to archaeology and find that authorities are agreed that Central America is the point of the most ancient civilization in North or South America, the idea that the Book of Mormon conveys is borne wonderful evidence to. As Elder H. A. Stebbins says in his "Book of Mormon Lectures," "scientific men have declared that a civilization existed upon the American continent coeval with that found in Egypt, and some of them believe it to have been older than Egypt, or Ninevah, or Babylon;" and Central America, because of the evident greatest age of its ruins, is thought to have been the starting place of this remote nation. . . .

[p. 19] Charnay on pages 15 and 16, Introduction to his work, "ancient Cities of the New World," as quoted by H. A. Stebbins in "Book of Mormon Lectures," says:--

We are constantly referred to traditions of the foreign origin and to an account of the deluge. We find traditions of the building of a tower which has led some to identify the Americans with certain builders of Babel who were scattered over the earth after the confusion."

Professor Baldwin says:--

Some investigators, who have given much study to the antiquities, traditions, old books, and probable geological history of Mexico and Central America, believe that the first civilization the world ever saw appeared in this part of Ancient America, or was immediately connected with it. They hold that the human

race first rose to civilized life in America, which is, geologically, the oldest of the continents.--Ancient America, pp. 159, 160.

Archaeologists fix the place where civilization started in South America at about Cuzco, in the Lake Titicaca region, and the fact that they indicate Central America for the origin of another and an older civilization, shows that they believe that different races of men have lived upon the American continent, at different periods of time. We know the Book of Mormon claims two civilizations, the Nephites and the Jaredites; archaeology agrees. John T. Short says there were two civilizations upon this continent.

The Neolithic and Bronze ages preceded the Palaeolithic at least in the Mississippi Basin--not that the last inhabitants deteriorated and lost the higher arts which are well known to have been cultivated upon the same soil occupied by them, but that they were preceded by a race possessed of no inferior civilization, who were not their ancestors, but a distinct people with a capacity for progress.--North Americans of Antiquity, p. 27.

. . . We would naturally suppose that the Nephites, on finding the building sites and ruins of the Jaredites, would make use of some of them; build onto the foundations; occupy some of the buildings, such as could be made of use with repair.

1899^ ?? "Where the Oldest Civilization on the American Continent Began" in "The Religio's Arena," in *Autumn Leaves*, Vol. 12, No. 2 (Feb), pp. 69-77
(RLDS)

[pp. 69-71] Speaking of the scattering of people after the confusion of languages at the Tower of Babel, Josephus says:--

After this they were dispersed abroad, on account of their languages, and went out by colonies everywhere; and each colony took possession of that land which they lighted upon, and unto which God led them. There were some, also, who passed over the sea in ships.--Joseph, Antiquities of the Jews, book 1, chapter 5.

Josephus says they went to Greece; that is, he gives that supposition as his idea. But Josephus did not know there was such a land in the world as America, and how does he know that some who "passed over the sea in ships" did not go further than Greece? It is evidently his belief that the world began to be peopled from that time, for he says, "and they went out by colonies everywhere," taking possession of the land "unto which God led them." . . .

There is remarkable significance in the old inscriptions, picture writings, and traditions of the Aztecs and Incas when the Spanish Conquerors came, and found by scholarly men since.

Delafield says:--

A tradition exists among the native Mexicans bearing close analogy to the Semitic account of the flood, the building of the Tower of Babel, and its destruction. . . . A very remarkable analogy between the mythology of the civilized family of Mexico and Peru, and the nations of southern Asia, is to be found in their respective cosmogonical fictions of the periodical destructions and regenerations of the world--Antiquities of America, pages 33,34.

Again, on page 41:--

Still further and more important evidence, however, renders the point conclusive that southern Asia was the birthplace of this people, as we detect among them actual traditions of the flood, the building of Babel, and the death of Abel; and from their cosmogony, we think we trace farther traditions of the famine, and the destruction of the cities of the plain. These historical facts stamp their origin conclusively, as they are peculiar to those who have once been residents of the country where the transactions occurred.

. . . H. H. Bancroft says:--

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

Siguenza and Sister Agnes de la Cruz, conjectured that the Americans . . . left Egypt [Babylon] for America shortly after the confusion of tongues. . . . Clavigero considers it proven by the native flood-myths and tradition of foreign origin that the Americans are descendants of Noah. He quotes the [Toltec] tradition of Votan, who is declared to have been closely connected with the Babel builders.--Native Races of the Pacific States, vol. 5, pages 10, 12.

. . . We are also given the views of Albert Gallatin, who is spoken of as "one of the most able investigators upon the antiquities of Ancient America." He says:--

I cannot see any possible reason that should have prevented those, who, after the dispersion of mankind towards the east and northeast from having reached the extremities of Asia and passed over to America within five hundred years after the flood. however small may have been the number of those first emigrants, an equal number of years would have been more than sufficient to occupy, in their way, every part of America.--Transactions of the American Ethnological Society, vol. 1, page 179.

. . . When we remember that all myths are corruptions of truth, or representative of truth, the evidences presented by these different authorities show that at some time the ancient people of America had a knowledge of primitive facts, as recorded in the Bible. This, in turn, shows that the mysterious people could not have gained this knowledge had they not originally come from the place--Asia--where the events happened. . . . Why not trace these myths to the Nephthies? You will notice , on reading carefully

the traditions that have been given, the idea is conveyed that the people with whom the stories deal came to these shores from the tower of Babel. This could not have meant the Nephites, then. . . .

1899^ ?? "Where the Oldest Civilization on the American Continent Began" in "The Religio's Arena," in *Autumn Leaves*, Vol. 12, No. 2 (Feb), pp. 69-77
(RLDS)

[p. 72] If we cannot always identify the Nephites or the Jaredites in the ancient remains, we see that archaeology clearly paves the way for both peoples, thus sustaining the Book of Mormon's claims on that point. But there are some things in this matter of identity that students of the Book of Mormon and archaeology feel more confident about. It is believed that the Mound Builders, so-called by modern historians, says Professor Baldwin, "because we have no authentic name for them, and this name has been suggested by an important class of their works," and the Jaredites were the same people. The reason for thinking so is because these mounds found scattered over the United States, and traced southward to Mexico and Central America, evidence the greatest age of any ruins found on the continent.

1899^ H. A. Stebbins "Battle Grounds of Ancient Americans" in "The Religio's Arena," in *Autumn Leaves*, Vol. 12, No. 3 (Mar), pp. 124-128
(RLDS)

[pp. 124-125] The claim was made in the "Lectures" that scientific discovery had brought to light conceded facts that are in harmony with, and that strongly corroborate, the history contained in the Book of Mormon, in its statement that south and southwest of the great lakes, Ontario, Erie, and Huron, that is directly in and north of the Mississippi and Ohio valleys, were fought the "last great battles" of the Jaredites, and, later, the final conflicts of the descendants of Lehi and his colony, and that those wars were more or less, wars of extermination.

Therefore I seek to bring from able students and antiquarians that which they believe to be good proof that in Western New York, Ohio, Indiana, Illinois, and contiguous States warring races fought in ancient times; that in those regions, and along those great valleys, offensive and defensive operations were carried on, and contending armies met in prolonged and bloody conflicts, resulting, in prehistoric ages, in the annihilation of the Mound Builders, and perhaps later in the destruction of other races. That in the portion of the United States above mentioned (more than in any other portions) have been found especial evidences of deadly and decisive struggles in times gone by.

From the New York weekly *Tribune* of August, 1868, I make the following extract from a telegraphic account of a meeting of the "American Science Association," held in Chicago that month. The first two paragraphs of the dispatch read as follows:

Chicago, August 11, 1868--The morning session of the 7th, which was a general one of the Association, was entirely occupied with the reading and discussion of three papers on the antiquity of man, of which the following are the titles: 1. Abstract of the Geological Evidences of Man's Antiquity in the United States, by Charles Whittlesy. 2. The Antiquity of Man in North America, by J. W. Foster; 3. On the Vestiges of Prehistoric Races in California, by W. P. Blake.

Col. Whittlesy enumerated several races which had flourished in America before the red men hunted in her forests. First, the Mound-Builders; second, a race in the territory which is now Wisconsin; third, a warlike race in the region south of lakes Ontario and Erie; and fourth, a religious people in Mexico. How long those races flourished is uncertain, but it was certainly several thousand years have elapsed since those wars occurred.

The reader will here notice the claim that races existed in the northern part of the United States before the birth of Christ, including one that inhabited the region south of the great lakes, which race, these scientists say, is especially noted as having, at some period before its overthrow, engaged in war to a certain extent, of which fact they say traces and evidences still remain after more than two thousand years have elapsed since those wars occurred.

Probably it is not doubted by any student Latter Day Saint that the Jaredite nation of Book of Mormon history is identical with the people whom the antiquarians of our times have denominated the Mound Builders. . . . Of their remains quite a complete knowledge can be gained by reading Prof. J. D. Baldwin's "Ancient America," pages 1 to 75. On page 32 Mr. Baldwin says:

"This ancient race seems to have occupied nearly the whole basin of the Mississippi and its tributaries." Then he mentions their complete occupation of the valley of the Ohio, and from there tot he Gulf of Mexico, and adds: "No other united people previous to our time can be supposed to have occupied so large an extent of territory in this part of North America."--Page 32.

As to the period when the Mound Builders dwelt in those parts we have seen that Col. Whittlesy states that a race lived south of the great lakes before the Christian era. So also Prof. Baldwin proves conclusively that the Mound Builders inhabited that region prior to Christ's birth. . . .

And the more that we accept the conclusions of Gallatin, Baldwin, Whittlesy, Squier, and Foster that the Mound Builders composed a "dense agricultural population," that "their unity as a people, which is everywhere so manifest, must have been expressed in political organization," and that there "must have been settled life, with its accumulations, and an intelligently organized industry, fixed habits directed by intelligence" all of which, Baldwin says, "means civilization," the more we accept these findings the more we are forced to conclude that *only* great and urgent causes, powerful forces, *could* have brought to a complete end that mighty and wonderful empire, which men say must have had a "central government" and a "national name." Men say that that nation had cities where ours now stand, and that agriculture, manufactures, mining, and the arts were carried on to a marvelous degree, and all the region mentioned was filled by this great people. Now the history of the world shows that great nations are only overthrown, and mighty peoples are only brought to extinction, through war, either by foreign war or so-called civil war, those powerful forces at home or abroad that disrupt or lay waste empires and kingdoms. Hence we accept the evidences given by Col. Whittlesy, Prof Baldwin and others, that south of Lakes Ontario and Erie great wars were carried on, even as the Book of Mormon very fully sets forth in its pages.

[The author then gives some external evidences--see the notation in External Evidences]

1899 **S. J. S. Davis** ***Origin of the Book of Mormon, together with an Account of the Rise and***

(non-LDS) ***Progress of the Mormon Church.*** Louisville, KY: Pentecostal, 1899.

A polemical work against the Book of Mormon. The author notes the common interest many nineteenth-century Americans regarding the origins of the American Indians. He views Joseph Smith as having borrowed from the Spaulding romance and the common theories regarding Indian origins in formulating the Book of Mormon.

Source: [M.R.]

1899 James E. Talmage *The Articles of Faith*, The Church of Jesus Christ of Latter-day Saints, 1899, p. 265.

It is traditionally believed that they [the Nephites] spread northward [from South America], occupying a considerable area in Central America, and then expanded eastward and northward over part of what is now the United States of America. The Lamanites, while increasing in numbers, fell under the curse of divine displeasure; they became dark in skin and benighted in spirit, forgot the God of their fathers, lived a wild nomadic life, and degenerated into the fallen state in which the American Indians--their lineal descendants--were found by those who rediscovered the western continent in later times.

Source: ^James E. Talmage, *Articles of Faith*, Salt Lake City: Deseret Book Co., 1981 [Gospelink]

Note* There are differences in the text in various editions--check the 1899 edition!!!

BRIEF REVIEW OF INDIAN ORIGIN THEORIES FROM 1900-----> 1920

Alvah Fitzgerald provides a bibliography of non-LDS sources dealing with Indian origins. He also writes the following concerning the time period between 1900 and 1920:

The beginning of the twentieth century found the origin of the American Indian a live and controversial subject after four hundred years of discussion. Intensive study of the Indian (racial, tribal, and individual) by improved methods had made available a mass of published data and literature. . . .

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, p. 168

1900^ Asa S. Kienke "Diary of Asa S. Kienke," During his B.Y.U. Exploring Expedition to South

America 1900-1902. Transcribed by Brigham Young University Library

1955. Asa Kienke Papers, Folder 7, L. Tom Perry Special Collections

Library, Harold B. Lee Library, Brigham Young University, Provo, Utah.

Note* Before quoting some extracts from Asa Kienke's Diary, I will include some pertinent information. In November, 1955, Asa Kienke was elected an Honorary Member of the University Archaeological Society. Ross T. Christensen, a leader in the UAS wrote the following article in *^Brigham Young Alumnus*, November-December, 1955, pp. 8-11. He writes: "The last survivor of one of the most incredible archaeological expeditions of the twentieth century is Asa S. Kienke, BYU Alumnus, who lives in Salt Lake City."

Under the heading date of November, 1900 we find the following in his Diary:

This ended our visit to the Mayas or white race of Indians. My conclusion of the Maya Indians: I find them of all shades, some as dark as any Indian, yet a Maya. Some not so dark. In fact, all shades until

they are as white as an American. Now this white blood which is found in most all of (p. 29) them came from somewhere. It may derive from the Nephites, from a white tribe who settled there many years ago, who kept themselves free from other people for many years, but finally married in with the Yaquis and lost their identity as Nephites. Or they may be just a tribe of Indians who married in with the Spaniards. Some say their parents were white, but their father was a Spaniard. Others say they were both Mayas. In fact, they don't know how they became white at first. The whitest ones we saw had the Jewish type, a roman nose and features, like a Jew. They were much different from all other Indians that we have met, but I cannot say whether they be of the Nephites or Spaniards. But from what I saw, I think they are the former, at least, they are a far superior race of Indians to any we have seen. In fact, they seem almost like Americans. (p. 30)

1900^ Peter De Roo *History of America before Columbus, according to Documents and*

(non-LDS-scholarly) ***Approved Authors*** , Philadelphia: J. B. Lippincott, 1900.

This is a two-volume comprehensive work. In Volume 1, chapter 8 Peter De Roo writes on "Civilization of Ancient America." Although it might not appear so to the reader because of De Roo's anti-Hebrew bias, the ideas which he expounds correspond, in a general manner, with many of those upheld by LDS Book of Mormon scholars of the time. Although De Roo links the Mormons negatively to the discounted theory that the ancient American civilizations were a result of the Lost Ten Tribes, in reality the LDS writers did not exclusively espouse this theory either. In the Book of Mormon the Jaredites came first (across Asia according to some theories). Additionally, the Nephites were assumed to be more "Christianized" even from the beginning, and especially after the visit of Christ. In the end, De Roo attributes the "civilization" of the Americas first to Asian migration, and secondly to Christianization, while assigning the state of the Indian to degeneration (as with the Lamanites). It is interesting to note here that Asa Kienke (a member of the 1900 Cluff Expedition) donated to the BYU Library the very copy of this book (bearing his personal signature) that I have taken my information from.

The following excerpts from De Roo are pertinent:

[Chapter 8, pp. 174-203]

We are almost afraid to state that the most ancient nations of America had attained a high degree of civilization; for, indeed, this assertion contradicts twice the pet theory of quite a class of scientists,--the novel modern law of perpetual human progress, according to which our contemporary Red Skins should all be artists and philosophers, while their oldest predecessors on this continent should have burrowed in the earth, stupid as brutes, if they were not brutes altogether. . . .

What we have said before may convince any unprejudiced reader that our prehistoric nations--the Mound-builders (pp. 61-75), the Mayas (85-89), and the Pueblos (pp. 102, 104)--were no savages, and the description of Atlantis, which we have read (pp. 137-141) from Plato's "Critias," strikingly confirms the conclusive tale told us in regard to the advanced civilization of the primitive inhabitants of the Western

World by the relics of the grand and artistic monuments of America's primitive races. . . Proceeding from north to south, we find from distance to distance unmistakable traces of mighty, skilful, and learned nations that had either wholly disappeared from the face of the earth, or had become degenerated and degraded to such an extent as to be irrecognizable at the time of not only the Spanish, but even of the Northman discoveries. . . .

[Painted figures in caves of "men and women decently clad, as well as of different species of animals"] gave convincing evidence of a more ancient population, more enlightened and more advanced in material civilization, as it was also of greater physical stature. The latter is confirmed as well by the assertions of the inhabitants, who unanimously affirmed to the first Christian missionaries the prior existence of a powerful, gigantic race, as by the fossil remains there discovered, for instance, by the human skeleton measuring eleven feet, found by Father Joseph Rotea at the mission of Kadakamong. This Indian tradition in regard to a previous gigantic race is wide-spread among the native races of the Pacific coast. The historian [H. H. Bancroft, vol. v p. 139] of these numerous tribes does not unreasonably explain it in the following manner: "It results," he says, "from the existence of grand ruins in many parts of the country, far beyond the constructive powers of the savage native, and therefore, in his eyes the work of giants,--as they were intellectually, when compared with their degenerate descendants," whom the conquistadors met in New Spain. . . .

[Note* The above is an example illustrates how authoritative scholarly figures can rationalize historical evidences]

Bancroft (vol. v. pp. 167, 539) is . . . of the opinion that the Maya grandeur was already at its height several centuries before Christ. . . . On the shores of Lake Titicaca in Peru still endure imposing remains of cyclopean architecture, which the Peruvians themselves acknowledge to be of older date than the advent of the Incas, and to have furnished these with the models of their later buildings. (Prescott, History of the Conquest of Peru, vol. i, pp. 11, 12). The imperishable remains of the oldest architecture in Peru ought to be of themselves sufficient evidence of a civilization that was never equalled in historic times. The most interesting are those of the palace or temples near the village of Tiahuanaco, on the southern side of Lake Titicaca. . . .

Sacsahuaman, the fortress overlooking the city of Cuzco, is, beyond comparison, the grandest monument of an ancient civilization in the New World. . . .

Suffice it to state that here, as well as all along the Pacific coast, there are evident traces of a race anterior to the modern Indians, and the most interesting for its advanced degree of civilization. (Beletin, t. xxi. p. 222). All these are some of the physical evidences of the material progress of the first inhabitants of our western hemisphere; and this material civilization, if we may use that expression, is a significant token of their mental condition; for it is well known that the mind has ever directed the hand. . . .

No reader can expect direct and absolute proof that America's primeval aborigines were in possession of civilization, justly so called; that all their faculties of body, mind, and heart were bearing fruitful blossom; but we have all reasons to admit that their society was built upon the deepest foundations of true civilization, upon the belief in one true God, and upon the practice of offering sacrifices to Him. . . .

Rousseau's pure state of nature has been discovered nowhere yet, while, on the contrary, as soon as we step over the limits of Christian realms we meet with degrading unnatural vices . . . Every stage and degree of barbarism is, therefore, a falling off from a higher culture more in conformity with the innate dictates of the human reason and heart. . . . we are of the opinion that De Costa gives the truthful history of American civilization condensed in a few words when he writes (Pre-columbian Discovery, p. 9) "From

the mounds and other pre-historic monuments found in America we can only infer that, age after age, nations and tribes rose to greatness and then fell into decline, barbarism and rude culture holding alternate sway." The final result, however, of all these oscillations proves rather unfavorable in all the territories of the New World where the church found no opportunity yet to exert her beneficial influence upon the natives. . . .

Rev. Brasseur de Bourbourg, "attempts to prove that all civilization originated in America or in the Occident instead of in the Orient, as has always been supposed" . . . The theories of Bancroft and of Brasseur are inseparably connected, and are absolutely true on the simple condition that Adam and Eve were created in America . . .

"All the American culture-heroes present the same general characteristics," says Bancroft (vol. v. p. 23) "They are all described as white, bearded men, generally clad in long robes, appearing suddenly and mysteriously upon the scene of their labors. They at once set about improving the people by instructing them in useful and ornamental arts, giving them laws exhorting them to practice brotherly love and other Christian virtues, and introducing a better and milder form of religion. In such guise or on such mission did Quetzalcoatl appear in Cholula, Votan in Chiapas, Wixtepecocha in Oajaca, Zamna and Cukulcan with his nineteen disciples in Yucatan, Gucumatz in Guatemala, Viracocha in Peru, Sume and Paye-Tome in Brazil, the mysterious apostle mentioned by Rosales in Chili, and Bochica in Columbia."

Since prehistoric American civilization was most probably of foreign origin, the question naturally arises, From what parts of the Old World was it imported, to what nations of the Eastern Continent belonged the first American culture-heroes or, what is more likely, the first civilized races that settled on our western hemisphere?

This question introduces us to the difficult and intricate researches regarding the various settlements of foreign peoples on American soil in prehistoric times, before the advent of the heavenly civilizer and redeemer of the world, our Lord Jesus Christ. Were we allowed to base our conclusions on the civil and religious condition of our Indians at the time of, and after, the Spanish discovery, we would confidently make the assertion that some of the civilized nations of Asia and Christian people of Europe had taken possession of the central and occidental portions of our continent, driving a former brutalized race towards both northeastern and southeastern parts. But the very question is to find the source of a more ancient culture, . . .

The learned have expressed all kinds of opinions on this subject, but we find only two facts that may safely guide us in this research,--namely the striking similarity which exists between the most ancient ruins of Central America and Peru and those of various islands in Polynesia and of Asiatic Indian; and secondly, the enduring universality and clearness of certain pre-Christian traditions. We have no space here to give many particulars and establish the stated similarity; suffice it to remark that all the principal characteristics of ancient American monuments--their cyclopean material, their plastering, their painting, their sculptures, their hieroglyphics, and their general plan--correspond to those of the ruins discovered in the woods of India, in Java, and in Polynesia. Thus also, and in particular, "near the mouth of the Euphrates have inscriptions been found dating back to 4000 B.C. . . .

And again, it is pretty well agreed that humanity's oldest traditions, recorded in the Bible, have been preserved better in America than they have been among the ancient nations of the Old World, if we except the Jewish people. "It is impossible," says Viscount Kingsborough, "on reading what Mexican mythology records of the war in Heaven and of the fall of Zontemoque and the other rebellious spirits, of the creation of light by the word of Tonacatecutli and of the division of the waters, of the sin of Yztlacohuhuqui and his blindness and nakedness, of the temptation of Suchiquecal and her disobedience in gathering roses from a tree, and of the consequent misery and disgrace of herself and all her posterity, not to recognize scriptural analogies. But the Mexican tradition of the deluge is that which bears the most unequivocal marks of having been derived from a Hebrew source." (Mex. Antiq., vol. vi. p. 401)

Let the narration be interrupted a moment to remark that the source of those traditions need not necessarily be, and is not likely, a Hebrew source, since they related facts which are recorded in the last and not in the first book of Holy Scripture (Apocalypse, xii. 7), but it is rather the distorted information which originated with the proximate progeny of Noe, that spread all over the earth after the confusion of their language, and was afterwards confirmed by Christian apostles and immigrants.

We refer our readers to Document I., a, b, c; and continue the relation of Kingsborough. "This tradition of the deluge records," he says, "that a few persons escaped in the Ahuehueté or ark of fir, when the earth was swallowed up by the deluge, the chief of whom was named Patecatle or Cipaquetona; that he invented the art of making wine; that Xelue, one of his descendants, at least one of those who escaped with him in the ark, was present at the building of a high tower, which the succeeding generation constructed with a view of escaping from the deluge, should it occur again; that Tonacatecutli, incensed at their presumption,; destroyed the tower with lightning, confounded their language, and dispersed them; and that Xelua led the colony to the New World." (Mex. Antiq., vol. vi. p. 401)

According to the native Mexican historian Ixtlilxochitl, the Toltec tradition relates that after the confusion of tongues the seven families who spoke the Toltec language set out for the New World, and wandered one hundred and four years over large extents of land and water. Finally they arrived at Huehue Tlapallan in the year "one flint," five hundred and twenty years after the flood.

These and similar traditions are found all over the American continent, among people of all grades of barbarism and civilization, to such an extent that it seems unlikely that they should have originated with the unimportant, dubious Hebrew immigrants, whom but few learned men admit to have reached our hemisphere. Nor were they first taught by Christianity, of which they form but secondary tenets, and which had not illumined some of the aboriginal tribes, when they gave evidence of certain knowledge of the deluge and of the confusion of tongues at the tower of Babel as recorded in Holy Scripture. Neither could we admit that these teachings of oldest history might have been imported by later immigrants from the countries where, in most ancient times, they were hardly recognizable any more. We are, therefore, inclined to believe that these aboriginal traditions are simply truthful, and were brought into America by the nearest descendants of the patriarch Noe, who had taken their course in an easterly direction, landing in America, either at Behring Strait or, after sailing through Polynesia, on the western coast of Central America and Peru, as is plainly intimated by the ancient monuments of these countries. Our continent appears, consequently, to be indebted to eastern Asia for the glories of its most brilliant period; and, in spite of a great amount of literature, we subscribe to the conclusion of P. Jousset: "Primeval American civilization is not autochthonous, nor was it developed by the efforts of its first savage nations; but advanced as it was, it was imported from eastern Asia.

We do not, however, intend to say that the western portion of the Old World had no share at all in America's greatness before the Christian era.

Not a few writers defend the opinion that the Egyptians, who sailed around Africa and far away into the Indian and the Atlantic Ocean, left in America some architectural and linguistic vestiges of their presence. (note)

The Tyrians are mentioned as having landed on our continent, and the phoenicians generally, who were a nation of mariners and colonists on the coasts of the Mediterranean Sea, find many advocates of their claim to American discoveries and settlements . . . It is known that the Phoenicians were well acquainted with the eastern parts of the Atlantic Ocean, and had regular commercial intercourse with the miners of the Sicilly Islands, with the Hibernians, the English, and the inhabitants of the Baltic coast, where a number of ancient Phoenician coins have been unearthed. . . Horn expresses the adventurous opinion that the Indian races of Yucatan, Cuba, Hayti, Brazil, and Patagonia are of Phoenician descent;

and he assures us that the Phoenicians landed and established settlements in America at three different epochs . . .

. . . it is almost certain that the Christian religion was preached at various times in America before Columbus's discovery; and while Christianity accepts all the fundamental tenets of Jewish dogmas and morals, and highly respects the typical liturgy of the Old Testament, there is no reason to disbelieve that the apparently Judaic vestiges may be explained by the fact of early Christian missions. The alleged similarities actually bear the imprint of Christian teaching to such an extent as to make the judicious Waldeck assert that, "If the Toltecs were Jews, they must have visited the Old World to obtain the Christian dogmas apparent in their cult." The vestiges of former Christianity in America, besides a few other very weak arguments, have led the enthusiastic Lord Kingsborough, Brasseur de Bourbourg, and several more to believe that the American Red Skins are descendants of Israel, or, at least, that these Lost Tribes have founded important settlements in our hemisphere. Giordan, Meyer, Crawford, Juarros, Em. de Moraez, Ethan Smith, Beatty, besides the Mormons are of that same opinion, which, however, does not seem to deserve any more attention to-day (CF. Bancroft, vol. v. pp. 77-102) Horn discusses it, but does not admit it.

Bancroft has a valuable foot-note, from which we copy here: "In opposition to the Hebrew theory, we read that Wolff, the Jew traveller, found no Jewish traces among the tribes of North America. . . .

"The Rev. T. Thorowgood published in 1650 a work entitled 'Jewes in America or Probabilities that the Americans are of that race.' This was answered in 1652 by Sir Hamon L'Estrange, in a book entitled 'Americans no Jewes or Improbabilities that the Americans are of that race.' L'Estrange believes that America was peopled long before the dispersion of the Jews, which took place fifteen hundred years after the flood. A strong mixture of Jewish blood would have produced distinct customs, etc., which are not to be found. The analogous customs and rites adduced by Thorowgood, L'Estrange goes on to say, are amply refuted by Acosta and other writers. . . . Of the Hebrew theory, Baldwin, who devotes nearly two pages to it, writes: 'This wild notion, called a theory scarcely deserves so much attention. IT is a lunatic fancy, possible only to men of a certain class, which in our time does not multiply.' (Ancient America, p. 167)

"Tschudi regards the arguments in favor of the Jewish theory as unsound. (Peruvian Antiq., p. 11) Acosta notices the objection, that the Jews should have preserved their language, customs, and records in America as well as in other places. (Hist. de las Indias, pp. 79-80) Macgregor argues that the Americans could not have been Jews, for the latter people were acquainted with the uses of iron as far back as the time of Tubalcain; they also used milk and wheaten bread, which the Americans could and would have used if they had once known of them. (Progress of America vol. i p. 24) Montanus believes that America was peopled long before the time of the dispersion of the Jewish tribes, and raises objections to nearly every point that has been adduced in favor of a Hebrew origin. (Nieurwe Weereld, p. 26, seq.) The difference of physical organization is alone sufficient to set aside the question of Jewish origin. That so conservative a people as the Jews should have lost all the traditions, customs, etc. of their race is absurd. (Democratic Review, vol. xi. p. 617) Rafinesque advances as objections to the Jew theory that the ten Lost Tribes are to be found scattered over Asia; that the Sabbath would never have fallen into disuse if they had once introduced it into America; that the Hebrews knew the use of iron, had plows, and employed writing; that circumcision is practiced only in one or two localities in America; that the sharp, striking Jewish features are not found in Americans; that the Americans eat hogs and other animals forbidden to the Jews; that the American war customs, such as scalping and torturing, cannibalism, painting the bodies, and going naked, are not Jewish in the least; that the American languages are not like Hebrew." (Priest's American Antiquities, pp. 76-79, ap. Bancroft, vol. v. p. 97, n.) . . .

Can it be supposed that the architects and builders of ancient America's grand and admirable ruins were immigrants from Asia's central and northern countries? Indeed, there hardly remains any doubt, . . .

The fact, therefore, of a civilization that long centuries ago flourished and worked wonders on our continent is an insoluble puzzle, not only for the adepts of the theory of progress, but also for the scientist who refuse to admit the golden age of humanity, original revelation, and consequent civilization; and it has led many serious writers to gravely discuss the question whether it was not Christianity that was the leading cause of the architectural and other wonders, whose ruins we still admire on American soil. These ruins are lasting witnesses of high culture in many respects; and when we consider that to-day the various degrees of savagery and of civilization all over the earth are in proportion to the knowledge and practice of the Christian religion, we should not wonder if some authors conclude that America bears evident traces of early Christian evangelization, especially when we take into account the doctrines, as numerous as singular, that are common among Christians and prehistoric civilized Americans. (Infra)

[Chapter 9, pp. 204-->] To open an interesting chapter with a poetical statement, we shall relate a short Mormon story (Cf. Bancroft, vol. v. p. 98, seq.): The Lost Tribes of Israel, almost immediately upon their arrival in America, separated into two distinct nations. The Nephites, so called from the prophet Nephi, . . . others, who called themselves Lamanites, from Laman, their chief, a wicked and corrupt man. . . [they] received a visit from Christ, who, before his ascension, appeared in the midst of the Nephites in the northern part of South America. His instructions, the foundation of the New Law, were engraved on plates of gold, and some of them are to be found in the Book of Mormon . . .

A terrible war broke out between the two nations, which ended in the destruction of the ungrateful Nephites. Driven by their enemies towards the North and Northeast, they were defeated in a final battle near the hill of Cumorah, in the State of New York, where their historical tablets have since been found by Joseph Smith!

On the occasion of this tale we might also rehearse a Christian legend,--namely, that Our Lord, during the forty days between his resurrection and his ascension, walked with unequal giant strides over the earth, and that wherever he set down his foot a church must be built in the sequel of time. Should this pious story be truthful, it would be evident that Christ strode over our hemisphere in many directions.

No one has seriously pretended that Christ, during his visible mission on earth, has ever visited our continent; but America was part of the world, over which he sent his apostles to teach his doctrine of salvation. The question of his apostles' actual preaching in America has been taken up long since according to the rules of historical criticism. . . .

1900^ William Woodhead "Myths of the New World--No. 1--12," in *The Saints' Herald*, 47,

(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.

The Book of Mormon narrative is plain and simple. . . . It makes two civilizations--two distinct races of men on this continent--which start to develop in two different parts of the country: the first on (as the writer understands it) commencing in Central America, reaching to the United States; the second one commencing in South America, south of the equator on the west coast, uniting later on with another related colony in the northern part of South American, the two becoming one. The first civilization had succumbed to civil war, and had become extinct before the second reached its desolated country. In time the second civilization passed on and reoccupied the deserted country of the first inhabitants. . . .

A great antiquity is sometimes claimed for some of the native races which, we are told, proves fatal to the Book of Mormon theory. Yes--a great antiquity is also claimed for some of the Bible lands, too, which is true would prove fatal to it. . . . [Woodhead then goes on to cite some examples of conflicting chronological dating in Egypt and Chaldea]

No. 2 Origin of the Native Races.

. . . Clavigero supposes the Aztec tribes came originally from Asia across the Pacific (See Priest's *Antiquities*, p. 272.)

"Aztlán," the starting point of the ancestors of the Aztecs, has been looked for by most all the writers on Mexican antiquities. Brasseur de Bourbourg places it in California; Humboldt about 42° north latitude; Foster in New Mexico; Fontaine in the Mississippi valley; Bandelier in Florida; Boturini speaks of the gulf of California. (See *Prehistoric America*, pp. 284, 285, note 3)

It is argued by all, I believe, that in starting from Aztlán the original colony traveled southward; that is why they all locate it northward from Mexico

Again, we are told by those who have made this subject a study, that Aztlán, Huehue-Tlapallán, Tulán-Zuiva, and Amaquemecan are different names for the same place. (See *Prehistoric America*, p. 272, with *Myths of the New World*, pp. 104-106) Aztlán is the birthplace of the Aztecs, Tlapallán is the birthplace of the Quiches, Tulán is the birthplace of the Toltecs, and Amaquemecan is the birthplace of the Chichimecs. . . .

Now the reader can see at once that the Aztec colony that is said to have started from the "other side of the sea" looks just like the Lehi colony that started from Jerusalem (not counting Ishmael); namely, eight men with their wives. The first leader is Lehi and he has four sons. . . .

Now when the Aztec colony started from Aztlán they traveled southward. That is why Aztlán is looked for north of Mexico. So the Lehi colony traveled in the wilderness in a "south-southeast direction." (1 Nephi 5:6) Is that all accidental harmony? . . .

The Nephites and Lamanites are in America for several hundred years before they reach a place which is called "a small neck of land." This small neck (so to speak) is the "link" which is between the land northward and the land southward. (Alma 13:11) . . .

The country of Zarahemla reached to this small neck of land on the north, and southward to a watershed, or to the head of the river Sidon. . . . This small neck is the Panama Isthmus, and this watershed is the "Cordillera Oriental" range at the head of the Magdalena River. This brings us nearly under the equator. The land of Nephi was southward, and these two great divisions of land were "nearly surrounded by water." The physical geography of South America answers this description; namely, a "small neck at the north end, the water basin leaning towards the north, the rivers running towards the

north, a natural boundary by a range of mountains across the continent, and a rich country south of this range.

The city of Nephi was away to the south of this division. And in this country of Nephi, on the west coast was "their fathers' first inheritance" (Alma 13:11); that is, the Lehi colony landed on the west coast of South America, south from a point where the water basin leans to the north

No. 3 Tradition About the Four Brothers

. . . Now the first inheritance was on the west side of the land (country) of Nephi, in the borders by the seashore (Alma 13:11), the Nephites moving northward to Zarahemla, via Lehi-Nephi, the Lamanites spreading north, east, south, and west.

From the foregoing we see that the Book of Mormon is in harmony with scientists with reference to that southern country.

Squier thinks that Manco Capac and his wife had crossed the sea, Gibbs and others think that southern civilization was developed by a colony that had crossed the sea. Clavigero thinks that the Aztec forefathers came originally from Asia, across the Pacific; and Mr. Brinton catches sight of those southern people in the great western mountains, at the head waters of the Plata, and at the Titicaca Lake. . . .

The Book of Mormon says that the people of South America started from the west seashore, in the land of Nephi, which land was the southern division of South America; its northern line being near or at a great water shed which runs across the continent. We identify the city of Nephi with Cuzco. . . .

In the myths it was Manco Capac who became great at Cuzco, teaching the rude people the arts of civilized life. In the Book of Mormon this work was done by Nephi. . . . In the myths Manco Capac had for a companion guide, Viracocha, the Peruvian creator. In the Book of Mormon Nephi had for a companion-guide the Lord, the Christian Creator. . . .

The Mayas of Central America have some myths of their own; they tell their story in their own way.

Professor Le Plongeon says that according to his reading of the Troano (a Maya book), their ancient nation or empire was symbolized by a tree, which was planted in the northern part of South America. This nation or empire is symbolized by the serpent also. The serpent's head reaches into the Yucatan peninsula; its long body is stretched out at full length through Central America, and eastward down through the Panama Isthmus, with its tail resting in the northern part of South America.

From these myths we can see that the beginning of that ancient people commenced in the northern part of South America, moving northward until it reached Yucatan, these countries occupied by the serpent becoming the ancient dominions of the Maya Empire. . . .

Seven Families from the Tower of Babel

Clavigero, explaining a Chiapanese myth, says:

There was a Votan who was the grandson of the man who built the ark to save himself and family from the Deluge; he was one of those who undertook to build the tower that should reach to heaven. The Lord

ordered him to people America. "He came from the East." He brought seven families with him. He had been preceded in America by two others, Igh and Imox. He built a great city in America called "Nachan."--*Atlantis*, p. 313.

This Nachan is supposed by De Bourbourg to be Palenque . . . This explanation of this myth would make it appear that a colony came from the tower of Babel and made a settlement in Central America.

The oldest people in this region are called the Colhuas, and Donnelly says:--"the Mayas succeeded to the Colhuas whose era terminated one thousand years before the time of Christ"--*Atlantis*, p. 217.

This Colhuan kingdom embraced in its ancient dominions, Baldwin says, Honduras, Guatemala, Yucatan, Tabasco, Tehuntepec, Chiapa, and other districts in Central America (See *Ancient America*, p. 199). . . .

The Colhuas' "first settlements," Baldwin thinks, were "on the Gulf coast in Tabasco" (*Ancient America*, p. 200) In Central America and Mexico we read of stone, cement, and stucco "hard as marble." (Ibid. p. 157) Making due allowance for exaggeration, it is safe to say that in the ruins of Quirigua, Copan, Mitla; and Palenque are found the footprints of one of the earliest civilizations of our race this side of the flood. But the exact time when the Colhuas era ceased, or the exact time when the Toltecs were nearly exterminated, is mere guesswork. . . .

The earliest was the Colhuas; contemporary with them was the Chichimec and, strange yet true, we read of Chichimecs from the remotest times down till after the Conquest, so that in prehistoric times America was never without Chichimecs. They occupy about the same place in the new world myths that the Turanian means do in the old. Turanian means "outside," or "barbarian." So the Chichimecs seem as a rule "outside," or "barbarian." The name Chichimec became "a general term to designate the unconquered tribes of New Spain." (*Prehistoric America*, p. 12) Bancroft says:--"Of the tribes that are known to have possessed no civilization . . . I will only mention the people denominated Chichimecs . . . (*Native Races of the Pacific States*, vol. 1, p. 617.

From this we see what the historians mean by Chichimecs. Yet this is the kind of people that put an end to the "golden age" in Mexico and Central America. (*Prehistoric America*, pp. 274, 275) . . .

No. 4 The Jaredite, or Colhuas Era

According to the myths the Colhuas and Chichimecs were the first people in Central America and Mexico. According to the Book of Mormon it was the Jaredites divided into two factions. (See Ether 1:1; 3:7; 4:1; 6:4)

The Colhuas era terminated, it is said, about nine or ten centuries B.C. The Jaredite era, according to the Book of Mormon, ended about 600 B.C.

The seven families in the myths and the Jaredite colony came from the tower of Babel; both were directed by Providence, and both located in Central America. The Colhuas were succeeded by the Mayas, and the Jaredites were succeeded by the Nephites. The Mayas came from the northern part of South America, according to Le Plongeon's reading of the Troano and his serpent chart; and the Nephites moved up into the north country (Desolation) from the land of Zarahemla (northern part of South America) before the Christian era.

The "land northward" was the country which the Jaredites occupied. (See Omni 1:10; Alma 21:9) Moroni called the Jaredite country "this north country." (See Ether 1:1) . . .

Now the distance from sea to sea, where the Jaredite country commenced at the south end, was only a day and a half's journey for a Nephite. "A Nephite" was one person. The local land which joined Desolation at this narrow place was Bountiful. Bountiful, in the later Nephite history, occupied the "neck," and was a local land or state, and lay between the land Desolation and the land of Zarahemla. In this land Bountiful was a very narrow place "from the west sea, even unto the east; it being a day's journey for a Nephite on the line which they had fortified and stationed their armies to defend their north country." Helaman 2:8.

The Jaredite country then must have commenced at or near the line between Costa Rica and Columbia. . . .

The man who wrote the Book of Mormon must have been wide awake, up to date; no back number will do. He had one eye on the myths the other on the substructure of ruins that lay hidden in the dense forests of Central America. He could see through the forests, the underbrush too. He could see that the ruins "stood upon older," "much older foundations." He could see that "it is as impossible to attribute them all to the same people as to believe they were all built at the same epoch." . . .

How cunning the author of the Book of Mormon is! He locates the Jaredites in Central America and northward to our great lakes; and then he has the Nephites to reoccupy the Jared country, thus rebuilding the dilapidated structures. . . . How [the Book of Mormon] whispers from the dust" that the antiquities of Central America are older than those of Mexico or Peru! How it whispers again that these cities were rebuilt by another people . . .

No. 7 The Age of These Antiquities

. . . This is the theory of the Book of Mormon exactly; only that book got about forty years the start of Mr. Baldwin. It teaches that the Jaredites moved up into Mexico from Central America and that they were a "warlike race." Their last battles being fought south of our great lakes, the "hill Ramah" of Ether 6:6 being "the same hill where my father Mormon did hide up the records unto the Lord which were sacred."

The hill Ramah of the Jaredite history is the hill Cumorah in Nephite history. So that the great last struggles of both Jaredites and Nephites were in the same regions; namely Western New York. This will account then for the great number of "enclosures" in that region; two hundred and fifty of which are to be found in New York "resembling our modern fortifications." (See *Prehistoric America*, p. 85)

No. 12 Review

. . . We can now see, however, that when the Book of Mormon was first offered to the world as a true and authentic history of America, or certain parts of it, that at that time some of its statements looked to be incredible and altogether out of joint with what the public mind had settled on with reference to pre-historic America. . . .

This process of reconstructing the past is in effect putting that book on trial; but if the reader will only notice, it escapes condemnation almost every time. It fares a good deal better with scientists than it does with the preachers! . . .

Its author starts primitive man in Central America, the antiquities of which are older than Mexico or Peru. . . .The first era (the Colhuas) came to an end, the myths say, nine or ten centuries B.C. According to the Book of Mormon that first era (the Jaredite era) ended about six centuries B.C.)

The South American colony landed on the Pacific coast. The first traces of them are in the Titicaca region and to the southward. Four brothers located at Cuzco, and were directed there in the first settlement by a miraculous golden branch, or rod or wedge. The youngest of three brothers in most of the myths, became the first ruler in Peru.

In the Book of Mormon, Nephi located a colony at Nephi, and became the first king there. He was soon followed up by his brothers, and war followed. This city of Nephi became the center of civilization for several centuries; first for the Nephites, and afterward for the Lamanites. They built roads leading from city to city; that is what the record says. These roads, then, will point to Nephi, which was the "chief city." (Alma 21:24)

Four great roads lead into Cuzco; one from each one of the four divisions of the empire. (Prescott's *Conquest of Peru*, vol. 1, book 1, chap. 2, p. 52) Two of these roads went northward and two southward. One of them passed over the grand plateau northward to Quito; a second went down to the coast, and then northward along the lowlands, on the borders of the ocean; a third went down southward into Chili; a fourth went southeast, past the Titicaca region to Potosi, in Southern Bolivia. These roads point to Cuzco as a center of civilization. So the roads point to Nephi, the "chief city." The four brothers were at Nephi, or in its neighborhood; and the four brothers were at Cuzco. In the myths they came to Cuzco from the south or southeast. In the Book of Mormon they made two journeys before they reached Nephi. Nephi, likely is Cuzco. Cuzco was built on the ruins of an old city, and that gave it its name, "coscos," or Cuzco. The old city was Nephi, and the new one Cuzco.

NOTE** ILLUSTRATE THESE FOUR ROADS FROM CUZCO.

The four brother myth is found with almost every tribe in South America. They trace their pedigree back to those four men. . . .

The Chiapanese also speak of seven families from the tower of Babel. . . .

A person who is called Quetzalcoatl came also from Tulan to preach to the Toltecs. There has been a great deal of speculation as to who this person could be. He was white, with a long beard, and dressed in a long white robe, his teachings are said to have been pure and elevating--"the purest Christianity." This person was high priest at Tulan (the distant Orient); he was born of a virgin "over there." He was crucified; was the creator. . . .

The myth of Quetzalcoatl will not fit any other person than our Lord, and it will just fit him. Tulan, then, is identified as the country where our Lord was born, thus confirming the Book of Mormon story of Christ's ministry to the Nephites, and that the ancestors of the natives came from Jerusalem.

The Mayas are traced to the northern part of South America. The "Empire of Mayax" started down there; and grew like a "tree," extending its dominions up through Central America into Yucatan. This is where the people of Zarahemla were found by Mosiah, in the northern part of South America. . . .

These Mayas, then, are found to be the Mulokites, who seem to have in some respects a different pedigree. Their union with the Nephites will account for their empire reaching from the northern part of South America up into Yucatan, for that northern country was settled by those two peoples jointly.

This northern country was the Jaredite country which is called Desolation. This term applies to the whole of the Jaredite country in the first place, but after the Nephites and Zarahemlaites had settled it up, they retained the name Desolation to a local land only. . . .

The Lamanite victory over the Nephites is the Chichimec victory over the Toltecs. The Nephites were a white civilized race, with a Christian culture. The Toltecs were a white civilized people with a Christian culture. Their culture here came from Tulan, and was born of a virgin there; etc. The Nephites were taught by our Lord in person--in Mexico. . . .

Barnard, Mo., February 5, 1898.

1901 James E. Talmage "The Story of Mormonism," in the *Improvement Era*, vol. 4, no. 8,
June 1901, pp. 608-614..

Before their more powerful foes, the Nephites dwindled and fled; until about the year 400 A. D., they were entirely annihilated after a series of decisive battles, the last of which was fought near the very hill, called Cumorah, in the State of New York, where the hidden record was subsequently revealed to Joseph Smith. The Lamanites led a roving, aggressive life; kept few or no records, and soon lost the art of history writing. They lived on the results of the chase, and by plunder, degenerating in habit until they became typical progenitors of the dark skinned race, afterward discovered by Columbus and named Indians.

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, 1908, pp. 142-146.

Preface

This book is a revised and enlarged copy of the Book of Mormon Lectures that were delivered by the author in the Saints' chapel, Independence, Missouri, on nine successive evenings during February, 1894. They were given by the joint invitation of the Religio-Literary Society and the Sunday-school of that branch of the church. Sister Belle Robinson (now James) reported them in shorthand and their publication was immediately begun in *Zion's Ensign*. . . .

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.

On pages 142-146 we find the following:

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

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

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

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

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

After the ship was made ready the colony put on board provisions, grain and seeds, and all other things necessary and essential for their voyage. Then they were driven across the waters by the wind that God caused to blow upon them until they came to the west coast of South America, to the land that had been promised them as an inheritance. There are plenty of evidences in favor of just such an emigration in ships from Asia to America. Professor Baldwin says:

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

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

We understand from the history that they landed upon the west coast of Peru. We do not know exactly where, but in that region. In southern Peru is a lake called Titicaca, which is one hundred and fifteen miles long. There are islands in this lake, and some of the finest and choicest ruins of ancient America were found upon these islands. They consisted of cut stone laid in mortar, very finely built. From the description given in the Book of Mormon the Nephites must have landed somewhere in southern Peru, and from the they gradually journeyed north until they came into the United States of Colombia. . . .

Note* FIND a bibliography of the articles published in *Zion's Ensign*.

1902^ Louise Palfrey? "American Archaeology" in *Autumn Leaves*, Vol. 15, No. 1

(RLDS) (Jan. 1902), pp. 39-48

Chichimecs

[pp. 39-41] In all our reading concerning the ancient history of America, we find frequent mention of a race called Chichimecs, who figured prominently in the annals of the nations.

The people that have inhabited America previously to our era are divided into three classes; viz., the civilized, the semi-civilized, and the savage. The civilized class belonged to the oldest period. The semi-civilized nations followed. They were flourishing in Mexico, Central America, and South America when Columbus discovered this land. Our modern historians call those nations--of Mexico, the Aztecs, and the people immediately before them, the Toltecs; of Central America, the Incas, or Peruvians.

The Chichimecs belonged to the savage class, or the wild Indian. We recognize them as no other than the Indian we know; the Indian whom the discoverers found wandering through our forests. they were scattered out in the country around the semi-civilized nations of Mexico, Central America, and Peru. The traditions of these nations show that the Chichimecs lived and were the tormentors of the civilized nations as far back as the traditions go.

Baldwin says: "This term Chichimecs appears to have been the generic appellation for all uncivilized aborigines." (Ancient America, p. 198) They are spoken of as a numerous and powerful people, and always as fierce and savage. Bancroft tells us that they were mostly "dependent on the chase for their subsistence." (See native Races of the Pacific States, vol. 1, p. 617. also vol. 5, p. 218 and Conquest of Mexico, vol. 1, chap. 1, pp. 16, 17, footnote.)

Baldwin was quoted in a former paper as saying that the Indians are "original barbarians." The toltec traditions spoke of the Chichimecs as being their neighbors from their earliest history. Short says: "In the Toltec traditions we read of the Chichimecs being their neighbors in Hue hue Tlapalan." (North Americans of Antiquity, p. 255) Hue hue Tlapalan, in the native traditions, signifies the

starting point of the national history. The Chichimecs are further represented "as having pursued and annoyed the Toltecs, to have followed them in their wanderings." (Ibid.) They were the tormentors of the civilized nations. We shall find that the native records and traditions show that the Chichimecs finally succeeded in overthrowing the civilized nation. Compare the description and history of the Chichimecs with the Book of Mormon account of the Lamanites, as we go along, and see if you can come to any other conclusion than that they were the same people.

Whence Our Archaeological Knowledge of the Ancient Americans Is Derived

Before we pursue our studies further, it may make the subject more comprehensive to know how science has derived such knowledge as it has of the ancient peoples of America. One way, of course, that needs but little explanation, has been by exploration. Scientists, either acting independently, or sent out by colleges, scientific societies, or governments, search, dig for, and study ruins and remains.

Another source of information is the traditions of the semi-civilized nations found here by the Spaniards, as recorded by Spanish scholars and writers of that time. Notwithstanding the great injury the Spanish priests did to the cause of the world's enlightenment by their destruction of the native books and records, there were intelligent Spaniards who came afterwards and studied the people, their customs and traditions, and such manuscripts and copies of manuscripts as had not been destroyed.

At the time when those Spanish students wrote there was not the interest taken in the past history of America that there is now, and their works were placed in libraries in Central America and Spain, and forgotten till antiquarians of our day searched for and found some of them. It is supposed that there are manuscripts of importance that were written and collected by those early Spanish writers that are yet unknown, hidden somewhere in old libraries.

An important native book that was preserved is called the Popol-Vuh. It was written in the Quiche dialect, a branch of the Maya language. The Popol-Vuh was translated into the Spanish language two hundred years ago by Ximenes, and his translation remained in Guatemala, unprinted and unknown, until it was discovered in our day, and a better translation made into the French; by Brasseur de Bourbourg, who was a master of the Quiche language, and a profound student of the monuments, writings and traditions left by the ancient civilized peoples of this continent. The Popol-Vuh is a legendary account, or outline, of the "history, traditions, religion, and cosmogony" of the higher civilization that preceded the Quiches or Mayas, the Quiche family of Mayas being the dominant people in Central America at the time of the Spanish conquest.

Professor Baldwin says: "It is known that book or manuscript writings were abundant . . . in the ages previous to the Aztec period." (Ancient America, p. 187) The books belonging to the older ages were destroyed in wars and revolutions, or by the "wear of time." "the later books, not otherwise lost, were destroyed by Aztec and Spanish vandalism," except that there were a few Spanish priests, less narrowminded and fanatical than the most of them, who quietly secured and secreted some of the manuscripts as mentioned before, while the people obtained and hid some copies. It is said that the Spanish priests burned piles of books and manuscripts, making great conflagrations. This destruction has called forth the most bitter expressions from antiquarians. It is certainly to be greatly regretted from a scientific standpoint, and yet we think those ecclesiastics entitled to some charity. They were so shocked at the heathenish religious practices and revolting human sacrifices they witnessed, that they considered no sacrifice too great a cost to remove from the people anything they thought would keep such ideas alive in their minds. They thought, by destroying everything that could possibly be suggestive, to more quickly wean the people away from their horrible, bloody practices. They never stopped to inquire whether the writings they were destroying gave any incentive to such practices or not.

Of the old and more superior stages of the ancient civilization there is no record left in the shape of writing except inscriptions on the ruins, and no one has yet been able to translate them. There was a time when Egyptian archaeology was likewise a sealed book to the world, when a stone, covered with inscriptions, was discovered in Rosetta, a town in Egypt, in 1799, by M. Boussard, a French officer of engineers. The stone was found in an excavation made near the town of Rosetta. In **1822**, Champollion, a great French scholar, discovered the key to the inscriptions, and was able to translate them. It was a great achievement for science. It unlocked the mysteries of ancient Egyptian writings, and since, inscriptions have been deciphered that have added rich contributions to our knowledge of the remote past in the East, and borne confirming testimony to historical declarations in the Old Testament Scriptures. As antiquarians have contemplated the inscriptions on the wonderful ruins of Central America they have cried, "O, for another Champollion! to unlock the mysteries of America's past," more mysterious to the learning of the world than the prehistoric history of any other land.

For our archaeological knowledge of South American civilization we are indebted to the ruins, and to the old manuscripts of Spanish writers. "The Peruvians, like most other important peoples in all ages, had mythical wonder-stories of authentic ancient history to explain the origin of their nation. These were told in traditions and legends preserved and transmitted from generation to generation." "In addition to these, they had many historic traditions of more importance, related in long poems and preserved in the same way." **But no books existed in South America at the time of the Conquest, nor were any inscriptions found on the ruins.** We shall see more about this later on.

The fact has been deplored that having the opportunities they had then, none of the earlier Spanish writers studied the history of Peru farther back than the time of the Incas. **Fernando Montesinos was the only Spanish writer that tried to do so, but he went there a century after the Conquest,** and his opportunities were not so favorable. but it is to Montesinos that science is indebted for the most of what is known about Peruvian civilization. He made a diligent study of peruvian antiquity, devoting fifteen years to it. He learned the native language so that he was able to communicate with the Peruvians freely. He collected their historic poems, narratives, and traditions. there were natives called *amautas*, men whom the Inca government educated to memorize and transmit the national history to posterity by means of songs, poems, and narratives; oral historians, they might be called. Montesinos got the assistance of these men, and learned much from them of Peruvian history.

It will be seen that what knowledge has been gained of American antiquities, excepting the ruins, has come from the semi-civilized races of Mexico, Central America, and Peru, the Aztecs, Mayas, and Incas. Nothing in the way of direct account remains of the civilized people before them. Nothing of importance has been derived from the wild Indian tribes. They have some traditions, and some significant ones, but, as Professor Baldwin, whom we quoted in a previous paper, says, nothing such as they would have if they had once been civilized and were descended from the civilized ancients. As for writings or records, they have contributed nothing to the store of knowledge. so it has been in such ways, and from such sources as have been described, that science has derived what is known to it of America's prehistoric past.

1902^
Earlier

Louise Palfrey

"American Archaeology-No. 1-Aztec Civilization: Pre Aztec or

(RLDS)

Civilizations," in "The Religio's Arena," in *Autumn Leaves*, Vol. 15,

No. 2 (Feb), pp. 84-90.

Aztec Civilization

Pre-Aztec or Earlier Civilization

the Higher

[pp. 84-87] The Book of Mormon claims that the originator of the civilization of which it gives a brief record were men of enlightened minds who accomplished advanced results because they worked under divine inspiration. The civilization did not begin low and end high, but on the contrary, it is described to have been at its best in its earlier history, and to have declined till it was no longer able to resist its enemies, and was finally overcome and superseded by a rude, savage people.

The first thing that strikes one who has any acquaintance with history, in investigating ancient American civilization, is the strange and peculiar order of its course. In Europe civilization began at the lower stages and worked upward, and wherever we may look, in whatever land, we might expect to find that the course of progress had been the same. But it was not so in America. 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, p. 27) Here, instead of the latter days being the grander, the earlier periods were superior. Ruins that, by having been rebuilt and repaired, indicated successive periods of occupation, exhibit cruder ideas and less skillful workmanship in the later builders.

The Spaniards were amazed at the people they found when they came over here, the Aztecs, the Mayas and the Incas; amazed at their government, the extent of their empires, their manner of living, and the luxury and grandeur of their chief cities. No wonder, when the explorers returned to the mother country, and spread reports of what they had seen which they substantiated by specimens of rare materials and fine workmanship which they had taken with them, that such fanciful ideas and expectations [excited] poor old *Ponce de Leon* and others that came over here.

One writer remarks that the facts about the Aztec, Maya, and Inca Empires read almost like a fairy story. It is because those primitive Americans were so mysterious, their civilization so little to be looked for on a continent whose very existence had been unknown to the rest of the world, and it is a problem which science is no nearer accounting for to-day.

Unexpected and startling, however, as it was to find such people here, living in such a manner as were these nations, it was still more marvelous to find that their civilization was but the fading rays of a glorious civilization that had preceded them, of a mighty and enlightened people that was dead and gone. Archaeological evidence is abundant to show that there had been earlier and grander periods of progress; that before the Aztecs, Mayas, or Incas there had lived a people of a higher order, and superior attainments. (See chapter 3, "Pre-Aztec-Inca Civilization")

It was from those earlier people that the Aztecs, mayas, and Incas had borrowed what civilization they had. Prescott says, "Their civilization, such as it was, was not their own, but reflected, perhaps imperfectly, from a race whom they had succeeded in the land." (Conquest of Mexico-Universal edition, vol. 3, book 6, chap. 8, p. 201) Hence, it will enable us to form a better idea of what that older civilization must have been, if we know something about the history of the people who followed it.

Aztec Civilization

The two most advanced nations on the American Continent when the country was discovered by the Europeans "were those of Mexico and Peru," we are told, so we will look at these nations briefly, taking Mexico first. Ancient Mexico, or Mexico at the time of the discovery, did not comprise so much territory as the Republic of Mexico does to-day, because Mexico of to-day reaches further north, and takes in more of Central America. Then Central America belonged to the Mayas, and formed the Quiche-Cakchiquel Empire.

Another name for Mexico was Anahuac. Anahuac was a general name, while Mexico was a general term, . . .

The Aztecs belonged to the Chichimec or Indian race of which we have before spoken, and so do the Tezcucans, the Cholulans, and the other peoples of Mexico. From this the reader will suppose there must have been a mixture of the savage into the Mexicans, notwithstanding whatever they might have had of civilization and so there was, as we shall see, and this peculiar compound of savage and civilized has perplexed the learning of the world. But the Book of Mormon makes it very plain. It tells us, in the first place, that there were apostates or dissenters who left the civilized government (the Nephites) from time to time, and joined with the uncivilized people (the Lamanites). . . . This amalgamation of enlightened people with ruder classes would result in the degeneration of the former, while the latter would be gainers of intelligence transmitted to them, and these circumstances we think explain the peculiar, complex character of the Mexicans which all writers note. . . .

But to take up the story of Aztec history again. **Belonging to that older, more highly civilized period before the Aztecs, the Tezcucans, the Cholulans, or any of the other contemporary branches, there lived in Mexico a people known to modern history as the Toltecs. Some historians apply this name to the predecessors of the Aztec era, in general, while other historians use it to designate but one branch of the earlier people,** but popularly, the predecessors of the Aztec period are indiscriminately spoken of as Toltecs. **Of course historians can do nothing more than to speculate about those remote people, and there are writers who say that the Toltecs were the predecessors of both the Mexicans and the Mayas.**

Anyhow it is correct to speak of the period just before the Aztec and the Maya period as the Toltec period. We have to refer to the Toltecs when dealing with Aztec history, because it was from their predecessors, call them Toltecs or whatever name historians may call them, that the Aztecs derived their civilization. It was this way: The Chichimec tribes had been gradually encroaching onto the Toltecs for a long time. Bancroft says: "Now, for a great number of years a harassing system of border warfare had been carried on between the Chichimecs and the Toltecs." (Native Races of the Pacific States, vol. 5, p. 290) This state of things kept on, and, to make matters worse, tradition says that there were internal troubles arising among the Toltecs, and altogether, they were at last compelled to succumb, and their enemies the Chichimecs, took their place. Among the Chichimec tribes to enter Mexico first were the Cholulans and the Tezcucans, who are recorded by the early Spanish writers to have been much more refined, gentle peoples than the Aztecs were. They came in contact with the original residents of the country, and, receiving the tincture of civilization which could be derived from the few Toltecs that still remained," (Conquest of Mexico, vol. 1, chap. 1, p. 16) says Prescott, it is apparent why they were superior to the Aztecs. In time, however, the Aztecs became the dominant Chichimec family in Mexico, though they were ever in awe of the Tezcucans socially, and ambitious to marry into aristocratic Tezcucan families, while they copied, in turn, their arts, manners, and customs, as the Tezcucans had copied from the Toltecs.

The beginning of the Aztec reign dated from about 1426. (Charnay's Ancient Cities of the New World, p. 387) Their empire had reached its zenith just before the arrival of the Spaniards, in the beginning of the sixteenth century.

1902^
Religio's

Louise Palfrey

"American Archaeology-No. 1. Aztec Civilization," in "The

(RLDS) Arena," in *Autumn Leaves*, Vol. 15, No. 3 (Mar), pp. 131-135

[p. 131-132] The Aztecs had a tradition of the Deluge. They believed that two persons were saved from the flood, a man and his wife. "A dove is also depicted." There was a further tradition "that the boat in which Tezpi, their Noah, escaped, was filled with various kinds of animals and birds." (Prescott, *Conquest of Mexico*, Universal Edition, vol. I, book ?, chapter 3, page 7)

[pp. 133-134] Short says: "It is a matter of surprise how much has been written to establish the theory that the Mexicans were descendants of the Jews both in race and religion," and he proceeds to give a list of what has been claimed to be analogies with Jewish doctrine. (*North Americans of Antiquity*, pages 459-465) Again we find skepticism on the part of scientific writers, who think that that which is beyond their understanding, must be accidental or imaginary—in this case, that the early Spanish writers saw imaginary resemblances in accidental analogies. We are warned that we must be cautious in making deductions from analogies. This is true. At the same time, however, the fact the *so much* has been written about the Mexicans being descendants of the Jews, because of similarities in their traditions and customs, is very simple evidence that *so much* has been found; and this fact, again, leaves small room for the idea that the early writers would have imagined it all. Besides, what motive could they have had for doing so? Those early Spanish writers were mostly Catholic priests, for in that day the priests comprised about all of the learned or literary class, and those priests came over here as missionaries, to bring Christianity to this land. They did not expect to find that it had already been here. It was the last thing in the world they would have looked for, for how could it be, when this "new land," as it was called, had been cut off from the Old World from which only could Christianity and scriptural knowledge possibly have come, they believed then, and the world believes to-day. But those early writers had more simplicity and less science than writers have to-day. They did not try to make themselves to not believe that which their eyes saw, because it conflicted with, or could not be accounted for by their theories. Happily for the cause of knowledge to-day, they did not have so much scientific bigotry then, so when those early missionaries discovered things, though they did not understand them, they just indulged in honest surprise, and wrote down what they found. We quoted Doctor McIlvaine's remark in our opening chapter, "but exceedingly insignificant as are all resources for the earliest history of the world *Independently* of the Bible they may be a great consequence *in connection* with the Bible." If no traces of scriptural or Christian resemblances had been found among the nations that were here when the discoverers came, nor signs of there having been any among the people before them, it would have left the Book of Mormon unsupported in its most important claim, because it teaches that the ancient inhabitants of this continent had the Old Testament scriptures, and that Christ, and the plan of salvation through him, was revealed unto them, before which, they obeyed the Mosaic law. But when these accounts of the early Spanish writers are considered "in connection" with the Book of Mormon, and found to coincide with that record, does not the fact that the one bears witness to the other give the former significance and importance, and place the latter in a position demanding respectful hearing of its claims to be divinely inspired? . . .

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

Inca Civilization

Incas Not the Original Civilizers

[p. 180] Peru was not the native name of the nation in South America. It was the name the Spaniards gave it. "The empire of Peru, at the period of the Spanish invasion, stretched along the Pacific from about the second degree north to the thirty-seventh degree of south latitude." This boundary line took in the modern republics of Chili, Peru, Bolivia, and Ecuador. (Conquest of Peru-Universal edition, volume 1, book 1, chapter 1, page 4)

Like the Aztecs, the Incas were not the original civilizers of peru. We are told that the "character of the Peruvian mind led to imitation, in fact, rather than invention." (Ibid., chapter 5, page 154) Prescott says: "On the shores of Lake Titicaca extensive ruins exist at the present day, which the Peruvians themselves acknowledge to be of older date than the pretended advent of the Incas, and to have furnished them with the models of their architecture." (Ibid., chapter 1, pages 11, 13) Baldwin says: "That the civilization found in the country was much older than the Incas can be seen in what we know of their history." (Ancient America, page 270)

The Character of the Incas

The Incas, or Peruvians, were a branch of the same race as the Mexicans. They were all Indians. At the time of the discovery of America it seems that the Mexicans and the Peruvians had no knowledge of each other. Baldwin offers this explanation: "the first migration of civilized people from South America (to North America) must have taken place at a very distant period in the past, for it preceded not only the history indicated by the existing antiquities, but also an earlier history, during which the Peruvians and Central Americans grew to be as different from their ancestors as from each other." (Ibid., page 246)

The Incas were quite different in character from the Aztecs; they were more like the Tezcucans and the Mayas. The Aztecs were a fierce, determined people, while the Incas were of a milder, more refined disposition. . . .

Religion

[p. 181] . . . Like the North Americans, the Peruvians had a tradition of the Deluge, and the same authority tells us: "Among the traditions of importance is one of the Deluge, which they held in common with so many of the nations in all parts of the globe, and which they related with some particulars that bear resemblance to a Mexican legend." "They related that, after the Deluge, seven persons issued from a cave where they had saved themselves, and by them the earth was repeopled." . . . (Conquest of Peru, volume 1, book 1, chapter 3, pages 90, 91)

Writing

The Peruvians, when the Europeans found them, did not have the art of writing. They had a means of keeping records, however, by the *quippus*, a curious method or contrivance consisting of a cord, composed of different colored threads, "from which a quantity of smaller threads were suspended in the manner of a fringe. The threads were of different colors, and were tied into knots." By this curious contrivance the revenues, property, supplies, census, births, deaths, and marriages were kept account of, and forwarded annually to the capitol, at Cuzco. There the "skeins of many colored threads" were preserved, and "constituted what may be called the national archives." Officers were appointed in each district, called "keepers of the *quippus*," whose duty it was to get and record this statistical information, and report it to the capitol. Besides, the *quippus* was used for arithmetical calculations with, the Spaniards said, remarkable accuracy and rapidity of execution. (Conquest of Peru, volume 1, book 1, chapter 4, pages 122, 123) . . .

The difference between the Peruvians, and the Mexicans and Central Americans may seem strange, at first thought. History furnishes numerous illustrations, however, of how different people may become when separated from each other, and situated amid new scenes, under different conditions. Indeed, it is said that there are strong contrasts in dialect, manners, and customs in people of the same nation to-day. But it will be remembered that in the Book of Mormon account, the Lamanite occupation of South America, especially of the region of Peru, was much older than in Central America and Mexico, hence, in the centuries that elapsed after the Nephites were driven out, there was plenty of time for their arts to have been forgotten in South America. This circumstance may be significant in relation with the fact that the Discoverers found writings and books in Mexico and Central America, but found none in Peru, and at the same time, offers a very reasonable explanation for the difference between the people of the two geographical divisions in the features of their civilization.

But there were signs indicating that the people before the Incas must have had the art of writing. Baldwin tells us: "some of the Peruvian tongues had names for paper; the people knew that a kind of paper or parchment could be made of plantain leaves, and, according to Montesinos, writing and books were common in the older times, that is to say, in ages long previous to the Incas. It is not improbable that a kind of hieroglyphical writing existed in some of the Peruvian communities, especially among the Aymaras. Humboldt mentions books of hieroglyphical writing found among the Panoes, on the River Ucayali, which were bundles of their paper resembling our volumes in quarto. A Franciscan missionary found an old man sitting at the foot of a palm-tree and reading one of these books to several young persons . . . It was seen that the pages of the book were covered with figures of men, animals, and isolated characters, deemed hieroglyphical, and arranged in lines with order and symmetry. The Panoes said these books were transmitted to them by their ancestors. . . . There is similar writing on a prepared llama skin found among other antiquities on a peninsula in Lake Titicaca, which is now in the museum at La Paz, Bolivia." (Ancient America, pages 255, 256)

1902^ Louise Palfrey "American Archaeology-No. 3-The Civilization Before the Aztecs and the Incas," in "The Religio's Arena," in *Autumn Leaves*, Vol. 15, No. 7 (RLDS) (July), pp. 324-329

THIS ARTICLE IS GOOD BECAUSE IT COMPARES THE VARIOUS SCIENTIFIC PERSPECTIVES OF SOME OF THE MAIN NON-LDS SCHOLARS CONSIDERED AT THIS TIME FROM THE RLDS VIEWPOINT

Note* This series of articles by Louise Palfrey would later (1908) be published in book form under the title, *The Divinity of the Book of Mormon Proven by Archaeology*.

The Civilization Before the Aztecs and the Incas

[pp. 324-329] In the study of the people whom the Discoverers found here, and their civilization--the incongruous nature of it; the inconsistent mixture of refinement and barbarism; the fact that the people did not create or develop the arts they enjoyed; that they could not give account of the origin of the more superior of the institutions among them; the traditions they preserved of other days and greater power; the traces found among them of lost arts and a superior culture--all these things point backwards, and argue that before the Aztecs and the Incas there must have been a people of a higher type; a civilization that was of a finer character and more advanced in arts, skill, and industry.

The *ruins* of North and South America, however, present the most important evidence, without which antiquarians would be slow to form conclusions about the more remote civilization of America from the accounts of the nations indicating an earlier and higher civilization has been borne out by the silent testimony of the ruins. Through centuries they have stood as indisputable witnesses to declare to the world that there had been a civilization in America older than that of the Aztecs and the Incas, and superior to it.

We are told of cities in Central America that were deserted long before the beginning of the Aztec period; that were hidden in dense forests, and had been forgotten by the time the Spaniards came. Of the famous cities of Palenque, Ocozingo, and Copan, Bancroft says: "the natives of the neighboring region knew nothing of their origin even if they were aware of their existence, and no notice whatever of the existence of such cities appears in the annals of the surrounding civilized nations during the eight or nine centuries preceding the Conquest." Mr. Bancroft further says that the nation that built Palenque "was not one of those found by Europeans in the country," but was a nation whose "greatness had practically departed before the Quiche, Cakchiquel, and Yucatan power," Maya nations of the Aztec period. (Native Races of the Pacific States, vol. 5, p. 167; also see Ancient America, p. 93) All archaeologists agree with Professor Baldwin who tells us that the older ruins were of superior character to those of the latter period. (Ancient America, p. 78; also see p. 156)

Speaking of the people before the Aztec era, Bancroft says of the Toltecs, that the name came to be "synonymous with all that is excellent in art," (Native Races, vol. 5, p. 240) while of another people whom modern historians rank as older, and call Colhuas, Baldwin says, "they seem to have been, in some respects, more advanced in civilization than the Toltecs." (Ancient America, p. 199) "We have caught traditional glimpses far back in the misty past of a mighty aboriginal empire in these tropical lands," says Bancroft, which the material ruins of Palenque, Copan, "and their companions in ruins," prove to be "no mere creation of the imagination." (Native Races, vol. 5, p. 157) "A nation has passed away," says Prescott, "powerful, populous, and well advanced in refinement, as attested by their monuments, but it has perished without a name. It has died and made no sign." (Conquest of Mexico, vol. 2, book 5, chap. 4, p. 379)

Down in South America, we are told by Prescott, there were "extensive ruins" on the shores of Lake Titicaca "which the Peruvians, themselves, acknowledge to be of older date than the pretended advent of the Incas, and to have furnished them with the models of their architecture." (Conquest of Peru, vol. 1, book 1, chap. 1, p. 11) The name by which some writers speak of the civilization that preceded the Incas is *Quichua*. "They were a great race," says Donnelly. "Peru as it was known to the Spaniards, held very much the same relation to the ancient Quichua civilization as England in the sixteenth century held to the civilization of the Caesars." "The Quichua nation extended at one time over a region of country more than two thousand miles long." Speaking of the ruins at a place called Gran-Chimu, Donnelly informs us that there were found the remains of tombs, temples, palaces, water-tanks, shops, municipal edifices, dwelling, prisons, furnaces for smelting metals, "and almost every concomitant of civilization," (See Atlantis, pp. 391-393) and this is but one instance.

Different Periods

Thus we see that the Book of Mormon is amply supported in its general historic claim that there was an ancient civilization in America. But the book describes different civilizations by different peoples; there was the Jaredite era, and then the Nephite era, after which the conquering Lamanites reigned supreme. The Jaredites confined themselves to North America, while the Nephites occupied both divisions, as did also their successors. This last period we have recognized in the times of the Aztecs and the Incas, and while, as we have seen, the evidence clearly shows that both North and South America had a history anterior to the Aztec and the Inca period, our young students must be prepared to find much difference of opinion among scientific gentlemen in regard to the divisions of that history. It should be remembered that there is so little, if anything, to speak directly for that remote stretch of time, that all that scientists can do is to speculate about it, and it is not strange that there should be diversity of opinion among them. It will be seen, however, further on, that in the very reason why theories differ, there is remarkable vindication of Book of Mormon assertions. Leading authorities do not hesitate to declare that there were different peoples and correspondingly different periods of civilization preceding the Aztec and the Inca period, and those who oppose this position are unable to maintain their ground. Take, for instance, **Charnay**, and notice how the evidence he presents contradicts his own theory, and he is often compelled, himself, to admit the fact, indirectly.

Because of the similarity in the ruins of North America, Charnay thinks they must all be attributed to the same people whom, he says, were the Toltecs and indeed, he is both right and wrong, according to the Book of Mormon. The Nephites reinhabited the regions of the Jaredites, built upon the ruins of their predecessors, no doubt, and Nephite individuality was spread through the country. The antiquarian who, because of the difference he finds in the ruins says that they did not belong to the same people is right, to be sure, while the one who, because of the resemblances he finds, says the ruins represent one people, is right in a sense also. This is why we remarked a while ago, that there is harmony with the Book of Mormon in the seeming discord among authorities on this question. Charnay himself, however, points out that there are striking differences in the ruins. He often notes the mixture of styles in the same buildings, as, for instance, speaking of a ruin called the "Nunnery," at Chichen-Itza (in the northeastern part of Yucatan), he says: "In this building are curious traces of masonry out of character with the general structure, showing the place to have been occupied at two different epochs." (Ancient Cities of the New World, p. 333; see also p. 475) Again, although this writer would have us to believe that the ancient ruins belonged to the same people, and accounts for the contrasts that occur as marking different stages of advancement of the same people, yet he tells us that the ruins of Mitla bear no resemblance to those of Mexico or Yucatan, "either in their ornamentation or mode of building." (Ibid., p. 504) Speaking of Lorillard town, he is forced to admit that the "difference of type" may point to "two different races." (Ibid., p. 443; also see p. 501)

This much will do as an illustration to show the inconsistencies of the position that assumes that the civilization prior to that of the Aztecs and the Incas belonged to the same people. In South America, there was the Inca period, and the pre-Inca period. Baldwin says: "It is now agreed that the Peruvian antiquities

represent two distinct periods in the ancient history of the country." (Ancient America, p. 226. Baldwin also writes:

Moreover, these old ruins, in all cases, show us only the cities last occupied in the periods to which they belong. Doubtless others still older preceded them; and, besides it can be seen that some of the ruined cities which can now be traced were several times renewed by reconstruction."-Ibid., p. 152.

Charnay writes:

In Peru, the people who followed the earliest races used extant remains for the foundations of their monuments, as, for instance, at Cuzco; whereas in Mexico and Central America monuments were repaired and restored on the same plan as that on which they had been erected.--Ancient Cities of the New World, p. 134)

In North America, leading authorities generally acknowledge three distinct periods, namely, the Aztec period, the Toltec period, and the pre-Toltec period. (Bancroft, Native Races, vol. 5, pp. 157, 158. Baldwin writes:

It is a point of no little interest that these old constructions belong to different periods in the past, and represent somewhat different phases of civilization . . . Among the edifices forgotten by time in the forests of Mexico and

Central America, we find architectural characteristics so different from each other, that it is as impossible to attribute them all to the same people as to believe they were all built at the same epoch.--Ancient America, pp. 155, 156.

Short writes:

Viollet le Duc is of the opinion that the builders of the great remains in Southern Mexico and Yucatan belonged to two different branches of the human family, a light-skinned and dark-skinned race respectively.-Short's North Americans of Antiquity, p. 110.)

Some writers designate the pre-Toltec period as the Collhuas period. (Ancient America, pp. 198, 199)

We think it would be well if we pause here to call the attention of the young student to certain theories that he may be prepared for them when he meets them. **Mr. Bancroft** divides the people of the different periods of American antiquity into Nahua and the Maya races, classing the Toltecs and the Chichimecs as Nahua peoples, while the Mayas though contemporary with the Aztecs, descended from the first period, he says,--and he is not alone in this idea,--and were a distinct people. One weak point in this theory is the classing of the Toltecs and the Chichimecs in the same racial division. **Mr. Short** expresses surprise that so careful a reasoner as Bancroft should do so, when there is known to have been such a radical difference between the Toltecs and the Chichimecs as that the former people were originators and developers of civilization, while the latter people could only imitate.

The reasons for the belief held by Bancroft and other authorities, namely, that the Mayas descended from the pre-Toltec period are, that the Mayas appeared to be a distinct and an older people than any other found here by the Spaniards. They kept themselves exclusive from all of the other tribes. They were of a more refined nature than the Aztecs, superior to them in culture, and their religion was not the horrible, cruel character that the religion of the Mexican neighbors was. They were the only race found here by the conquerors that were using a phonetic system of writing. They had a language of their own, the "most ancient on the continent," says Short, and to-day but one language is spoken by the Mayas in Yucatan. "No people in America show less indications of admixture with foreign tribes," it is said. Their exclusiveness and tenacious individuality remind us of the Incas of South America.

While noting the contrasts between the Nahuas and the Mayas, Bancroft also remarks the resemblances which, he says, are so many that they "may be consistently accounted for by the theory that at some period long preceding the sixth century the two peoples were practically one." (Native Races, vol. 5, pp. 167, 168.) He says that it was after their separation in their ancient empire that they became "practically distinct peoples," "hence the analogies" between them, and the differences, resulting "from development and progress in different paths, during the ten centuries that elapsed before the coming of the Spaniards." (Ibid., pp. 235, 236)

Mr. Bancroft's reasoning, to an extent, borders on the conclusion that would be inferred from the Book of Mormon, and that is, that in the Mayas was a larger admixture of the superior blood of the Nephties than was in the other tribes; a blood that had, indeed, descended from a grand and ancient empire. Hence the superiority of the Mayas over the other native American tribes is easily accounted for, while at the same time there was such a similarity in physical appearances and in other respects as to cause all the families or tribes of native Americans to be classed as Indians in the history and geography of to-day, or, as the Book of Mormon believer would call them, Lamanties. Again we have to note how a peculiar situation, perplexing to science, becomes clear and simple, and finds an adequate explanation in the Book of Mormon.

Going back to the point where we left off, **Mr. Bancroft** is not clear about the history back of the Toltec period. As I have cited to show, he asserts that there was a pre-Toltec period. He thinks that the traditions of the Mayas point back to that period. On one hand he identifies the Mayas with the oldest history and ruins in the country, and then on the other hand says that there was another period, far older than the Mayas. "Doubtless the Votanic was not the first period of American civilization and power," (Ibid., p. 165) he observes, but the "pre-Votanic nations have left absolutely no record." (Ibid., p. 231) "Who were these people . . . and what was their past history?" he asks.

Out of all the confusion of scientific opinion on the question of the divisions of the ancient history of America, we wish the young student to see that there is one great fact to be derived, namely, that *there were different periods of civilization. Because worldly-wise men do not agree with one another in their opinions as to the number of the ancient periods, or the people who made the history of those periods, and get tangled, themselves, in the web of their own theories, it does not detract from the confirmatory importance that the archaeological fact has in its bearing on the claims of the Book of Mormon.*

Regions of Oldest Antiquity

It is very important to know to what localities archaeology points as the starting places, or the oldest seats of America's ancient civilization. The Book of Mormon says that the first civilization, that of the Jaredites, started in Central America; that the second civilization, that of the Nephties, was planted on the west side of South America. Let us see what archaeological evidence has to offer on this question.

Short says: "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*, p. 203) **Baldwin** tells us: "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*, p. 93) **Bancroft says:** "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 ruins." (*Native Races*, vol. 5, p. 168; also see p. 230. See Charnay's preface to *Ancient Cities of the New World*, p. 26) We might go on multiplying the evidence ont his point, but it is not necessary. Enough has been given to show that archaeology places the oldest civilization of America where the Book of Mormon describes it to have flourished.

Passing on, now, to the second civilization, if we should learn that discovery and research had proven that the east side of South America, for instance, gave evidence of the greatest antiquity of that division; or that, on the other hand, no evidences of an ancient civilization had been found in South America, at all, it would prove that, whatever other merits the Book of Mormon might have, it could not be depended on for absolute accuracy of historical statement. But what do we find? **Prescott** tells us that the source of the pre-Inca civilization "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. (*Conquest of Peru*, vol. 1, book 1, chap. 1, pp. 8, 13, 14.) "The uniform and constant report of Peruvian tradition," says **Baldwin**, "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*, p. 236)

Let us not be understood as meaning to convey the idea that scientific writers agree in their opinions as to the ancient civilizations of America having *originated* in the localities that have been pointed out. Some antiquarians so believe, and some do not. To be sure none can deny that these localities are the most ancient seats to which civilization can be traced "by traditional, monumental, and linguistic records," to quote Bancroft. Why are the scientific gentlemen unsettled, then? asks the young student/ We try to show the reason in a future chapter, but as the query naturally rises here, we answer briefly, that it is because they make the mistake of *applying the traditions of the Maya races to the people who began their national career in Central America*. The untenability of this idea, and the irreconcilable difficulties in which it involves antiquarians will be explained in the future chapter referred to. So far as all existing traces are concerned, all facts that have been proven to be such, they are in perfect accord with the Book of Mormon in designating the regions of the oldest American civilizations to have been where that book outlines those civilizations to have developed.

1902^ Louise Palfrey "American Archaeology-No. 5-Character of the Ancient American

(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

Character of the Ancient Civilization

Color of the Ancient Americans

[pp. 473-476] We have previously, in referring to the predecessors of the Incas, cited to an authority who says that they were "a fair-skinned race, with blue eyes and light and even auburn hair." (Atlantis, p. 391) We now wish to present other evidence in regard to the identity of the original civilizers of ancient America, that it may be seen whether the Book of Mormon states an improbable thing when it says that the authors of the ancient civilization of this continent were a branch of the white race.

Speaking of the ruins near Huamanga, in Peru, Baldwin says, "The native traditions said this city was built by 'bearded white men,' who came there long before the time of the Incas." (Ancient America, p. 243) Prescott says, "another legend speaks of certain white and bearded men who, advancing from the shores of Lake Titicaca, established an ascendancy over the natives and imparted to them the blessings of civilization." (Conquest of Peru, vol. 1, book 1, chap. 1, p. 10) "The ancient Peruvians appear, from numerous examples of hair found in their tombs, to have been an auburn-haired race." Speaking of three mummies found in a cave on the south side of the Cumberland River, Short says, "They were buried in baskets, as Humboldt has described some of the Peruvians to bury, and the color of their skin was said to be fair and white, and their hair auburn and of fine texture." (North Americans of Antiquity, p. 187)

"That the population of Central America (and in this term I include Mexico) was at one time very dense," says Donnelly, "and had attained to a high degree of civilization, higher even than that of Europe in the time of Columbus, there can be no question; and it is also probable, as I have shown, that they originally belonged to the white race." (Atlantis, p. 349) "Viollet le Duc is of the opinion that the builders of the great remains in Southern Mexico and Yucatan belonged to a light-skinned, and a dark-skinned race respectively." (North Americans of Antiquity, p. 190) He thinks it certain that Mitla and Palenque were influenced by a white race." (Ibid., p. 382) Baldwin says that the advocates of the Phoenician theory for the origin of the aboriginal Americans tried to support their theory by "an old tradition of the native Mexicans and Central Americans describing the first civilizers as 'bearded white men.'" (Ancient America, p. 173) Bancroft quotes Garcia--"The builders of the Central American cities, he says, are reported to have been of fair complexion and bearded." (Native Races, vol. 5, p. 77.

It was the color of the Spaniards, we learn, no less than their power, that awed the nations that were discovered here. The natives had traditions about the original possessors of the land having been white, and the great Culture-heroes, about whom we shall speak more in a future chapter, figured in vague myths as being white. When they saw the Spaniards, the natives, in their pitiable superstition, at once connected the powerful, palefaced strangers with the traditions. The following is from a speech which it is recorded that the Aztec emperor, Montezuma, made to the Spanish conqueror, Cortez: "'For a long time,' said Montezuma at his first interview with Cortez, 'has it been handed down that we are not the original possessors of this land, but came hither from a distant region under the guidance of a ruler who afterwards left us and returned. We have ever believed that some day his descendants would come and resume dominion over us. Inasmuch as you are from that direction, which is towards the rising sun, and serve so great a king as you describe, we believe that he is also our natural lord, and are ready to submit ourselves to him.'" (Myths of the New World, p. 220]

[Note* As I read this the thought came into my mind that critics of these statements of Montezuma often try to pass them off as referring to Tolpiltzin Quetzalcoatl, a tenth century emperor who departed and settled in the Yucatan peninsula. However, in the stories of Cortez at the time of the Conquest, it is said that he was presented with maps and navigation charts by Montezuma that detailed the coastline far past Yucatan. If so, then the Aztecs would have been quite familiar with the descendants of Tolpiltzin Quetzalcoatl and would have known the difference between him and Cortez. Thus the references to this "ruler who afterwards left us and returned" would not be referring to Tolpiltzin Quetzalcoatl.]

There was evidently the same confused idea in Peru. "When Hernando de Soto on landing in Peru first met Inca Huascar, the latter related an ancient prophecy which his father, Huayna Capac, had repeated on his dying bed, to the effect that in the reign of the thirteenth Inca, white men (viracochas) of surpassing strength and valor would come from their father the sun and subject to their rule the nations of the world. 'I command you' said the dying monarch, 'to yield them homage and obedience, for they will be a nation superior to ours.'" (Ibid., p 221)

Nor is this all the evidence there is on this subject. It is surprising, to one who learns of it for the first time, to know how wide-spread were the traditions about an early, pale-faced people. We remember, when a child, at school, the stories we read in our United States history which the Indians told Columbus about "a 'white-man's land' to the southward, where fair-faced processions marched in white robes," etc., etc. (**Electric History of the United States, p. 11.**) Dr. Brinton gives us the following information: "The Maryland Indians said the whites were an ancient generation who had come to life again, and had returned to seize their former land." The natives of Haiti had similar ideas, also the Lenape and Delaware Indians. (Myths of the New World, p. 221) "The Algonkins with one voice called those of their tribes living near the rising sun *Abnakis*, our ancestors at the east, or at the dawn; literally, our *white* ancestors." (Ibid., p. 207) The Shawnees are said to have claimed that the ancient inhabitants of Florida were white." (**Prehistoric America, p. 17**)

Indeed, so much has been found in traditions to the effect that the predecessors or ancestors of the natives were white, that writers can not overlook the circumstance. Some writers frankly admit that there must have been a substantial basis for such a wide-spread idea. Other writers endeavor to argue away from this conclusion and invent the most vapory suppositions to undermine the idea that substantial facts were the foundation for the traditions. Doctor Brinton presents an exhaustive array of legendary evidence referring to white predecessors, and then attempts to spiritualize it all with the theory that the native idea of whiteness was only symbolic--"the propensity of the human mind to attribute its own origin and culture to that white-shining orient where sun, moon, and stars are daily born in renovated glory, to that fair mother, who, at the cost of her own life, gives light and joy to the world, the glowing bosom of the Dawn." (Myths of the New World, p. 209) **What silly extremes some learned minds will go to, will they not, in endeavor to evade a little simple, practical logic? It will be seen that the wisdom of some of these erudite gentlemen is not a formidable thing to meet, and yet the young student might be annoyed to come across it unprepared; and besides, we do not wish to be understood as presenting evidence with the favorable opinion of the writers, always, who furnish it. As we have suggested to the young student before, it is our privilege to search for evidence and facts and use them independently of the construction that speculative theory may place upon them.**

Facts presented by Donnelly about the varied complexions and types among the Indian tribes are significant in connection with the Book of Mormon declaration to the Nephites that they should never be utterly destroyed, but that their blood should be mixed with the blood of their brethren, the Lamanites. (1 Nephi 3:120; Alma 21:10) Says Donnelly, "When we turn to America we find that the popular opinion that all Indians are 'red men' and of the same hue from Patagonia to Hudson's Bay, is a gross error." He quotes Prichard: "It will be easy to show that the American races show nearly as great a variety in this respect as the nations of the old continent; there are among them white races with a florid complexion, and tribes black or of a very dark hue; that their stature, figure, and countenance are almost equally diversified." John T. Short is quoted: "The Menominees, sometimes called the *White Indians*, formerly occupied the region bordering on Lake Michigan, around Green Bay. The whiteness of these Indians, which is compared to that of white mulattoes, early attracted the attention of the Jesuit missionaries, and has often been commented on by travelers."

Another reference given tells us;-"Many of the Indians of Zuni (New Mexico) are white. They have a fair skin, blue eyes, chestnut or auburn hair." Catlin says: "A stranger in the Mandan village is first struck with the different shades of complexion and various colors of hair which he sees in a crowd about him, and is at once disposed to exclaim, 'these are not Indians.' There are a great many of these people

whose complexions appear as light as half-breeds; and among the women particularly there are many whose skins are almost white, with the most pleasing symmetry and proportion of feature; with hazel, with gray, and with blue eyes; with mildness and sweetness of expression and excessive modesty of demeanor, which render them exceedingly pleasing and beautiful. **Why this diversity of complexions I can not tell, nor can they themselves account for it.**" (See Atlantis, Part 3, chap. 5, pp. 183-193)

1902^ Louise Palfrey American Archaeology-No. 6- Traditional History American,"

(RLDS) in "The Religio's Arena," in *Autumn Leaves*, Vol. 15, No. 11 (Nov.),

pp. 522-526

No. 6--Traditional History

[pp. 522-526] As we have mentioned before, the more advanced nations that were found here by the discoverers made an attempt to tell the story of their history in written accounts which they preserved. Two Maya records which were secured were the Tzendal and the Quiche, the Quiche record being one of the most important traditional sources. This record, or book, is called the *Popol Vuh*. They there were the Mexican records, one of which was the *Codez Chimalpopoca*. These traditional records were written in the respective languages of the native peoples from whom they were obtained, and our knowledge of the records has been given to us through the translations which were made into modern languages by European scholars soon after the Conquest. "The books preserved furnish little more than vague outlines of the past," says Professor Baldwin, "with obscure views of distant periods in the history," yet it must be understood that "the legendary history of any nation may be confused, exaggerated, and besides full of breaks, still there are some main and fundamental facts out of which it has grown," as Mra. Short tells us.

The Bible-Like Story For the Origin Of Man

The story that all these traditions tell are very much the same in many important respects, and they endeavor, besides giving an account of their own history from the beginning, to give an account of the origin of the human race which is very much like the Genesis story, and let the skeptic consider how that could be if the ancient Americans had no knowledge of the Old Testament scriptures as the Book of Mormon says they had. Translations of the traditions give the story of the creation like this, "a time when all was silent and there was yet no earth, and no living thing, only the immobility and silence of a countless sea, on the surface of which floated the Creator and his companion deities, . . . including Gucumatz, the plumed serpent.' Then the light appeared, and the earth with its vegetation was created by Gucumatz and the Dominator at the word of Hurakan, heart of Heaven, the Thunderbolt. Life and fecundity were distributed as guardians of the forests and mountains, and called upon to speak and praise and name of those that had made them," etc., etc. Then follows the story of the creation of man. This is the translation Bancroft gives us from the *Popol Vuh*. (Native Races, vol. 5, p. 171; North Americans of Antiquity, pp. 212, 213. For accounts of the creation in other traditions, see Native Races, vol. 5, pp. 193, 209; Ancient America, pp. 194, 195; North Americans of Antiquity, p. 236.)

In due course man "became very numerous on the face of the earth, but the gods were wroth, and sent upon them a flood," (Native Races, vol. 5, p. 172; also see pp. 193, 209; North Americans of

Antiquity, pp. 213, 214, 239, 235; Atlantis, pp. 98-118; Conquest of Mexico, vol. 3, Appendix, Part 1, p. 363.) we are told, and some of the traditions refer to Babel, or the confusion of tongues, when mankind was scattered over the earth. A very ancient tradition tells how it was undertaken to build a tower that should reach to the sky. The "Lord of Heaven" became "enraged, and said to the inhabitants of the sky, 'Have you observed how they of the earth have built a high and haughty tower to mount hither, being enamored of the light of the sun and its beauty? Come! and confound them; because it is not right that they of the earth, living in the flesh, should mingle with us.' Immediately, at that very instant the inhabitants of the sky sallied forth like flashes of lightning; they destroyed the edifice and divided and scattered its builders to all parts of the earth." (North Americans of Antiquity, p. 237; Rice's Introduction to Ancient Cities of the New World, p. 16; Native Races, vol. 5, pp. 209, 17, 18.)

The Story of the Ancient Nation

Then the records take up the story of the national history, beginning from the time that the ancient people left their first home, which is called Tulan in Maya tradition, and Huehue Tlapallan in some of the Mexican traditions--Aztlan in the Aztec legends. (See Atlantis, pp. 165-170) There is an account of long wanderings by land and sea after they left their first home, which was towards the "rising sun." In the early part of the story a lamentation is chanted which "has considerable historic importance," says Mr. Bancroft. "'Alas,' they said, 'we were ruined in Tulan, we were separated and our brothers still remain behind.'" (Native Races, vol. 5, p. 182)

Enemies, struggles with a rival or antagonistic people occupy an important place in all the traditions. They live for a time in one place, then their enemies force them out and they must seek new homes. One of the traditions tells how they were counseled by a great astrologer "to forsake the land of their misfortunes and journey toward the rising sun, where there was a happy land formerly occupied by Quinames, but now depopulated." (North Americans of Antiquity, p. 245.) Mr. Bancroft notes, among the "resemblances in general features," in all the traditions, "the ancient settlement and growth to power;" "the destruction of a rival power," the "forced migration to new homes." (Native Races, vol. 5, p. 216.)

The Maya records speak of enemies existing way back in the time of the Votanic empire, the empire of ancient glory and greatness. The Nahua or Mexican traditions say that these enemies who are called Chichimecs were their neighbors from the misty dawn of their history. (Ibid., p. 218) These Chichimec enemies are referred to so far back that some antiquarians think they were the most ancient people on this continent, and that they must have been found here by the oldest civilized nation. (Ancient America, p. 198) They are described as having been outside nations or tribes, "a barbarous people who lived by hunting and fishing, and had neither towns nor agriculture." (Ibid.) They continually tormented the civilized nations, "raided upon their rich and powerful neighbors for purposes of plunder," (Native Races, vol. 5, p. 390) Mr. Bancroft tells us, and carried on "harassing warfare" with them.

An important event is described in the traditions of Yucatan about the coming of a "peaceful, highly cultivated people from the south," who are called the Tutul Xius. These people, we are told, were most kindly received by the residents of the country, which was not necessarily Yucatan, and they soon became the leading element in the nation, the ruling power. They were opposed to all oppression and injustice. Theirs was a "liberal policy to all classes," and Bancroft says that they reign of the Tutul Xius "was doubtless the most glorious period of Maya history." (Ibid., pp. 227, 631, 632) In the Book of Mormon we read that a people called Nephthies came up from the south to Zarahemla, that these immigrants were the most righteous portion of the people from whom they had separated, and that they were gladly received and welcomed to make their homes among the Zarahemlaites. Their leader, Mosiah, was chosen to be the ruler; indeed, the national name was called after the newcomers, and the era which followed the confederations of the Nephthies and the Zarahemlaites was the grandest in Nephthite history.

There was a wonderful personage who made a deep impression in the history of the ancient American peoples. Archaeologists call this personage the "Culture-Hero." He marks an epoch in all the traditions, but as we have devoted a future chapter to this subject, we will not describe this remarkable character here, nor tell of the effect his appearance and teachings had in the life and ideas of the people.

Writers observe that there must have been a close connection between church and state in the ancient empire because the traditions indicate that the spiritual head was also, to a considerable extent, a leader in temporal affairs. Religious principles were understood to apply to the duties of life, and the spiritual leaders were also counselors in national transactions, and in the dealings of men with their fellow men. They were advisers and shepherds in all things. We are told that when their fathers crossed the sea, they were "guided by a pries," and that never did they cease to have "their wise men, or prophets." (Ibid., pp. 249, 189.) In the days of the Aztecs the patriarchal plan had degenerated into priestcraft. The aztec priests tyrannized and dominated in everything. It only affords another example of the fact that history repeats itself. It was the same int he apostasy that took place after the introduction of Christianity. Upon the divinely ordained plan of prophets and apostles, popery and priestcraft reared their stifling, tyrannical rule, and molded the long era of the Dark Ages. It has ever been the object of the adversary to degrade and pervert God's means and plans, and whenever people have yielded to Satanic persuasion they have been led in much the same way.

Professor Baldwin says, "Brasseur de Bourbourg claims that there is in the old Central American books a constant tradition of an immense catastrophe." "The land was shaken by frightful earthquakes, and the waves of the sea combined with volcanic fires to overwhelm and engulf it." (Ancient America, p. 176) Mr. Bancroft probably refers to the same event. It lasted for several days, he says, "and all this time they were in darkness, seeing neither sun nor moon." (Native Races, vol. 5, p. 209; also see Delafield's Antiquities of America, pp. 34-41.) Other writers, also, describe these circumstances, which correspond remarkably with the calamitous demonstrations of nature recorded by the Book of Mormon to have taken place on this continent at the time of the crucifixion of Christ. (See Book of Nephi, son of Nephi, Chapter 4)

The nahua traditions tell about a divine book, the *Teoamoxtli*, or "book of God." Mr. Bancroft describes it thus: "In its pages were described the Nahau annals from the time of the deluge, or even from the creation; together with all their religious rites, governmental system, laws and social customs; their knowledge respecting agriculture and all the arts and sciences, particular attention being given to astrology; and a complete explanation of their modes of reckoning time and interpreting the hieroglyphics. To the divine book was added a chapter of prophecies respecting future events and the signs by which it should be known when the time of their fulfillment was drawing near." There was reference to prophecies about "great calamities" that "Tloque Nahuaque, the great God," would send upon the people, "like unto which their ancestors were afflicted in the remote past," and that the kingdom would be destroyed and the people perish. (Native Races, vol. 5, pp. 251, 252) Is it unreasonable to suppose that in this tradition about a "book of God," we have a clouded memory of the Book of Mormon, which record was kept from one generation to another by the church in the ancient nation? Certainly a traditional account could hardly be expected to describe the character of the Book of Mormon and the nature of its contents more nearly than this tradition does.

The last chapters of the traditions tell a sad story of wickedness, troubles, and strife. The people had so far departed from God that they began to worship idols and offer up human sacrifices. The element "belonging to the sect of Quetzalcoatl" (that great, good man to whom we have referred as called the "Culture-Hero" by archaeological writers) tried to "restrain the practice of human sacrifice if not altogether abolish it in the temples," (Ibid., pp. 267, 268) Mr. Bancroft tells us, but to no avail. "The leaders of the rival sect, followers of the bloody Tezcatlipoca and bitter enemies to all followers of Quetzalcoatl, although now in the minority were constantly intriguing for the fall of Huenac, " (Ibid., p. 268) a ruler who was at this time championing the cause of the followers of Quetzalcoatl. "Vice took complete possession of society in all its classes, spreading to cities and provinces." (ibid., p. 277) The traditions speak of plagues and afflictions that were visited upon the Toltecs,--"calamitous inundations, tempests, droughts, famine, and pestilence," says Charnay, (Ancient Cities of the new World, p. 125) which the traditions

attributed to the wickedness that was being done. Mr. Bancroft sums up the traditions on this point thus: "all we may learn from the confused accounts is that the Toltec empire at this period was afflicted with war, famine, and pestilence." (Native Races, vol. 5, p. 275)

The last century of the Toltecs, Mr. Bancroft say, was "a century whose annals form a continuous record of civil and religious strife." (Ibid., p. 266) But Mr. Bancroft can not credit that the destruction of the people could have been so great as the traditions say it was even after the "many years of strife, famine, and pestilence," (Ibid., p. 287) as he interprets the records, yet it is significant that the traditions agree exactly on this point with the statements of the Book of Mormon. All this resulted, however, Mr. Bancroft informs us, "in the utter overthrow of the Toltec empire," (Ibid., p. 266; Ancient cities of the New World, p. 125) leaving the country "broken up into small states," says Professor J. D. Baldwin, "two or three centuries before the Aztecs appeared." (Ancient America, p. 198)

The Maya traditions tell the same story. They are summed up as follows, by Bancroft: The traditions "point clearly to 1st, the existence in ancient times of a great empire," and of course he places it in Central America; "2d, the growth of a rival power; 3d, a long struggle extending through several generations at least, and resulting in the downfall of the Xibalban kings; 4th, a subsequent scattering, the cause of which is not stated, but was evidently war, civil and foreign." (Native Races, vol. 5, pp. 185, 186)

Compare this account with the account of the decline of the ancient nation of Peru. Montesinos, who is said to be the best authority we have on the ancient civilization of Peru, divides Peruvian history into "three distinct periods." "First, there was a period which began with the origin of civilization, and lasted until the first or second century of the Christian era. Second, there was a period of disintegration, decline, and disorder, introduced by successive invasion from the east and southeast, during which the country was broken up into small states and many of the arts of civilization were lost." "Third, and last, came the period of the Incas." (Ancient America, p. 264)

1902[^] Anthony W. Ivins "Are the Jaredites an Extinct People?" in *Improvement Era* 6,

November 1902, pp. 43-44.

Anthony W. Ivins, President of the Juarez Stake of Zion, Mexico writes the following:

The antiquities, mythology and traditions of the American Indians, have always been interesting studies to the writer; and, in his investigations, many corroborative evidences of the divine authenticity of the Book of Mormon have been encountered. It is a well-established fact that the Indians of Mexico, at the time of the conquest, had a written language, and that many manuscripts were found among them which were preserved with the most jealous care, and which, if still in existence, might throw great light on the history of the Aztecs, which is now shrouded in darkness. Unfortunately, in their zeal to obliterate the Mexican civilization, which was in some respects in advance of their own, and to bury in oblivion every memory of the past, Cortez and his followers gathered all the Aztec writings, and, piling them in the public square in the City of Mexico, burned them. A decree was promulgated making it a capital offense to retain in one's possession any written manuscript of Aztec origin; and thus, almost the entire written history of the people was destroyed. In isolated parcels, however, manuscripts were preserved, some of which may now be seen in the National Museum, at Mexico. . . .

While searching for facts which related to the early history of the Indians, the writer recently encountered the following: "don Francisco Munoz do la Nega, bishop of the diocese of Chiapas, certifies that an ancient manuscript, of the primitive Indians of that province, was in his record office, which states that the father and founder of their nation was named Te-po-na-hu-ale, which signified, 'Lord of the Hollow Piece of Wood,' and that he was present at the building of the great tower, and beheld with his own eyes the confusion of languages, after which event, God, the Creator, commanded him to come to these extensive regions and divide them among mankind."

Was the writer of this manuscript a Jaredite? Jared was present at the building of the Tower of Babel, and witnessed the confusion of languages. . . . His descendants would undoubtedly teach their children the story of the origin of their fathers, and thus preserve the tradition to which reference has been made.

These were the reflections which forced themselves upon the mind of the writer, when read the interesting statement of Father Munoz, which is here quoted. Would the Lord permit a nation like the Jaredites to be left without a representative? Can anyone answer the question,--Are the Jaredites an extinct people?

Note* It appears that this is the first LDS statement that casts doubt on the fact that the Jaredites were not completely destroyed.

Note* In a 2003 FARMS Review article, Matt Roper would write:

In 1902, Anthony W. Ivins, then president of the Juarez Stake in Mexico, suggested in an article published in the *Improvement Era* that Coriantumr may have taken wives and fathered children before his death among the Mulekites, a position with which [B. H.] Roberts was inclined to agree (see Roberts, *New Witnesses for God*, 2:357. [1909])

Source: Matthew Roper, "Nephi's Neighbors: Book of Mormon Peoples and Pre-Columbian Populations," in *The Farms Review*, Vol. 15, Num. 2, 2003, p. 95.

Note* CHECK IVINS ARTICLE TO SEE IF THERE IS ANYTHING LEFT OUT FROM THAT ABOVE

1902^ Louise Palfrey American Archaeology-No. 7- The Religion of the Ancient American,"

(RLDS) in "The Religio's Arena," in *Autumn Leaves*, Vol. 15, No. 12 (Dec.),

pp. 568-575

[p. 569] The natives of both North and South America had flood-myths. "It is a remarkable fact," says Alfred Maury, "that we find in America traditions of the Deluge coming infinitely nearer to that of the Bible and the Chaldean religion than any people of the Old World." (*Atlantis*, p. 98) There were traditions of the Creation, of the temptation of Eve, the Tower of Babel, the confusion of tongues, and the scattering of the people to different parts of the earth. Donnelly says: "Scarcely a prominent fact in the opening chapters of the book of Genesis that can not be duplicated from the legends of American traditions." (*Ibid.*, p. 198)

1903^ Louise Palfrey "American Archaeology-No. 8-Origin of the Ancient Americans," in

(RLDS) "The Religio's Arena," in *Autumn Leaves*, Vol. 16, No. 1 (Jan.),

pp. 40-43

[p. 40] *The Different Scientific Theories*

The origin of the ancient Americans is a question that to science is shrouded in mystery. Numerous theories and no end of speculation have been indulged in as to who they were and whence they came. One theory holds that America was peopled from China; that in remote times a Chinese expedition stumbled across this continent while on a voyage. Even the Japanese come in for some of the honors of peopling America anciently. The Phoenicians were the most adventurous navigators of their day. It is argued that they planted a colony on American shores. The Atlantis idea has its advocates. It supposes that where the Atlantic Ocean is now there was once land, a beautiful and fertile land that was sunk by some great convulsion of nature; that America was settled by these Atlantic people, who, so the story runs, formed the first civilization of the world. And again, "much has been written to prove that the northwestern part of America was discovered and peopled by Scandinavians long before the time of Columbus." Welch, Scotch, and Irish theories have their friends.

In the array of suppositions, a prominent one is that of Egyptian origin; that the ancient Americans "derived their arts and culture from Egypt." The pyramidal feature in architecture has furnished the basis for the idea, mostly; but without reason, it is argued, since the pyramid was not confined, among ancient nations, to Egypt and America, but is found in China, India, and other parts of Asia, and was not used for the same purpose, as a rule, in America, as it was in Egypt, nor made in the same way. Other features of resemblance are pointed out in the hieroglyphics, in the custom of embalming and other practices which the opposition claims on the other hand, are insufficient to give the Egyptian theory precedence over all the rest. (See *Native Races*, vol. 5, chap. 1; also *North Americans of Antiquity*, pp. 131-201)

The most prominent theory, however, one which has the largest number of advocates, is that which traces the Americans to Jewish origin. The early Spanish writers were mostly of that belief. The missionaries were struck with the resemblance they found in the customs, and especially in the religious ideas and practices, of the natives with the Jewish. Lord Kingsborough, a scholar who spent his life and

his fortune in studying the question, was very decided in his belief; and the chief objections to the results of his researches seem to be that he found too many Hebrew resemblances, hence he must have imagined a good many of them, been too enthusiastic, etc., etc., etc. Mr Short says, "It is a matter of surprise how much has been written to establish the theory that the Mexicans were descendants of the Jews both in race and religion." (North Americans of Antiquity, pp. 459, 560; also see pp. 134-143)

But there are some who do not believe that the Ancient Americans came from anywhere; were related to anybody. This is called the "autochthonic Theory." Topsy expressed the idea in simpler fashion, though: "Just growed up." They wee not brought here; they did not come here; they just sprung to life here. However, this theory is not very widely believed. "There is no evidence furnished by the measurement of crania that an American race, as unique in itself and distinct from the rest of mankind, ever existed," Mr. Short tell us, (Ibid, p. 165) and gives his conclusions thus: "The fact that civilizations having such analogies are developed in isolated quarters of the globe, separated from each other by broad seas and lofty mountains, and thus indicating a uniformity of mental operation and a unity of mental inspiration, added tot he fact that the evidence is of a preponderating character that the American continent received its population from the Old World, leads us to the truth that God 'hath made of one blood all nations of men.'" (Ibid., p. 521)

Eastern Origin

All the more enlightened nations found here by the Spaniards, besides many of the wild Indian tribes, had traditions about a foreign origin. Father Duran "was convinced that the natives had a foreign origin, and that they performed a long journey of many years duration in their migration to the New World. He arrived at these conclusions on account of several considerations, some of which are as follows: The natives had no definite knowledge of their origin, some claiming to have proceeded from fountains and springs of water, others that they were created by the gods, while all admit that they had come from other lands. Furthermore, they preserved in their traditions and pictures the memory of a journey in which they had suffered hunger, thirst, nakedness, and all manner of afflictions." (Ibid., p. 135) so prevalent were these traditions about a foreign origin and long wanderings, that the father and other early missionaries and writers were led to think the Americans must have been the lost tribes of Israel.

The Quiches, in the Popul Vuh, give an account of the long, weary journeying. They started from Tulan. "The tradition of their origin states that they came from the far East, across immense tracts of land and water." (Ibid., p. 211) They endured much hardship, and traveled a long time. They tell about cold, rain, scarcity of food, dense forests, high mountains, a long sea passage. At last their tribulations were at an end. They came to a country where everything was "beauteous and gladdening," and "the four progenitors of the race, and all the people rejoiced." (Ibid., pp. 211-216; Native Races, vol. 5, pp. 21, 181-182) The Nahua or Mexican tradition is similar. "Seven families speaking the same language kept together in their wanderings for many years; and after crossing broad land and seas, enduring many great hardships, they reached the country of Huehue Tlapallan or 'Old' Tlapallan; which they found to be fertile and desirable to dwell in." (Native Races, vol. 5, p. 209; also see North Americans of Antiquity, pp. 238-245)

The Tzendal tradition said that Votan came from the East, from across the sea. "He conducted seven families from Valum to this continent." (North Americans of Antiquity, p. 204, 208) The Cakchiquel MS. says: "Four persons came from Tulan, from the *direction of the rising sun*-that is one Tulan. There is another Tulan in Xibalbay, and another where the sun sets, and *it is there that we came* ; and in the direction of the setting sun there is another, where is the god, so that there are four Tulans; and it is where the sun sets that we came to Tulan, from the other side of the sea, where this Tulan is; and it is there that we were conceived and begotten by our mothers and fathers." (Atlantis, p. 166) Bancroft says of the Mayas of Yucatan, "Their idea of the most primitive period of their history, like the idea entertained by other nations whose annals have been presented, was connected with the arrival of a small band from

across the sea." (Native Races, vol. 5, p. 616; also see p. 22) The Aztecs said they came from Aztlan, and spoke of their ancestors in connection with the regions where the "sun rises." (North Americans of Antiquity, p. 257; Conquest of Mexico, Universal edition, vol. 2, book 3, chap. 9, p. 86)

"An Okanagan myth relates that they were descended from a white couple who had been sent adrift from an Eastern ocean." "the Chepewyans have a tradition that they came from a distant land, where a bad people lived." "The Algonquins preserve a tradition of a foreign and a sea voyage." "the Olmec traditions related that they came by sea from the East." (Native Races, vol. 5, p. 22) "Same, the great name of Brazilian legend, came across the ocean *from the rising sun*." (Atlantis, p. 168)

Thus, we see, the traditions clearly indicate, 1st, a foreign origin; 2d, long wanderings before the destined home was reached; 3d, that the first starting point was across the sea; 4th, that Tulan, Huehue Tlapalan, and Aztlan, were simply different names for that starting point, which was in the East, where the "sun rises," (See *ibid.*, pp. 165-168) as the natives expressed the idea. The Book of Mormon says that the three colonies that came to the continent, the Jaredites, the Nephites, and the Zarahemlites, came from the Eastern hemisphere, traveling through parts of Asia till the ocean was reached, when they crossed in ships. They came from "across the sea;" they came from that part of the world where the "sun rises."

Ships

It would seem hardly necessary to make a point of the means by which the ancient colonists reached this continent, when we are given to understand that they came by water. The voyage could only have been accomplished by ships of some sort. however, specific mention on this point is not wanting. Sahagun, one of the early Spanish writers, said, "Countless years ago the first settlers arrived in New Spain, coming in ships by the sea," etc. (Native Races, p. 189) Professor Baldwin speaks of an old tradition of both Mexico and Peru that said that the people came in ships. (Ancient America, p. 170) The circumstance is also mentioned in the Quiche and Nahua traditions, but as it is included in the statements that the ancestors of the ancient people came from across the sea, more space will not be taken to present further evidence that could be given.

Both Coasts Were Visited

The "Chilians," Mr. Bancroft tells us, "assert that their ancestors came from the west." (Native Races, p. 22) Professor Baldwin states it more exactly: "According to the old traditions of both Mexico and Peru, the Pacific Coast in both countries was anciently visited by a foreign people who came in ships." (Ancient America, p. 170) There were traditions among the Mayas that the country was settled anciently by two peoples, one from the east, the other from the west,," (Native Races, p. 223) These traditions do not conflict with the statements made by other traditions that the ancestors of the ancient Americans came from the east, as a moment's reflection will show. The Book of Mormon says that the Jaredites, the Nephites, and the Zarahemlites came from the eastern part of the world, but taking different routes, they landed on opposite shores of the American Continent, the Jaredites on the east, or Atlantic Coast, the Nephites on the west, or Pacific Coast, while it is not so clearly indicated on which coast the Zarahemlites landed. Again, standing on the American Continent, the directions are east and west of it; so we speak of them, and so the ancients spoke of them, while at the same time the terminus of both directions meet in the Eastern Hemisphere. As to the traditions in Mexico, Central America, and Peru, all saying that the Pacific Coast was visited: it will be remembered that the ancestors of the people who lived in the two former sections had once lived in Peru. Wherever their descendants went they took their history with them; hence in the traditions of Mexico and Central America there are confused memories of what happened in Peru, or South America.

1903^ Louise Palfrey "American Archaeology-No. 8-Origin of the Ancient Americans,"

(RLDS) in "The Religio's Arena," in *Autumn Leaves*, Vol. 16, No. 2 (Feb),

pp. 87-93

[pp. 87-93] *The Course of the Nation*

The traditional account of early migrations is the cause of much difference of opinion among antiquarians on the point of the distance that was required to accommodate the itinerary.

It is quite a prevalent idea that the ancient empire referred to in the traditions was located in Central America; in other words, that the traditions refer to the nation which had its center or oldest settlements in Central America. When antiquarians attempt to harmonize the traditional accounts with this idea, they are led to pretty straits. If they locate the second Tulan, the place at which the ancient immigrants landed on this continent, in Central America, and tracing the course of travel along north, and east, as described in the traditions, by the time sufficient distance has been allowed to carry out the itinerary, it will not keep within the geography of Central America and Mexico, but leads far out upon the Gulf of Mexico.

That will not do. To get out of this difficulty, one antiquarian bethinks himself that civilization is a course of evolution; it climbs upward step by step. The height of culture attained in Central America could only have been reached after the early struggles of the nation were passed; that they made their beginning in another part of the country, and went to Central America to display the climax of their attainments. It would seem, however, that such reasoners forget to apply their own argument. It is for the very reason that it requires time to build such cities and develop such culture as the ruins and relics of Central America give evidence of that we find that in those parts of any country where the people have attained to the highest culture, there their settlements are the oldest. But this view of the subject is inconvenient. It does not suit the theory that certain antiquarians have fixed upon for escape out of the Gulf of Mexico. They take a survey of the upper regions of North America, and they find in the West, and in the Mississippi Valley, ruins that do not indicate so much culture as do the ruins of Central America. Ah, here, somewhere, then, they settle upon for the beginning point of the storied wanderings. Some place it somewhere on the California coast; others say it is more reasonable to place it up somewhere in the Mississippi Valley. (See *North Americans of Antiquity*, pp. 246-253) Now they run the itinerary along till they reach Central America. This course certainly gives them distance enough.

But other antiquarians come along and point out that, however convenient such a theory might be so far as the point of distance is concerned, there are important features which it overlooks; facts with which it will not harmonize at all. Mr. Bancroft calls attention to a few things. He says, "Material relics of any great empire are wanting in that region," referring to the Northwest, or on the Gulf of California, (Bancroft, *Native Races*, p. 215) and in answer to the argument that the course of progress was southward, reaching its highest development in Central America, he shows that there is "utter want of resemblance" between the ruins of that region and those of Mexico and Central America. As to the starting point being somewhere in the Mississippi Valley, he calls attention to the fact that the monuments of Central America indicate too great antiquity to have been built by the people after their migration from the North. After summing up his reasons, Mr. Bancroft says: "The general theory alluded to of a great migration from north to south . . . will find few defenders in view of the results of modern research, (Ibid.,

pp. 167, 168) and as agreeing with him in the conclusion that the Nahua culture was of Southern origin, not of Northern, he mentions Bradford, Squier, Tylor, Viollet-le-Duc, Bartlett, Muller, and on general principles, Brasseur de Bourbourg, also. (Ibid., p. 236)

But while Mr. Bancroft exposes the fallacy of the theory of a migration from north to south, he is, in a share, to blame for it by connecting the traditions with the civilization which had its center in Central America. He seeks to find a theory that will fit the ruins, and overlooks the traditions. A sea-voyage can not be reconciled, at all, with the idea of Mr. Bancroft that the first Tulan was in Central America. He recognizes this himself, and is driven to the resort of suggesting that perhaps the sea-voyage was an interpolation. The other theories we have referred to endeavor to harmonize the traditions, but as Mr. Bancroft shows, are unsound in reasoning, and at variance with facts the monuments present. By this time the young student no doubt begins to see where the secret of all the trouble the scientific gentlemen have over this question lies, and perceives, as a matter of consequence, that the traditions could not have reference to the first period of civilization, the civilization which begun in Central America. Since the theories referred to will not stand the test of logic, traditions, and monuments, and they are popular theories with scientists on this question, too, suppose we take the Book of Mormon and subject it to the same test, to see how it will compare with all the evidence.

Let us, first, briefly summarize the account the Book of Mormon gives of the origin of the ancient Americans. In the first place we are told that there was a people, the Jaredites, who were dead and gone before the second people, the Nephites and the Zarahemlites, came, and that it was the first people who begun their civilization in Central America and carried it to its highest point there. The second people (the Nephites and the Zarahemlites came at about the same time, but the Nephites took precedence in civilization and power, and to them we refer) came from the Eastern Continent, as did the first people, voyaged across the sea, and landed down on the west coast of South America, somewhere on the coast of Chili, it is believed. Here they settled for a time, then took up their wanderings again and traveled till they reached a place where they were satisfied to make their homes. They now founded their first city, Nephi. Hundreds of years they lived in that region, then--because of wickedness, and the persecution of their enemies--under Mosiah, the more righteous take up their wanderings again and journey till they reach the Zarahemlites, into the northern part of the country, by whom they are gladly received. A great empire is built up in Zarahemla and flourishes for centuries, then the sad story is repeated. Their enemies keep driving them further and further north, and they spread upward into Central America and Mexico, perhaps further, their enemies following them wherever they go. In the fourth century the nation was entirely destroyed, and the people who remained, in time lost their identity and became mixed with the conquering people. The history of the Nephites, from the time they left Jerusalem till the downfall of the nation, covered a space of about a thousand years. Now we will compare this narrative with archaeological sources.

Donnelly interprets the Maya tradition thus: "The birthplace of the race was in the East, across the sea, at a place called Tulan; and when they emigrated they called their first stopping-place on the American Continent tulán, also." (Donnelly, *Atlantis*, p. 166) The Mexican tradition is similar. they start out from Hue hue Tlapalan "in search of a suitable country in which to live." After "traversing broad lands and seas, they arrived in a country called Hue hue Tlapalan." (North Americans of Antiquity, p. 244) We will remember that down in Peru-ancient Peru-the natives have a tradition that people had come to their west coast in ships. We have learned that there had been a civilization older than that of the Incas, and that "the source of this civilization is traced to the valley of Cuzco, the central region of Peru;" (Conquest of Peru, vol. 1, book 1, chap. 1, p. 8. -Universal Edition) that here the oldest ruins in South America were found. (Ibid., p. 11; Ancient America, p. 236) Let us, then place the first Tulan, or Hue hue Tlapalan, in the Eastern Hemisphere, and the second Tulan, or Hue hue Tlapalan, the starting-point of the land journey, down on the coast of Chili, a ways. Now let us trace the itinerary along, going in the direction the traditions indicate, north, and east, until we reach Central America-that is where this course would take us, anyhow-and have we not distance enough? If from some point near the Gulf of California, or somewhere into the upper part of the Mississippi Valley, to Central America, affords distance sufficient to

meet the requirements of the itinerary, we have certainly been as well accommodated by placing our land starting-point in Peru.

Again, if there had been no other people in America anciently than those who began their civilization in Central America, how came the natives down in Peru to have traditions like the natives in Central America? how came they to have that one about their coast being visited by people who came in ships? It will not do to say that perhaps sailing vessels of some foreign people drifted out of their course and run upon the Peruvian coast. Such an accidental happening would not be preserved in traditions for centuries, neither would it be found to be of such wide-spread prevalence as this tradition was. The natives in both North and South America, as we have seen, had the idea, and the early Europeans heard it frequently. For an idea to have been so widely held, so tenaciously clung to, it must have had its origin in an event of great consequence in the history of the people. No accidental happening would have survived in traditional memory through centuries and changing circumstances. It was a vital event, and the fact that it was commemorated in the traditions of the natives of both North and South America is in itself a strong suggestion of relationship between the people of the two sections, besides other similarities we have noted, notwithstanding the dissimilarities. We are not told, to our knowledge, that the people of Central America extended their civilization into South America. We know that wild theories are not a new thing, but we hardly believe that any reputable antiquarian would advocate such an idea, because the essential difference between the ruins of North and South America forbid such a conclusion. If the Central Americans had extended their civilization into South America, the pyramid, which was the characteristic feature of their architecture, would be found in the latter division also, but it is not. Professor Baldwin is of the opinion that the starting-point of the civilization from which the Mayas and the Toltecs were descended was in South America. He says: "The civilized life of the ancient Americans may have had its beginning somewhere in South America, for they seem more closely related to the ancient South Americans than to the wild Indians north of the Mexican border. "I find myself more and more inclined to the opinion that the aboriginal South Americans are the oldest people on this continent." (Baldwin, *Ancient America*, p. 125)

The greatest difficulty that Mr. Baldwin seems to have encountered in his speculations is the difference between the architecture of North and of South America. Perhaps this seeming difficulty has been the greatest obstacle in the way of other archaeologists to hinder them from taking the position that the early history of the people who were found in Central America and Mexico had its beginning in South America. But the Book of Mormon clears away any difficulty resulting from the situation, and in turn receives confirming testimony in the very fact that the situation is as it is. The book explains that the original Central Americans were the earliest people, and that they did not extend their civilization into South America, hence the pyramid is not found in the latter country. It says that the people who began their civilization in Peru were a distinct people who came to the country about five hundred years after the North Americans had disappeared. When in the course of time they went up into Central America, the "narrow neck of land," as it is described, they were astonished to find ruins and human bones there, and from these evidences that the country had been formerly inhabited, but was now desolate indeed, they called the land "Desolation." (Mosiah 5:45; 9:148; Alma 13:64,67, large edition.) It will be remembered that the Mexican tradition speaks about journeying up to a land "formerly occupied by Quinames, but now depopulated," (**North Americans of Antiquity**, p. 245) and, as we have seen in previous chapters or papers, there is an abundance of evidence to show that the ruins of this region had been inhabited by successive peoples who "repaired and restored" the ruins, says Charnay and others, "on the same plan as that on which they had been erected." (**Ancient Cities of the New World**, p. 134; also see *Ancient America*, p. 152) It would not have been very easy for the new people to take down those pyramids. It is considered too troublesome a task to-day, and, besides, great and populous as we have become, it has not been found necessary to do so yet. It is only reasonable to suppose that the ancient second comers adapted themselves to the conditions they found.

Mr. Woodhead refers to a Maya tradition given by Professor Le Plongeon in which the ancient empire is traced to South America. The nation "was symbolized by a tree," which was planted in the northern part of South America. Again, the nation was symbolized by a serpent. "The serpent's head reaches into Yucatan peninsula; its long body is stretched out at full length through Central America and eastward

down with its tail resting in the northern part of South America." (*Saints' Herald, issue May 2, 1900, article, "Myths of the New World.--No. 3*) In the traditions of the early wanderings it will be noticed that Tulan evidently marks an important place in the ancient history each time it is mentioned. The first Tulan was the birthplace of the people. The second Tulan was where they landed. The name seems to convey the meaning of home, or of important landmarks in their history; places where they lived and flourished for considerable periods of time. Besides the two Tulans mentioned, there were two other Tulans. **We suggest the historical outline of the Nephites for comparison. Their birthplace was in Asia. They came across the ocean and landed down on the coast of South America. They established their first great city, and spread out in the regions of Lake Titicaca. Here they lived for centuries, then migrated to the northern part of South America, which was called the land of Zarahemla. There they established their great empire whose power at one time extended through all the land, and colonies went up into North America. It was to this region, where the grandest era of Nephite history was developed, that the Maya tree and serpent symbols point.** The Mexican tradition, also, is marked by four important points, called Huehue Tlapalan, which represent in corresponding order, the same circumstances as the Maya traditions do. The skeptic might like to scorn these traditions as evidence, but it will be remembered that "the histories of the Egyptians, the Trojans, the Greeks, and even ancient Rome rest on no surer footing," and that there are always "some main and fundamental facts" out of which traditions grow. (North Americans of Antiquity, p. 204; Native Races, pp. 136, 137, 141; Ancient America, p. 262.)

It has been asserted by some that the Aztecs and the Mayas knew nothing of the Peruvians, and on the other hand, that the Incas knew nothing of their neighbors in the Northern country. We have spoken of the characteristic difference between the architecture of North and South America respectively, and yet, if the remote ancestors of the Mexicans and the Central Americans originally came from South America, we should expect that archaeological investigation would discover some resemblances between the two sections, and some signs of early relationship; though it must not be forgotten that at the beginning of the Columbian era over a thousand years had passed since the time when the Nephite empire extended its civilization into Central America and Mexico, and hence that we could not expect to trace the relationship clearly. But various writers inform us of similarities that did exist in different respects between the two divisions of country. Professor Wilson says: "Whilst there seems little room for doubt that those two nations were ignorant of each other at the period of the discovery of America, there are many indications in some of their arts of an earlier intercourse between the northern and southern continent." (Prescott, *Conquest of Peru*, vol. 1, book 1, chap. 5, foot-note, p. 166) It will be remembered that Prescott observes, when speaking about the Peruvian post system, that "It is remarkable that this important institution should have been known to both the Mexicans and the Peruvians without any correspondence with one another." (Ibid., book 1, chap. 2, p. 71)

On the island of Coati, in Peru, we learn from Mr. Baldwin's work, there are ruins that, except for the absence of the pyramid, "has more resemblance to some of the great constructions in Central America than to anything peculiar to the later period of Peruvian architecture." (Baldwin, *Ancient America*, p. 231) Professor Foster, as quoted by Elder Stebbins, "claimed that the evidences were that the ancient Peruvians carried on commerce with distant parts of the American continent." (Stebbins, *Book of Mormon Lectures*, p. 133, first edition) Delafield says: "No annals have been found proving direct connection between Mexico and Peru; yet their languages, and manners and customs, as well as their anatomical developments and equal advance in the progress of civilization indicate a common origin." (Delafield, *Antiquities of America*, p. 16) Baldwin says: "Some have assumed that the Peruvians had no communication with the Mexicans and Central Americans, and that the two peoples were unknown to each other. This, however, seems to be contradicted by the fact that an accurate knowledge of Peru was found among the people inhabiting the Isthmus and region north of it. The Spaniards heard of Peru on the Atlantic Coast of South America, but on the Isthmus, Balboa gained clear information in regard to that country from natives who had evidently seen it." (Baldwin, *Ancient America*, p. 272)

We have yet some other evidence to examine, but before we can make an intelligent comparison with the Book of Mormon account on the phase of the subject we now come to, we must know what that account is. It says that there were eight men in the Nephite party, Lehi and his four sons, the two sons of Ishmael (father Ishmael died in Asia), and Zoram. This was the number of men that left Jerusalem for the "promised land." Of these eight men, seven were young men and married on the way, hence there were seven young families, but eight families in all, since Lehi and Sariah, though getting old, had two children born to them in the course of the journey. Lehi died soon after arriving in America. Of the eight men, there were four that were brothers and were principally influential; they were Nephi and Sam, Laman and Lemuel. Nephi, however, took precedence over all his brethren; he was the leader, and the founder of the civilization of the nation which was called after him, the Nephites. He was a righteous man and a prophet. We have shown that there were women and children in the party, but the eight men designated were the heads, or chiefs, from whom the population sprung.

Now, turning to the traditions, what do we find? We learn that the natives traced their descent back to seven families, sometimes to eight, and to four brothers. The Tzendal (a Maya) tradition, says that Votan came from the East, across the sea. "he conducted seven families from Valum Votan to this continent." (North Americans of Antiquity, pp. 204, 208) The Mexican tradition says: "Seven families" crossed "broad lands and seas, enduring many hardships," till they reached the country of Huehue Tlapalan, "fertile and desirable to dwell in." (Native Races, vol. 5, p. 209; North Americans of Antiquity, p. 238) "The Nahuas of Mexico much more frequently spoke of themselves as descendant of four or eight original families." (Myths of the New World, p. 101, note 1.) "The Ottoes, Pawnees, 'and other Indians' had a tradition that from eight ancestors all nations (natives) and races were descended." (Ibid.)

It is to the four brothers, however, that we find the most frequent allusions. Says Mr. Brinton, "Hardly a nation on the continent but seems to have some vague tradition of an origin from four brothers, to have at some time been led by four leaders or princes, or in some manner to have connected the appearance and action of four important personages with its earliest traditional history." (Ibid., pp. 94, 96, 97) It is interesting to note also, that the disposition of the brothers, and the antipathy that existed upon the part of the two elder brothers towards the younger in the Book of Mormon account, has not been forgotten by the traditions. Nephi, though a younger son, by his obedience to his father, and faith in the divinity of the message his father bore, became a favorite with his father, like Joseph, of Bible fame, and was chosen of God. This aroused the jealousy and anger of his elder brothers, Laman and Lemuel, Laman being the leader, who rejected their father's teachings finally rebelling against him and their younger brothers, Nephi and Sam, who were of the same spirit, Sam looking up to his brother, yet younger than himself, with love and confidence. A Guatemalan legend, though confused in detail, as legends are, yet tells a story very similar in substance to this of the Book of Mormon. They came from four brothers, of whom "the eldest was puffed up in his own conceit." He tried to do things "against the will of his parents." "The younger sons, who exhibited quite a different spirit," were granted the favors and honors the elders would have ambitiously gained. (North Americans of Antiquity, p. 228) Mr. Brinton gives traditions conveying a similar idea. "Tupi, highest god and first man of the Tupis of Brazil, " is depicted with horns; "he was one of four brothers and only after a desperate struggle did he drive his fraternal rivals from the field." (*Myths of the New World*, pp. 183, 184) "Another similar Tupi myth is that of Timindonar and Aricoute. They were brothers, the one of fair complexion, the other dark. They were constantly struggling, and Aricoute, which means the cloudy stormy day, was worsted." (Ibid., pp. 218, 219, note 3)

The Quiche tradition says their ancestors came from Tulan, across the sea, led by four leaders. (Native Races, pp. 181, 182; North Americans of Antiquity, p. 215) The Algonkins and Dakotas "both traced their lives back to four ancestors." (Myths of the New World, p. 94) "Peru was populated about five hundred years after the deluge. Its first inhabitants flowed in abundance towards the valley of Cuzco, conducted by four brothers, Ayar-Manco-Topo, Ayar-Cachi-Topa, Ayar-Auca-Topa, and Ayar-Uchu-Topa, who were accompanied by their sisters and wives, named Mama-Cora, Hip-Haucum, Mama-Huacum, and Pilca-Huacum. . . . The youngest of the brothers, according to the tradition, was at the same time most skillful and handy." (Peruvian Antiquities, by Rivero and Tschudi, p. 52) It will be noticed that the youngest brother is represented in the tradition as he is described in the Book of Mormon record; the same qualities are ascribed to him, the same importance of position. He is represented as the teacher of

the arts of civilization. Montesinos declared that the Peruvian civilization "was originated by a people led by four brothers, who settled in the valley of Cuzco and developed civilization there in a very human way. The youngest of these brothers assumed supreme authority, and became the first of a long line of sovereigns." (Ancient America, p. 264) Then, there was another tradition about a Manco Capac and his wife, Mama Oello, who founded the ancient civilization of Peru in the valley of Cuzco, Manco Capac teaching the men the arts of agriculture, and Mama Oello initiating her own sex in the mysteries of weaving and spinning." (Conquest of Peru, vol. 1, book 1, chap. 1, pp. 8, 9) Montesinos accepts the story about four brothers, of whom the youngest was the leader, in preference to this later one, but we believe the later tradition is related to the former one; that the only difference is that in the latter tradition the principal actor is singled out and immortalized as the hero in the national drama, the father of the national history. This idea is encouraged by the interpretation of the terms. "Mama," we are told signifies *mother*. "Inca" signified *king or lord*. "Capac" meant *great or powerful*. (Ibid., foot-note, p. 9)

The Logic of the Evidence

Other traditions might be given: the Muyscas of Bogota, and the Quaranis of Paraguay, all of South America, also traced their descent back to the four brothers, (Myths of the New World, p. 101, note 1.) but sufficient has been given, we believe, to show the trend of the native idea. We are now ready to sum up the conclusions to which the evidences we have examined point. 1st. That the ancient Americans were of Old World origin. 2d. That the only theory that will agree with all the facts and circumstances of archaeological source, and that is compelled to invent no excuses, overlook or discard no prominent feature of tradition, relic, or ruin, is that there were two distinct civilizations before the time of the Aztecs and the Incas, one preceding the other and confining its limits to North America, while the seat of its highest development, hence its greatest age was in Central America. 3d. That the second civilization began in the Cuzco region of South Central America and Mexico, and that it was to this people that the traditions refer. These conclusions, so satisfactory from an archaeological standpoint, and taken in connection with the traditional accounts of the national founders, identify the ancient predecessors of the Aztecs and the Incas as no other than the Nephthies of Book of Mormon history.

1903[^] Louise Palfrey "American Archaeology: No. 9- The Mound-Builders," in "The Religio's
(I.O.) (RLDS) Arena," in *Autumn Leaves*, Vol. 16, No. 3 (Mar), pp. 131-139

No. 9--The Mound-Builders

[pp. 131-133] **We now come to the oldest period of American history**, not that we have not referred to this period before in the chapters on the pre-Aztec civilization of Mexico and Central America, but in the latter countries the first period could hardly be considered by itself, since its remains had become so mixed and confused with those of the succeeding periods, and the descendants of the latter people were in possession of the regions. But in the United States the antiquities, such as there are, stand distinct.

Perhaps among the smaller relics succeeding peoples are represented to more or less extent, but the principal class of the antiquities, the ruins, or mounds, stand silent and alone. If the latter people who came into Central America and Mexico spread over the United States, their buildings have vanished entirely, and only the earthworks of the mysterious Mound-builders remain. It is not to be expected that there is much that can be presented to speak for the civilization of the Mound-builders' age. If the direct traces of the period following this first period, and preceding the Aztec period, were so scarce in Mexico and Central America even so early as when Europeans first came, it can be easily understood how much more scarce must have been the traces of the people that lived in the first period, before the second people ever came, by the time that modern investigation was begun; how much more difficult, indeed, how impossible, to arrive at any just idea of what their civilization might have been from such scanty evidence as is left to speak for these most ancient people of America.

The mounds are divided into two classes. First, mounds proper, "described as solid pyramidal masses of earth, cased with brick or stone, level at the top, and furnished with ascending ranges of steps on the outside;" Second, enclosures "formed by heavy embankments of earth and stone." "There is nothing to explain these constructions so clearly as to leave no room for conjecture and speculation," says Baldwin, though it is generally accepted that they were used for purposes of defense, and as foundations for some kind of structures. Of the first class, the solid mounds, Baldwin says: "I find it most reasonable to believe that the mounds in this part of the continent [he means the United States] were used as similar structures were used in Mexico and Central America. The lower mounds, or most of them, must have been constructed as foundations of the more important edifices of the mound-building people. Many of the great buildings erected on such pyramidal foundations, at Palenque, Uxmal, and elsewhere in that region, have not disappeared, because they were built of hewn stone, laid in mortar.

For reasons not difficult to understand, the Mound-builders, beginning their works on the Lower Mississippi, constructed such edifices of wood, or some other perishable material; therefore not a trace of them remains. The higher mounds, with broad, flat summits, reached by flights of steps on the outside, are like the Mexican *teocallis*, or temples. In Mexico and Central America these structures were very numerous. . . . The resemblance is very striking, and the most reasonable explanation seems to be that in both regions mounds of this class were intended for the same uses." (Ancient America, pp. 17-20; Also see North Americans of Antiquity, pp. 51, 52)

Of the second class of works, those supposed to have been used for military purposes, Squier and Davis say: "There seems to have existed a system of defenses extending from the sources of the Allegheny and Susquehanna in New York, diagonally across the country, through Central and Northern Ohio to the Wabash."

Fort Ancient, on the Little Miami River, in Ohio, forty-two miles northeast of Cincinnati, covered a circuit of five miles, the embankment measuring, in many places, "twenty feet in perpendicular height," and, it is said, could have held a garrison of 60,000 men with their families and provisions. (North Americans of Antiquity, pp. 51, 52, 53) **Villages and towns were encircled by great embankments for protection.** (Ancient America, p. 20) Signal-stations were "exceedingly numerous on all the watercourses;" they seem to have been employed "throughout the entire extent" of the military works, Short says: "Only a few minutes were necessary by means of such a perfected system in which to transmit a signal fifty or one hundred miles," and that the system rivaled the signal-systems in use at the beginning of the nineteenth century. (North Americans of Antiquity, pp. 52,53,100)

The outlines of the embankments were "designed in the forms of animals, birds, serpents, and even men." . . . Baldwin, in reviewing the works of the Mound-builders, observes that "To make such works possible under any circumstances there must be settled life, with its accumulations and intelligently organized industry." (Ancient America, p. 33; North American of Antiquity, foot-note, p. 54)

From what little remains of the manufactures of the Mound-builders there is "proof," Mr. Short says, "that they had attained a respectable degree of advancement, and show that they understood the advantages of the division of labor." . . .

Who the Mound-Builders Were

[pp. 134-] We are told that remains of the Mound-builders extend over the region of the United States, especially in the valleys of the Mississippi, Missouri, and the Ohio Rivers, and their tributaries, being most numerous in Ohio, Indiana, Illinois, Wisconsin, Missouri, Arkansas, Kentucky, Tennessee, Louisiana, Alabama, Georgia, Florida, and Texas." (North Americans of Antiquity, p. 27; Ancient America, pp. 31, 32) But why not include Mexico and Central America in the regions of the Mound-builders, the young student may ask; was not the mound found in those sections also? It was, but it will be remembered that the territory now occupied by the United States was deserted when Columbus discovered this continent, save only for wandering tribes of wild Indians, and all traces of buildings were gone; the mounds were overgrown with forest trees. But in Mexico and Central America nations flourished, as we know, and many of the ruins of earlier peoples had not been allowed to go to decay. Because of this difference between the two sections, writers have divided the antiquities of the respective regions for the sake of convenience.

The opinion prevails among leading authorities, however, that relationship did exist between the ancient people of the United States, and of Mexico and Central America. Bancroft says of the Mound-builders: "We know nothing of their language or manners and customs, since they have become locally extinct; but their material monuments . . . bear a very strong resemblance to those of the civilized nations of the South." "I am inclined to believe that the most plausible conjecture respecting the origin of the Mound-builders is that which makes them a colony of the ancient Mayas, who settled in the North during the continuance of the great maya empire of Xibalba in Central America several centuries before Christ." "it is not at all unlikely that a colony of these people passed northward along the coast by land or water, and introduced their institutions in the Mississippi Valley. (Native Races, vol. 5, pp. 538, 539.) Of course, here is the confusion of ideas to which we referred in our paper on "Origin of the Ancient Americans." The earliest civilization is attributed to the remote ancestors of the people found here by the discoverers, because it is not known to the learning of the world that a distinct people lived and died here before the ancestors of the Mayas ever came. But however far from the mark any of these theories may be, they recognize kinship in the remains of the regions referred to, it will be noticed, and that is the important thing.

The point to which we here wish to call the young student's attention particularly is, first, the fact that the characteristic feature of the ancient architecture was the same in the United States, and in Mexico and Central America; second, the significance of the fact which can point to but one conclusion, and that is, that the ancient Mound-builders of all these regions must have been the same people, or they would not have built alike wherever they went. Baldwin says: "Consider, then, that elevated and terraced foundations for important buildings are peculiar to the ancient Mexicans and Central Americans; that this method of construction which, with them, was the rule, is found nowhere else, save the terraced elevations, carefully constructed, and precisely like theirs in form and appearance, occupy a chief place among the remaining works of the Moundbuilders." "This method of construction was brought to the Mississippi Valley from Mexico and Central America, the ancient inhabitants of that region and the Mound-builders being the same people in race, and also in civilization, when it was brought here." (Ancient America, p. 71)

Mr. Short says that the civilization of the Mound-builders "unfolded in its fuller glory in the valley of Anahuac," (North Americans of Antiquity, p. 100) Mexico and Central America. Speaking of the resemblances between the antiquities of these regions and those of the United States, he says further: "It is needless to discuss the fact that the works of the Mound-builders exist in considerable numbers in

Texas, extending across the Rio Grande into Mexico, establishing an unmistakable relationship as well as actual union between the truncated pyramids of the Mississippi Valley and the Teocallis of Mexico and the countries further south. There can be no doubt as to the unity of the origin of the works in both countries." (Ibid., p. 78) As indicating that commercial intercourse was carried on between the two regions Mr. Short cites us to the fact that Mexican obsidian has been discovered in the mounds of the Mississippi Valley. (Ibid., pp. 253, 254) Other circumstances referred to here by the writer may represent the Mound-builders, or they may represent another people who came after. Mr. Short speaks of the similarity of "sculptured portraits of the facial type" found in the two sections, and quotes another who says: "All around the lakes of Mexico there are traces of ancient potteries, and I noticed that the bits of broken red earthenware scattered about them are identical in composition and color with those I have picked up in the valley of the Mississippi, and supposed to be relics of the ancient Mound-builders." (Ibid., 254)

Professor Baldwin says again: "Their [the Mound-builders] constructions were similar in design and arrangement to those found in Mexico and Central America. Like the Mexicans and Central Americans, they had many of the smaller structures known as *teocallis*, and also large, high mounds, with level summits, reached by great flights of steps. Pyramidal platforms or foundations for important edifices appear in both regions, and are very much alike. In Central America important edifices were built of hewn stone, and can still be examined in their ruins. The Mound-builders, like some of the ancient people of Mexico and Yucatan, used wood, sun-dried brick, or some other material that could not resist decay. There is evidence that they used timber for building purposes. In one of the mounds opened in the Ohio Valley two chambers were found with remains of the timber of which the walls were made, and with arched ceilings, precisely like those in Central America, even to the overlapping stones. Chambers have been found in some of the Central American and Mexican mounds, but three hewn stones were used for the walls. In both regions the elevated and terraced foundations remain, and can be compared." (Ancient America, pp. 70, 71)

We have been particular to show the evidence of relationship between the ancient people of the United States, and of Mexico and Central America, because it is so important in its bearings upon the question of the identity of the Mound-builders, whether they were, or were not, the Jaredites of the Book of Mormon, who began their civilization in Central America and spread into the upper regions of America. And there is another reason, or it is comprehended in the one just mentioned. **Were evidence wanting to show that at one time, anciently, the same people had inhabited the whole of North America; or if the evidence was to the contrary it would be a serious reflection on the claims of the Book of Mormon to being a truthful account of the early history of this continent.**

[Note* The question might be raised here of the chronological time difference between Maize cultivation in North America and Central America]

Mr. Short suggests that the Mound-builders may have "engrafted a new life upon the wreck of Xibalba;" in other words, that the empire of Xibalba, the name given by science to the ancient empire of the supposed ancestors of the Mayas, preceded the Mound-builders in Central America. But the mounds of Central America indicate too great an age to admit of such a theory. They were built by the earliest people, and the ruins these people left were repaired and restored by succeeding peoples, as we have seen, but were not originally built by a later people. The ruins of Central America are older than the ruins of any other part of the continent because the Mound-builders began their civilization there, and not somewhere at the North. If Mr. Short had not fixed upon the theory for the course of migration that he has, he would not have to go to such imaginary extremes to make archaeological facts harmonize. If there was a non-mound style of ruins in Central America which was older than the mound style, then it would be plausible to talk about an empire there before the Mound-builders came. **But as the mound architecture represents the oldest ruins of Central America, it identifies, the Mound-builders as**

the oldest people, and establishes it to be a fact that the Mound-builders of Central America and of the United States were the same people.

As to how long ago these first civilizations of America vanished, and how long they were here, it seems to us not worth while to give more than an idea of scientific opinion, since scientific gentlemen are so divided among themselves on this question, and on the question of the antiquity of the human race, generally. One professor tells us that man lived in the Tertiary Age; that the race is "hundreds of thousands, perhaps millions of years old." Another professor, just as learned denies the theory of man's extreme antiquity on the earth. so it is not surprising if there is a variety of opinions about the age of the ancient Americans. **Professor Baldwin tells us that "some investigators who have given much study to the probable geological history of Mexico and Central America, believe that the first civilization the world ever saw appeared in this part of ancient America, or was immediately connected with it. They hold that the human race first rose to civilized life in America, which is, geologically, the oldest of the continent."** (Ibid., pp. 159, 160) Short thinks that "a thousand or two years may have elapsed since they [the Mound-builders] vacated the Ohio Valley." (North Americans of Antiquity, p. 106) Baldwin says that "far more than two thousand years, it may be, must have elapsed since they left the valley of the Ohio." (Ancient America, p. 73) The time of man's residence on this continent, as estimated by Sir John Lubbock, is three thousand years. (North Americans of Antiquity, p. 130)

Since scientific opinion is so discordant, we think it would be better to point the investigator to some of the facts and circumstances, and let him form his own conclusions as to the page they indicate, and judge for himself whether the evidence is in accordance with Book of Mormon statements. Mr. Short says: "It is a well-known fact that no tradition was ever found among the Indians as to the origin or purpose for which the mounds were constructed." (Ibid, p. . . .

But there is a circumstance which, "in connection with" the Book of Mormon, is one of the most important and significant things we have to consider in relation to this question as to the age of the ancient North Americans, we think; and one which does more to locate their time in history than any other single circumstance. We refer to the fact of their having been *mound-builders*. It is well known that the "mound-building habit," as a current writer puts it, was universal among the primitive peoples of Europe and Asia. **In other words, the characteristic feature of the architecture of all the nations that rose after the flood is the mound, or pyramid. The reason for this is plainly evident. It is the old Bible story that after the flood all of humanity that remained belonged to one large family, as it were, speaking the same language, having the same aims, inclined to the same habits. then came the Tower of Babel tragedy. The family was broken up into different branches according to their respective tongues, and the colonies scattered out hither and thither on the face of the earth. The people were not changed in any way only that their language was not the same, now. Otherwise they retained all the characteristics they had before in common with one another, hence the branch that went to Egypt built pyramids like the branch that went to India, and the branch that went to China built pyramids like the colonies of Egypt and of India. In whatever part of Asia or Europe that parent family scattered, the wanderers all built pyramids, or mounds.**

The Book of Mormon says that one branch of the Tower of Babel family, the Jaredites, came to North America. If that were true, the people should have built pyramids here as their brethren did in other parts of the world. The fact that they did so identifies the Mound-builders of North America with the primitive peoples of the East; identifies them as a branch of the Tower of Babel family, and hence the resemblance in the architecture of the ancient North Americans with the architecture of the early nations of Asia and Europe. The logic of these circumstances forces itself upon the minds of some who view the subject from a scientific standpoint only. Mr. Short says: "The fact that civilizations having such analogies are developed in isolated quarters of the globe, separated from each other by broad seas and lofty mountains, and thus indicating a uniformity of mental operation and a unity of mental inspiration, added to the fact that the evidence is a preponderating character that the American continent received its population from the Old World leads us to the truth that God 'hath made of one blood all nations of men.'" (North Americans of Antiquity, p. 521)

1903^ Louise Palfrey "American Archaeology: No. 10- The Cliff-Dwellers," in "The Religio's

(RLDS) Arena," in *Autumn Leaves*, Vol. 16, No. 4 (Apr 1903), pp. 181-186

[p. 181-182] We now come to another division of the American antiquities, which, because of the peculiarity of the remains, has been classed by itself by archaeological writers. The Pueblos, or Cliff-dwellers, who inhabited the stated of Chihuahua, in Mexico, and our own states and territories of utah, Colorado, Arizona, and New Mexico (North Americans of Antiquity, p. 275) were a people whose habit and mode of living were different from any of the other ancient peoples of America. Their monuments were not like those of the Aztecs, nor like those of any other people, Bancroft asserts. (Native Races, vol. 5, p. 537.) Their remains are "wholly unlike those of the Mayas, Nahuas, or Mound-builders," says short, though in minor respects there are some resemblances. "The style of architecture is unlike that of any other people on either continent." (North Americans of Antiquity, p. 275)

These strange people of the past are called by modern writers after the Indians who inhabit their ruins to-day, while the most common appellation, "Cliff-dwellers," is given to them because of the manner of their buildings the peculiar locations which they chose-- "the most remarkable habitations," says Mr. Short, "ever occupied by man." (Ibid., p. 293) . . .

[p. 184-186] Who were these people? The Indians who now inhabit the ruins have a tradition about enemies who foraged upon their ancestors, devastated their farms, massacred the people, and that finally their ancestors were compelled to leave their homes and seek shelter among the mountains and hide in the cliffs, where they could store food and hide away from the raiders. (Ibid., pp. 302, 303) An explorer is quoted by Mr. Short who says: "It was also a source of wonder to us why these ancient people sought such inaccessible places for their homes." "surely the country was not so crowded with population as to demand the utilization of a region like this." (Ibid., foot-note, p. 286) . . .

To the critical reader it will appear strange that the people should have been able to fill storehouses and granaries, to have supported themselves, in fact, from their own products, when they cultivated only "small gardens," and did not engage in "extensive outdoor work." It looks pretty much as if the Pueblo Indians have the circumstances reversed in their tradition, and that instead of their ancestors being raided on, they were the raiders, and preyed upon the fields of other people, bringing their stolen plunder to these hiding places to conceal, as well as to secret themselves.

When we turn to the Book of Mormon we find just such a people described as the remains indicated the ancient Cliff-dwellers to have been. Antiquarians are forced tot he conclusion that the homes of the Cliff-dwellers were fortresses; that the people built in the peculiar manner the did for protection. That is just what the Book of Mormon says, but instead of being a persecuted people to be pitied, they were an army, as it were, of outlaws and brigands who sought and made such hiding places to escape outraged justice. The Gadianon robbers became very numerous int he days of the Nephties, and their homes are described by the Book of Mormon to have been of that character, and situated where the remains of the

Cliff-dwellers have been found. We are told of these Gadianton hordes that they did commit murder and plunder . . .

We are told that they came "down;" they sallied forth "from the hills, and out of the mountains, and the wilderness, and their strongholds, and their secret places." (Book of Mormon Nephi 2:16-50; also see 1:26,34-37; Helaman 2:1212-145; 4:30-38)

A class similar to these Gadianton robbers are said to have existed among the first people of America, the Jaredites, (See Ether 3:86, 89-92; 4:2,5,79,86,96; 6:36. Also see Helaman 2:128,129; Alma 17:38-47) but the account is too abridged to give us any description of how they lived and where they made their homes. Whether they preceded the Nephite brigands in the mountains and wilds, and built homes which the Nephite brigands discovered and took possession of, repaired and rebuilt, we are not justified in saying. But should such have been the case it would make no difference in the bearings upon each other between archaeological discoveries and the Book of Mormon. The facts would remain just the same, and they are these: first, that the Book of Mormon describes just such a people as it is evident the Cliff-dwellers were; second, that discovery has revealed the ruins of exactly such a people as the Book of Mormon describes the Gadianton robbers to have been. As we have seen so many times before in this series of papers, the Book of Mormon reconciles archaeological evidences much better than any scientific theories that men have been able to reach, as again in this case, we see that the Book of Mormon account offers a more consistent explanation of why grain and other field products were found in Cliff-dwelling cellars and storehouses when the people cultivated only small garden patches. People who took such caution to protect themselves and conceal their hiding places would not be likely to expose themselves and their whereabouts as they would have had to do if they had been engaged in farming to any considerable extent.

1903^ Louise Palfrey "American Archaeology: No. 11- In Conclusion," in "The Religio's

(RLDS) Arena," in *Autumn Leaves*, Vol. 16, No. 6 (June 1903), pp. 284-286

The Book of Mormon makes the following leading claims:

1. That the American continent was peopled by civilized nations centuries before the Columbian era.
2. That there were different periods of civilization, and different races of people upon this continent.
3. That the ancient colonies came from the eastern world.
4. That Christ visited the ancient Americans, and established his church among them.
5. That the prehistoric civilizations of this land went into moral, social, and spiritual decline. That the first people was entirely destroyed by pestilence and war, and that the second people was overcome, and for the most part destroyed by a hostile race.
6. That the Indian was not the author of the ancient civilization of America, but only successor to it.

. . . It used to be thought that before the introduction of European culture America had known no more enlightened people than the Indian races. The Book of Mormon came forth. It made the staggering assertion that civilized nations had dwelt upon this land in the misty past, and gave a record of those nations.

[Note* As this research project of mine illustrates, from the initial landing of Columbus until the time of Joseph Smith there were any number of theories to the effect that America had once been peopled with cultures from the Old World. The Book of Mormon's assertions were NOT staggering in the way of Indian origins. In fact they paralleled some of the main theories: (1) Hebrew Dispersion = Nephites & Mulekites; (2) Post Flood-Tower of Babel = Jaredites. The reader is referred to the first volume on Indian Origins (Beginnings --1830)]

Except a few religious fanatics, simple enough to believe in faith, who would give any credence to a history of a people, the mere fact of whose existence was not known. By and by, though, America began to receive a share of the antiquarians' interest. Scholars went to see what they could find; discoveries were made by those not looking for them and lo! it was heralded to the scientific world that America, north and south, had been densely inhabited, and by civilized peoples, long before the discovery. . . .

An important thing to remember in all our search for information is that there is a distinction to be made between theory and fact. In no department is this caution more called for than in that pertaining to archaeology. That the student might have some sort of general idea of all connected with the object of our discussion we have referred somewhat to the conclusions of writers, but we have not chosen the opinions, only, that are favorable to our position, nor have we sought to sustain the claims of the Book of Mormon by these. It has been a feature of our purpose to show how contradictory the theories are, and we have constantly tried to impress upon the young student the wisdom of ascertaining, of knowing facts for himself, and the right he has of making his own comparisons, and drawing his own conclusion.

If the evidences of archaeology are to be of service to us, this is the course that we shall have to take. Scientific opinion is changing, inventing something new, and crossing itself all the time. The findings are made to fit this or that professor's notions. The same spirit of skepticism that has sought to detract from the Bible would rob the Book of Mormon of the benefits of research and discovery. . . . It is simply an extending of the old conflict between learned assumption and the simplicity, yet wonderfulness of truth.

In this series we have tried to show that the traditions, monuments, and relics are independent of any construction that may be placed upon them, and that scientific theory is not essential to the value of the evidence. That it speaks for itself. It matters not what the wise men think about the starting point of the ancient civilization of this continent, whether they would have it begin in California, or somewhere up north in the Mississippi Valley. The facts are that the oldest ruins are found in Central America, the region indicated by the Book of Mormon as the cradle and center of the oldest civilization in America. No amount of speculation will make those old ruins grow less ancient, and all the argument that can be produced can not destroy the harmony between the silent testimony of those witnesses and the assertions of the Book of Mormon.

Science may be able to throw but little light on the matter, but all the same, on the western coast of South America there are older ruins than have been found elsewhere in that division which speak for another ancient center from which the Book of Mormon describes a second civilization to have spread. The mounds, or pyramids of North America say, in their dumb language, "You can see that we were built by a distinct people from the ancient South Americans, because you do not find constructions like us down there." It has been flippantly remarked that the monuments of American antiquity were only the

product of the Indian but the charge is put to shame by the simple question, Were uncivilized people ever known to do the works of civilized people? . . .

. . . The strange, stray religious practices and ideas resembling scriptural and gospel teachings, which were found among the natives, do not contradict the Book of Mormon. . . .

We must beware of efforts that strike at the very basis of our defense, that would not only deny the significance of the evidences, but detract from the evidence itself. For example, some one is saying now that the mounds, or earthworks, do not bespeak more ability in the people who constructed them than the Indian displays. It is easy to doubt, to contradict, though; but to disprove is entirely another thing. Before this can be done, something else is necessary. It will have to be shown that the host of witnesses who have placed themselves on record did not have the intelligence to make proper observation, and that they were lacking of veracity in describing for us what they saw. It is apparent how out of reason such an idea is, how improbable that so many testimonies could be proven to be wrong. . . .

But this we know, that what archaeology has done for the Book of Mormon would be considered a great triumph of the Bible, if the testimony had concerned some of the misty historical accounts of the Old Testament. **When it is considered that the Book of Mormon made its advent before those corroborating disclosures came to the knowledge of the public, it makes the claims to divinity of that record entitled to increased respect. It came forth proclaiming new, strange things, and proof has been following it.**

1903^ Walter M. Wolfe "Modern Research and the Book of Mormon," in *Millennial Star* 65

(6 August 1903): pp. 501-3, 507-9.

The Book of Mormon gives an account of two distinct settlements of America by Asiatic peoples. The first followed the confusion of tongues at the Tower of Babel, and hence was contemporaneous with the development of the Euphrates and Nile valleys. Concerning the exact locality where this part, known as the Jaredites, landed, I know of no definite statement, but it is generally conceded to have been on the coast of North America; while the Nephites, more than fifteen hundred years later, landed on the west coast of South America. . . .

Between the ruins of Yucatan and those of ancient Egypt and Chaldea a very strong resemblance exists. There are the same prevailing types of pyramids and towers in each. The pyramids of Central America, with the exception of possibly one or two, were not discovered until long after the publication of

the Book of Mormon. In fact the Book of Mormon is the pioneer work on American archaeology, if we omit a few of the early publications of the Spanish monks. But the early explorers of such ruins as those of Palenque and Copan regarded the Central American civilization as subsequent to that of Egypt. In fancy they would picture Egyptian or Phoenician sailors passing through the pillars of Hercules and, driven across the Atlantic by stormy weather, finally landing on the shores of the Caribbean Sea, where they reproduced the structure and recreated the religious symbolism of their native land. Gradually, however, this view became untenable, and it was admitted that the ruins of tropical America were as old as those of oldest Asia and Africa, if they did not antedate them. One of the first public statements of this change of opinion is to be found in Schoolcraft's "Ethnological Researches," published in 1853:

In view of the best light and information which I have been able to collect on the subject, my opinion is that the earliest inhabitants of America were the descendants of Ham, the youngest son of Noah; and that the first settlement was made shortly after the confusion of tongues at the building of the Tower of Babel. Moses tells us that about that period, 'the Lord scattered the people abroad upon the face of the whole earth' (Gen. 11:8,9). America, then, according to this portion of sacred history, was at that time re-occupied by man; for the writer could not have meant by 'all the earth' only about one-half of it.

. . . But Central America and South America have only commenced to disclose what is hidden in the recesses of their virgin forests. It is safe to say that as many cities and greater pyramids than have been discovered are yet to be brought to light. The Spanish conquistadors were gold-hunters, not archaeologists, and the jungle was never penetrated by them when not absolutely necessary, and then with eyes closed to everything but precious metals and slaves. . . .

The state of Chiapas borders on portions of Yucatan and Guatemala. In Professor Short's *North Americans of Antiquity* occurs the following statement accredited to Clavijero:

The Chiapanese have been the first peoples of the New World, if we give credit to their traditions. They say that Votan, the grandson of that respectable old man who built the great ark to save himself and family from the deluge, and one of those who undertook the building of that lofty edifice, which was to reach up to heaven, went by express command of the Lord to people that land. They say also that the first people came from the quarter of the north, and that when they arrived at Soconusco, they separated, some going to inhabit the country of Nicaragua, and others remaining at Chiapas.

There can be no doubt that the most ancient ruins, especially the pyramids, are of Jaredite origin. Indeed the Indians of to-day, Lamanites without a question, assert that these ruins belonged to a people that was extinct before the Lamanite settlement of Central America. But the traditions give rise to other questions. Are these traditions of Jaredite or Nephite origin, or are they common to both peoples? Evidently the last view should be taken of the case for the Quiches and Mayas of to-day look to Votan as their divine ancestor. Some stories make him identical with Noah; others, nearer the truth, consider him to be a grandson of Noah and the leader of the American colonists. They also have a tradition of the landing of white people on the shores of the Gulf of Campeche and their subsequent settlement of Costa Rica and Nicaragua and say that some of their descendants are still to be found in Nicaragua and Honduras. But the date that they give to this emigration is at least two thousand five hundred years later than the period assigned to Votan. So it would seem that Clavijero has blended two distinct narratives and in this error has been followed by Professor Short. . . .

Concerning the history, religion and government of the first immigrants to the American continent, after the flood, the Book of Mormon is the only source of knowledge, and must so continue to be until a new Rosetta stone shall give the key to the hieroglyphics of the ancients. But with the Nephites and Lamanites, who reached the coast of South America about 600 B.C., the case is very different. The Book

of Mormon out of the way, there is still overwhelming evidence that the natives of the land with which the Book of Mormon deals are of Jewish stock. Traditions, religious rites and ceremonies, language, itself attest the fact. At first this claim was made especially for the Sioux and their northern conquerors, but as the years go on, so much stronger proofs are adduced from the customs and traditions of the more civilized tribes that are located south of the Rio Grande, that the Indians of the United States are now seldom mentioned in this connection. And yet when the Book of Mormon was translated the most learned man in the world did not know as much of the history of Central America as does the average child in the Intermediate department of a Latter-day Saint's Sunday school to-day

The Book of Mormon was not given to the world to confirm history already known; but on the contrary, and it is one of the most strange and convincing facts about that inspired work, history, tradition, customs, language have all been revealed from ruined cities and from peoples extant to-day to confirm its story and to be a witness to the nations of the veracity of the plates that were found in the hill Cumorah, and of the divine mission of the Prophet Joseph Smith.

1904[^] B. H. Roberts 1904-1905 YMMIA Manual, No. 8 , Salt Lake City: General Board of the
YMMIA, The Deseret News, 1904. Copyright Joseph F. Smith, Church of
Jesus Christ of Latter-day Saints. Contains *New Witnesses for God*, Vol. II,
Part II The Book of Mormon.

Explanatory Note

It was the intention of the General board originally to complete the treatise on the Book of Mormon in two manuals; but owing to the amount of matter furnished by the author of the body of the work, and the importance of the subject, it has been necessary to divide it into three rather than into two manuals . . . Both the manual committee and the General Board are altogether persuaded that this is the best arrangement of the matter that can be made, and they are also persuaded that the associations cannot be better employed in the department of theological work than in making a thorough study of the American volume of scripture--the Book of Mormon.

[Note* Despite such enthusiastic sentiments at the time concerning the "thorough" study of the Book of Mormon, these YMMIA Manuals would represent the first and the last time that any official LDS Church organization (including the CES) would address the geography and culture of the Book of Mormon in the New World.]

The Book of Mormon.

Part II.

Division three-Evidences of the Truth of the Book of Mormon

A.--External Evidences

Chapter XXV. [pp. 224-235]

American Antiquities-Direct External Evidences-Preliminary Considerations-Continued.

I.

On the Probability of Intercourse Between the Eastern and Western Hemispheres During Jaredite and Nephite Times.

Another remark should be made in these preliminary observations, viz.: It cannot possibly be in conflict with the Book of Mormon to concede that the northeastern coast of America may have been visited by Norsemen in the tenth century; or that Celtic adventurers came to America even at an earlier date, but subsequent to the close of the Nephite period. It might even be possible that migrations came by way of the Pacific Islands to the western shores of America. I think it indisputable that there have been migrations from northeastern Asia into the extreme north parts of North America, by way of Behring straits, where the continents of Asia and North America are separated by a distance of but thirty-six miles of ocean. The reasons for this belief are first, a positive identity of race between the Esquimaux of North America and the Esquimaux of northern Asia; and, second, a very clear distinction of race between the Esquimaux and the American Indians of all other parts of North America. (De Roo, *History of America Before Columbus*, vol. I, pp. 305, 309.)

None of these migrations are impossible or even improbable, though it must be stated in passing that the proofs for at least some of them rest on no historical evidence. Whether the theory that in ancient times the Phoenicians and their colonists, the Carthagenians, had intercourse with the shores of America is true or not I cannot determine. the historical evidence is insufficient to justify a positive opinion; neither does my treatise on the subject in hand require an extended consideration of this question. It will be enough to say that if there were such intercourse, both Nephite and Jaredite records in the Book of Mormon are silent with reference to it. Yet it must be conceded that the records now in hand, especially that of the Jaredites, are but very limited histories of these people. All we can say is that no mention of such intercourse is made in these records, and yet it is possible that Phoenician vessels might have visited some parts of the extended coasts of the western world, and such events receive no mention in the Jaredite or Nephite records known to us. (All these theories are considered at length in H. H. Bancroft's *Native Races*, vol. V, ch. 1, and also in the *History of America Before Columbus*, by P. De Roo, vol. I, chs. 6 and 8.) . . .

. . . I repeat, then, even in Jaredite and Nephite times voyages could have been made from America to the shores of Europe, and yet no mention of it be made in Nephite and Jaredite records now known.

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

And behold, it is wisdom that this land should be kept as yet from the knowledge of other nations; for behold, many nations would overrun the land, that there would be no place for an inheritance. Wherefore, I, Lehi, have obtained a promise, that inasmuch as those whom the Lord God shall bring out of the land of Jerusalem shall keep his commandments, they shall prosper upon the face of this land; and they shall be kept from all other nations, that they may possess this land unto themselves. And if it so be that they shall keep his commandments they shall be blessed upon the face of this land, and there shall be none to molest them, nor to take away the land of their inheritance; and they shall dwell safely forever. (2 Nephi 1:8-9)

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

II.

The Western World Since the Close of the Nephite Period--The Lamanite Civilization

. . . The civilization in America upon the advent of the Spaniards--since there is no substantial historical evidence of foreign migrations in which it could have had its origin--must have arisen, as already suggested, from among the Lamanites after the fall of the Nephites at Cumorah--it was Lamanite civilization. . . .

V--Of the Writers on American Antiquities

Still another remark is necessary in these preliminary observations. The authorities upon which we have to depend for our knowledge of American antiquities are widely conflicting. There is not one that may be followed unreservedly, and it is impossible to say with any degree of exactness what is even the consensus of opinion of authorities upon very many subjects, so widely divergent and conflicting are their views. This conflict of opinion extends to such important subjects as the following: Who were the first inhabitants of America? Were they indigenous races, or is their presence in America due to migration? If due to migration, from what lands did they come? Was there one or several migrations? What was the course of their migration? Are they on one or a number of distinct races? Are the monuments of civilization found in America ancient or comparatively modern? . . . One may support with honored names in this field of research the Lost Tribes of Israel theory of the origin of the American Indians; the Malay theory of origin; the Phoenician theory; the Egyptian, the Atlantic, and a number of other minor theories. ("Under the broad range allowed by a descent from the sons of Noah," says Mr. John L. Stephens, to whom we are indebted for most excellent works on American antiquities, "the Jews, the Canaanites, the Phoenicians, the Carthaginians, the Greeks, the Scythians, in ancient times; the Chinese, the Swedes, the Norwegians, the Welsh, and the Spaniards in modern times, have had ascribed to them the honor of peopling America." *Central America*, vol. I, pp. 96, 97.)

One can array a formidable list of authors in favor of the indigenous theory of origin for ancient American civilization; and perhaps a still longer and equally learned list of authorities in favor of an exotic

origin. All of which makes it evident that writers upon the subject are to be weighed as well as counted; and also warns us that in the presence of such a diversity of opinions many things pertaining to American antiquities must remain open questions. It must be remembered that as yet, so far as man's researches are concerned, but little is really known about ancient America.

1905^ Elbert A. Smith ed. "Visit of Indians to Nauvoo," in *Autumn Leaves*, Vol. 18, No. 8 (Aug),

(RLDS) pp. 350-352

This is a reproduction of a short article that appeared in the *Nauvoo Independent* for May 27, 1905. It represents an occurrence at Nauvoo during the summer of 1843 when Joseph Smith preached to the Pottawattamie Indians of Iowa (see 1843 notation)

1905^ B. H. Roberts 1905-1906 YMMIA Manual, No. 9 , Salt Lake City: General Board of the

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Jesus Christ of Latter-day Saints. Contains *New Witnesses for God*, Vol. II,

Part III The Book of Mormon.

Chapter XXXIX

Internal Evidences (Continued)

The Originality of the Book of Mormon an Evidence in Support of Its Claims

IV. (p. 374]

In Its Account of Peopling America

In its account of peopling America by migrations no less than in its structure and the manner in which its existence was made known and its translation accomplished, the Book of Mormon is original. All the books on American antiquities that could possibly have been accessible to Joseph Smith and his associates favor the theory of migrations from northeastern Asia by way of Bering Straits and other points where the Asiatic and American continents approach each other. See Josiah Priest's *American Antiquities*, preface. Ethan Smith referring to the authorities that he was acquainted with on this subject says:

All seem to agree that the Indians came from the north-west and overspread the continent to the south . . . I forbear to offer any further remarks upon these testimonies incidentally afforded by the most celebrated author, [meaning Humboldt]. Let them be duly weighed by the judicious reader; and he surely cannot doubt but that the natives of America came from the north over Bering's Straits; and descended from a people of as great mental cultivation, as were the ancient family of Israel. (*View of the Hebrew*, p. 187-8).

Not only were such the prevailing views at the time Ethan Smith wrote, 1825, but even to this day the same general opinion prevails among authorities; that is, that America was peopled from Asia by way of Bering Straits. The migrations of the Book of Mormon, however, contravene this quite generally accepted theory. While it is generally supposed that the Jaredites passed out of the Euphrates valley and wandered several years eastwardly through Asia, they crossed the Pacific and landed in the south part of the north continent of America and founded the city of Mormon near what was afterwards the Nephite province called Desolation, which was in the region of country known to us today as the Central American States. (*Dictionary of the Book of Mormon*, Reynolds p. 168.) The Nephite colony, as we have seen, landed on the west coast of South America about thirty degrees south latitude; and Mulek's colony is supposed to have landed somewhere in the south part of the North American continent. These Book of Mormon accounts of migrations to the American continents constitute the widest possible departure from usually accepted theories upon the subject.

V. [pp. 374-375]

The Nativity of American Peoples

The Book of Mormon is original with references to the facts it presents respecting the nativity of its people. On this point, more is claimed by believers in the Book of Mormon sometimes, than is warranted by the facts in the case. For example, it is sometimes stated that the Israelitish origin of the native Americans originated with the Book of Mormon. That is not true. Long before the advent of the Book of Mormon, James Adair, whose work was published in 1775, advanced the theory that the native American Indians were the Lost Ten Tribes of Israel, and argued for the truth of his theory at great length. (see *Manual* 1904-5, pp. 303-306) Ethan Smith, in his work we have several times quoted, advances the theory that the native Indians were the "Ten Lost Tribes of Israel," the very title of his book--"View of the Hebrews; or the Tribes of Israel in America,"--is the evidence of his holding that theory.

It is therefore a mistake to say that the idea of Israelitish descent of the native American Indians originated with the Book of Mormon. Indeed the theory that the native Americans were the Ten Lost Tribes of Israel found many advocates both in Europe and the United States especially, I may say, in the New England States before 1830. Wherein the Book of Mormon is original in respect of this matter is that while declaring the Israelitish descent of the colonies that peopled America, it directly contravenes the idea that the native Americans are the Ten Lost Tribes of Israel, by incidentally declaring those tribes to be in another part of the world, and Jesus announcing to the Nephites his intention to appear unto them, and minister among them." (see 3 Nephi 15, 16, 17) Of course reference to Israelitish descent is here made to

the two last migrations only, that is, to the colony of Lehi, and the colony of Mulek. The colony of Jared were doubtless of the same race, but of earlier ancestors, among whom [was] the patriarch Shem. The Book of Mormon refers to Lehi's colony as made up of descendants of Manasseh {Lehi} and Ephraim [Ishmael] (see note A below) while the colony of Mulek were Jews.

From this it appears that the Book of Mormon is as boldly original in declaring the nativity of these colonies that peopled America with teeming millions of their descendants, as it is in its account of the course of their migrations or the manner in which the Book of Mormon came forth. For, in limiting the nativity of these colonies to the descendants of Joseph and of Judea, it as radically contravenes existing opinions upon the subject as it does in respect to the manner in which the book came forth, and the course of migration.

Note A: The statement here that Ishmael was of Ephraim is set down upon the authority, first, of inference. The inference is based upon the fact as already stated in a foot note (Manual 1903-4, page 95), that there are promises in the Hebrew scriptures respecting Ephraim which cannot be realized so far as we know, except through the seed of Ephraim dwelling upon the land of America, as we have seen in considering the evidence of the Bible for the truth of the Book of Mormon; and as Lehi and his family were of the tribe of Manasseh, and Mulek's colony being Jews, it leaves the family of Ishmael alone to introduce the descendants of Ephraim into the western world. Second, a number of Latter-day Saints, familiarly acquainted with the Prophet Joseph Smith, declare that in conversation they had known him to say that in Mormon's abridgment of the book of Lehi (which supplied the 116 pages of manuscript lost by Martin Harris) it was plainly stated that Ishmael was of the tribe of Ephraim.

1905[^] Joseph F. Smith or
82. Edward H. Anderson

"The Stick of Ephraim," in *Improvement Era* 8 (August 1905): 781-
See also *Millennial Star* 68 (22 March 1906): 189-91.

Why is the Book of Mormon called the Stick of Ephraim, when it is understood to have been written by the descendants of Lehi who was a descendant of Manasseh? (See Ezekiel 37:16; Doctrine and Covenants Sec. 27:5).

The Book of Mormon refers to Lehi's colony as made up of descendants of Manasseh and Ephraim. Lehi was a descendant of Manasseh, and Ishmael, of Ephraim. In the Manual for 1903-4, (page 95) it is shown that there are promises in the Hebrew scriptures respecting Ephraim, which cannot be realized, so far as we know, except through the seed of Ephraim dwelling upon the land of America. Since Lehi was of Manasseh, and Mulek's colony were Jews, it leaves Ishmael alone to introduce the descendants of Ephraim into the western world. The intermarriage of the families of Lehi and Ishmael effectually accomplished this. President Franklin D. Richards, and other Latter-day Saints acquainted with the Prophet Joseph, have declared, to this writer's personal knowledge, that in conversation they had known him to say that in Mormon's abridgment of the book of Lehi, (which supplied the 116 pages of manuscript lost by Martin Harris) it was plainly stated that Ishmael was of the tribe of Ephraim. Let it also be remembered that in Ezekiel 37:19, it is called the "stick of Joseph, which is in the hands of Ephraim," showing that both Ephraim and Manasseh the sons of Joseph, are included, and that the book was to be in the hands of Ephraim, at its coming forth. It is well known, through patriarchal blessings, that many of the Latter-day Saints, in whose hands is the stick, are of Ephraim. (See also chapter 35, pp. 329-338; and chapter 39 p. 375, of the Manual for 1905-6).

Note* See the Franklin Richards notation for 1896

1905^ Orson F. Whitney "Untitled Discourse," Conference Report, October 1905, p. 97.

Bishop Orson F. Whitney said the following:

What has been the purpose of the scattering and the gathering of the House of Israel? What is the significance of sending into the world a chosen race of spirits, called upon earth the children of Abraham, Isaac, and Jacob, but known to us to have been the children of God before Abraham was born? They were chosen in the heavens, before they came in the flesh, and were sent forth from the presence of God with a mission. We who call ourselves Latter-day Saints are a branch of the house of Israel, gathered out from among the Gentiles; we are a portion of that martyred nation, chosen of God and sent upon earth to suffer and endure for His sake and for the sake of all mankind; to bear the oracles of God, and be His representatives in the midst of the human race. Read what Moses says in the eighth verse of the 32nd chapter of Deuteronomy, if you doubt that Israel had an existence before the earthly days of Father Abraham. The passage runs as follows: "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number Of the children of Israel." This was before the birth of Abraham. The Lord had nations upon the earth before that time, and he set their bounds according to the number of the children of Israel. What does this mean, If not that Israel was a pr[e]-existent race, ordained before the world was to perform the great and important mission that has rested upon them all down the ages, and a portion of which is now being performed by the Latter-day Saints, the gathered children of Ephraim.

If this be true of the whole house of Israel, how much more true of those mighty ones who have risen in the midst of the People of God, who have been called to be His prophets and apostles, His Spiritual ministers to mankind? If it be true of the Latter-day Saints as a body, how much more true of those whom we sustain as our leaders? What should be our conduct towards them I know what the Prophet Joseph said: "Brethren, in all your kickings and flounderings, see to it that you do not betray the servants of God: there is no sin that can be compared to it." "Touch not mine anointed, do my prophets no harm," 'is the warning word of the Lord that has come down through the centuries. . . .

I once asked President Lorenzo Snow concerning this matter: "Why is it, if a man without the Melchisedek Priesthood cannot look upon God's face and live, that Joseph Smith, could see the Father and the Son, and live, when he held no priesthood at all?" President Snow replied: "joseph did holds the priesthood; he came with it into the world." I believed it before he said it but I wanted him to say it first. Joseph Smith, as much as any Prophet that ever lived, was ordained a prophet before he came into this mortal life. He held the Melchisedek priesthood in the spirit, when he came here, or he could never have received what he did from God. And these men who have followed in his footsteps are spirits of the same class. The Prophet Joseph declared that every man who has a calling to minister to the inhabitants of this earth, was ordained to that very purpose before the world was.

1907^ Louise Palfrey "Our American Indian Series" Part VI "What Latter Day Saints Have Done in

(RLDS) **the Way of Preaching to the Lamanites," in *Autumn Leaves*, Elbert A. Smith**

ed., Vol. 20, No. 1 (Jan), pp. 1-10

After reviewing the mission of Oliver Cowdery and P. P. Pratt in 1831 to Missouri, Louise Palfrey quotes the following words of P. P. Pratt from Church History, vol. 1, pp. 178-183: "Thus ended our first Indian mission, in which we had preached the gospel in its fullness, and distributed the record of their forefathers among three tribes, viz.: the Catteraugus Indians, near Buffalo, New York, the Wyandots of Ohio, and the Delawares, west of Missouri." She also relates the incident in 1841 where Joseph Smith preached to the Sac and Fox Indians (see notation). She then writes:

[pp. 4-5] All the rest that we find of missionary effort among the American Indians in the history of the church as so far published, is briefly told. In 1862 there is mention of Daniel Covert and Moses James, two Lamantie elders, who were appointed to Canada. . . . (Church History, vol. 3, pp. 494, 499). . . . In 1881 a branch was organized in the Indian Territory, called the Delaware Branch. It was composed of "whites, Indians, and those of mixed blood." . . . (Church History, vol. 4, p. 364).

The foregoing exhausts the information to be found in the published volumes of the Church History. The first effort was the most special and earnest, it seems, of any that was made, and would have been continued had circumstances permitted. After that, missionary work among the Indians was only casual or desultory. With one or two exceptions, so far as we have been able to learn, there has been no special, systematic, or sustained effort made among the Indians since.

[pp. 9-10] The native people of the South Sea Islands are thought to be an admixture of Lamanite blood, but the work among them is so well known that it needs not to be included in this article. It is those to whom the promise above quoted directly applies, the descendants of Lehi in the land given their fathers for an inheritance, that it has been our object to deal with . . .

1907^ Louise Palfrey "The Archaeology of the Book of Mormon" in *Autumn Leaves*, Elbert A. Smith

(RLDS) ed., Vol. 20, No. 4 (Apr), pp. 148-157

[pp. 150-151] Wonderful as were the manners, customs, and institutions of the Mexicans and the Peruvians, Prescott tells us that their civilization was but a shadow of the civilization that preceded them;

that they derived all that was best among them from the people before them. Mr. Bancroft says that the Mayas never built the magnificent structures of Central America, that caused Charnay to exclaim, "These ruins of surpassing grandeur." He says that they were built by a nation that was not found here when the Europeans came; a nation whose "greatness had practically departed" before the times of the Aztecs and the Mayas.

Down in South America, the same thing is repeated. there are extensive ruins which the peruvians, at the time of the Spanish conquest, admitted were of older date than the Inca era. They said those ruins had furnished them with models of their architecture. Donnelly states that the civilization of the Incas compared with that which had preceded it as the civilization of England int he sixteenth century compared with the magnificent civilization of Rome in the time of the Caesars.

Were i to go on giving you testimony on these two points alone, namely, that America was the home of highly enlightened, progressive, and artistic peoples long before Columbus discovered it, and that the older civilizations were the more advanced, my paper would far exceed the limits it must observe.

[p. 152] In the outline I gave you of the Book of Mormon narrative, you noticed that there were *two* civilizations, the older starting in Central America. Listen tow hat Bancroft says on this point: "The oldest civilization in America which has left nay 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 ruins." Bancroft is only one of many authorities who tell us the same thing. In fact, it is a int that the authorities are pretty generally agreed upon.

I wish I had time to present evidence in regard to the rebuilding and reinhabiting of the ruins of the older people by the succeeding people who came up from South America. I wish I had time to tell you something of the traditions recorded by early writers to the effect that the predecessors of the nations found here by the conquerors were white. Indeed, some of the antiquarians have been led to this conclusion from their study of the ancient monuments.

The American Indian is perhaps the greatest enigma in the whole field of ethnology. Who is he, and where did he come from? What accounts for the diversity in intellectual capacity, as contrast the Aztecs, the Mayas, and the Incas with the wild races that have survived them. How is it that there is such a variety of type and complexion among the Indian races? The author of Atlantis says, "When we turn to America we find that the popular opinion that all Indians are red men and of the same hue from Patagonia to Hudson's Bay, is a gross error. . . . It is easy to show that the American races show nearly as great a variety in this respect as the nations of the old continent; there are among them white races with a florid complexion, and tribes black or of a dark hue, that their stature, figure and countenance are almost equally diversified." . . .

[p. 154] Nobody has been able to do more than guess as to who those Cliff-dwellers were, or why they built as they did. . . .

In the Book of Mormon, all these things are accounted for in the most natural, reasonable manner, and they are no longer a mystery to us. There we find described just such a people as the Cliff-dwellers. they were a secret order, numbering hundreds and thousands, that organized for the purpose of living by theft and plunder. [The Gadianton robbers]

1907^ Charles H. Burr "The Cliff Dwellers and Gadianton Robbers" in *Autumn Leaves*, Elbert A.

(RLDS) Smith ed., Vol. 20, No. 6 (June), pp. 246-252

[pp. 247-250] The writer of these lines, by reason of circumstances over which he had no control, was compelled to remain at home a few weeks during the last weeks of the year 1906, and having access to a public library, he thought it best to pass the time and improve the mind by reading. While doing so he read a book entitled *Arizona Sketches*, by A. J. Munk, which he found to be quite interesting and the more so as he discovered in it that which to a remarkable degree corroborated and supported the claims of the Book of Mormon in relation to the story of the Gadianton Robbers.

By referring to the Book of Mormon, (large type edition,) alma thirtieth chapter, we are told of a migration from the land of Zarahemla to a land Northward. . . . one Hagoth sailed by way of the west sea (Pacific Ocean) by the narrow neck (Isthmus of Darien) which led into the land northward. The final fate of these who embarked in this ship is not stated, save that they were never heard of more; but the same writer in this chapter informs us that there were many people who went forth into this land Northward. Just how far north this people went this writer does not state, but Helaman in the second chapter of his writings informs us that there were a great many who went forth into the land Northward and that they spread forth into all parts of the land, and he gives us a brief description of the country, enough to enable us to safely conclude that a large portion of Southern North America was occupied by them.

As we study the geographical location and consider the course of their emigration, it is but reasonable to believe that it would be the southern and western portion of the country that would be first occupied by them; this would be that portion of the country now known as Mexico, New Mexico, Arizona, and Colorado. And the archaeologist strengthens this idea by telling us that it is in these regions that he finds the evidence of an early occupation by the prehistoric nations who at some time in the remote past have occupied North America.

In verse 34, first chapter of Helaman, we have the first account of the formation of a band which afterwards figured quite conspicuously as the Gadianton Robbers, whose sole purpose seems to have been that of murder and plunder, and who for many years successfully withstood all efforts to either conquer, capture, or subdue them. This fact, in itself, is sufficient to establish the idea that this band of robbers must have had some place of hiding not easy to find in the wilderness into which they fled when pursued, and some stronghold in which they could defy every effort to capture them.

And when we read Mr. Munk's description of the cliff-dwellings, their geographical location, as well as many other things which he says in regard to Arizona, we saw much to corroborate the Book of Mormon story. . . .

When the Spaniards under Coronado first entered the land more than three hundred and fifty years ago in search of the seven cities of Cibola, they found upon the desert sufficient evidence of an extinct race to prove that the land was once populated by an agricultural and prosperous people.

"When, or how, the inhabitants disappeared is unknown and may never be known; it is even in doubt who they were, but presumably they were of the Aztec or Toltec race, or perhaps of some civilization even more remote.

"The Pueblo Indians are supposed to be their descendants, but if so they are as ignorant of their ancestry as were their discoverers. All that is known of this ancient people is what the ruins show, as they left no written record, or even tradition of their life, unless it be in some inscriptions consisting of hieroglyphics and pictographs which are found painted upon the rocks and walls, which undoubtedly have a meaning, but for lack of interpretation remain a *sealed book*. . . .

The navajos who live in the canyon have a tradition that the people who occupied the cliff-houses *were all destroyed in one day by wind and fire*. (Records of the Past, December, 1902) . . .
"Contemporaneous with the Cliff-dwellers there seems to have lived a race of people in the adjoining valleys who built cities and tilled the soil, and judged by their works they must have been an industrious, intelligent, and numerous people.

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

[p. 521] At the time of the coming forth of the Book of Mormon, there was little to support the thought of an ancient civilization having existed on the American continent; but at the present time many societies are being formed for the purpose of collection and research.

[Note* How this comment passed the editors without some disclaimer is hard to understand, especially in view of the research published by the RLDS Committee on Archaeology.]

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

[p. 525] Columbus found a land inhabited from the Arctic Ocean to Cape Horn, and from the Atlantic to the Pacific, with millions of people, speaking, as estimated by some authorities, six hundred different dialects in North America, and eight hundred south of Panama. Two of the nations had, according to Doctor Draper, attained a civilization "that might have instructed Europe, a culture wantonly crushed by Spain, who then destroyed races more civilized than herself."

Here also were found ruins of former civilizations--temples, cities, and pyramids--rivaling those of Egypt, many of them stupendous, that to-day are architectural wonders, on which tradition casts but a dim light. Science has been able to read in these relics much of the pursuits, customs, habits, religious beliefs, and ceremonies of their builders; but as to the people themselves, who they were, or their

connection with Europe or Asiatic races, when and by what means and route they reached these shores, or their final destiny, they are silent.

1908 Charles W. Penrose (Hymn)

"Not many moons shall pass away before the curse of darkness from your skins shall flee, your ancient beauty will the Lord restore, and all your tribes shall dwell in unity."

Source: *, p. 14. Quoting from P. Jane Hafen, "'Great Spirit Listen': The American Indian in Mormon Music," *Dialogue: A Journal of Mormon Thought*, eds. Martha Sonntag, Bradley Allen and Dale Roberts, vol. 18, no. 4 (Winter 1985), p. 135.

1908^ Louise Palfrey *The Divinity of the Book of Mormon Proven by Archaeology; a Series of*

(RLDS) *Papers Formerly Published in the "Arena" Department of the Autumn Leaves,*

Lamoni, Iowa: Zion's Religio-Literary Society, 1908.

A 222-page 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. These papers appeared previously in the year 1902 in a series of articles in the RLDS publication *Autumn Leaves* (see the 1902 notations)

1909^ James Yates "The Remnant of Jacob" in *Autumn Leaves*, Vol. 22, No. 1 (Jan), pp. 1-3

(RLDS)

The Remnant of Jacob cites prophecies in 3 Nephi 9 (paragraph 11) in regard to the coming for the of Book of Mormon "from the Gentiles unto your seed," as a sign that the "work of the Father hath already commenced." Yates writes, "The Indians, or more properly speaking, the Lamanties, are now soon to begin to know of these things . . ." He then writes:

"They are a remnant of the seed of Jacob, as shown by the sacred book, and lest we be puffed up and wise in our own conceit, we had better read the terrible predictions of what the Lord says is to transpire after the sign is given. . . . We will find it int he yet only partly fulfilled prophecy of Micah 5:7-15. Also quoted by Nephi, in immediate connection with the same reference given":

"The *remnant* of Jacob shall be *in the midst* of many people as a dew from the Lord."

"The remnant of Jacob shall be *among the Gentiles*, in the midst of many people as a lion among the beasts of the forest."

Then follows a prediction of a destructive plague which is to cut off the horses of the land; also the cities and strongholds are to be thrown down, and the fine art sculpture-work, standing images and the like, are all to be destroyed; and the Lord says he will "execute vengeance and fury" such as has not been head. Let Israel be warned, and stand in holy places.

**1909^ H. A. Stebbins "The Jaredite Lands in Ancient and Modern Times" - Part 1
in *Autumn***

(RLDS) ***Leaves***, Vol. 22, No. 5 (May), pp. 193-203

On pages 198-200 Stebbins gives this interesting perspective on the chronology of knowledge of the American Indian:

. . . when Cortez and his army arrived in Mexico in 1519 they found at the city of Mexico the Aztec nation offering their captive enemies in bloody sacrifice at the sacred temple before their god, Huitzilopochtli. This important fact was known then, but of course the historical account that was made of it at the time was in the Spanish language. And the evidence is that such writings were taken to Spain and there stored in the royal archives, their contents not only being unknown to the outside world but likely few scholars in Spain knew of their existence. But in 1779, two hundred and sixty years after Cortez's conquest of Mexico, King Charles asked an educated priest named Munoz to compile a history of America, and the manuscripts were placed in his hands. He began it and prepared a mass of matter, but died in 1800, before it was finished. Of that Munoz collection Johnson's Encyclopedia states further:

The work was never continued, but the extensive collection of historical manuscripts have been the chief documentary sources of the important histories of Navarette, Irving, and Prescott.--Article Munoz

In the preface to his work, "Conquest of Mexico," **W. H. Prescott** says of Munoz that "his manuscripts were deposited, after his death, in the archives of the Royal Academy of History at Madrid," and Prescott then relates his success while in Madrid in getting permission to see and use the manuscripts. He wrote of it as follows: "On my application to the Academy, in 1838, for permission to copy that part of this inestimable collection relating to Mexico and Peru, it was freely acceded to." Efforts before that to do this had been denied, so he writes, and he considered himself highly favored, and also because one of the learned Academy was appointed to superintend the arranging and copying of the manuscripts. So may we all feel about it, because the world would still know but little about the conquest of either Mexico or Peru, had not the American historians, Prescott and Irving, obtained permission to copy from the manuscripts made by Spanish scholars of long ago. Indeed all the students and learned men of both England and America rely upon Prescott's "Conquest of Mexico" and "Conquest of Peru" for their chief knowledge about the ancient peoples and conditions in those countries at the times of and prior to the Spanish conquests.

Yet the first of these [Prescott's books] was not published until 1843, and the second not till 1847. **By this we can see that as the educated people of Europe and America were not acquainted with the history or the religion of the ancient Aztecs, or about their having offered human sacrifices to their deities, therefore certainly the lowly and uneducated common people who lived in the thinly settled borders of New York, Pennsylvania, and Ohio, in the early days of 1823 to 1830, they could not possibly have had knowledge of the wonderful evidences published for the first time by J. L. Stephens in 1841-44, and later by W. H. Prescott in 1843, by E. G. Squier in 1856, and by Desire Charnay in 1863 (in French, and into the English language in 1887. These all wrote about the idols and the sacrifices but none of these (or any other) writings on this point were published or the facts known to Joseph Smith or his associates in 1830. But had even *one* of those books been in print in 1830 it is not likely that those men would have known of it, for there were neither railways, telegraphs, daily mails, nor magazines, and but few libraries at that time. All of these are quite common, even to the youngest and most illiterate, but then few books were seen.**

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

[p. 351] Moses said of Joseph of Egypt: "Blessed of the Lord be his land . . . for the precious fruits brought forth by the sun, . . . and, for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fullness thereof." (Deuteronomy 33:13-16). We may well say that the promises to those peoples of a "choice land" or lands included *all* of America. Doubtless so. . . . Let us see in the Book of Mormon just what God did promise. We find as follows about the Jaredites:

And there will I meet thee, and I will go before thee into a land which is choice above all the land of the earth . . . (Ether 1:2,5) . . .

[p. 356] Undoubtedly America is the "land shadowing with wings," as spoken of in Isaiah 18:1, and this idea others have caught without any hint from the religious believers in that thought. In a copy of the *National Magazine* some years ago was given a cut of North and South America represented as two wings stretched out, and looking very natural, while Central America is represented as a small bird. The writer of this article cut it out of the magazine at the time, and the editor of *Autumn Leaves* has had the accompanying engraving made of it. [see below]

[1909 Illustration: "The Land Shadowing With Wings." From a cut formerly used in the *National Magazine*. H. A. Stebbins, "The Jaredite Lands in Ancient and Modern Times" - Part 4 in *Autumn Leaves*, Vol. 22, No. 8 (Aug), p. 355.]

1909^ B. H. Roberts *New Witnesses for God*, vol. 2, Salt Lake City: Deseret News, 1909,
pp. 356

In his *Chapter XXV* we find the following:

I--Of the Probability of Intercourse Between the Eastern and Western Hemispheres During Jaredite and Nephite Times

Another remark should be made in these preliminary observations, viz.: It cannot possibly be in conflict with the Book of Mormon to concede that the northeastern coast of America may have been visited by Norsemen in the tenth century; or that Celtic adventurers came to America even at an earlier date, but subsequent to the close of the Nephite period. It might even be possible that migrations came by way of the Pacific Islands to the western shores of America. I think it indisputable that there have been migrations from northeastern Asia into the extreme north parts of North America, by way of Behring straits, where the continents of Asia and North America are separated by a distance of but thirty-six miles of ocean. The reasons for this belief are first, a positive identity of race between the Esquimaux of North America and the Esquimaux of northern Asia; and, second, a very clear distinction of race between the Esquimaux and the American Indians of all other parts of North America. (De Roo, *History of America Before Columbus*, vol. 1, pp. 305, 309.)

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

Bancroft's *Native Races*, vol. V, ch. 1, and also in the *History of America Before Columbus*, by P. De Roo, vol. I, chs. 6 and 8.) . . .

. . . I repeat, then, even in Jaredite and Nephite times voyages could have been made from America to the shores of Europe, and yet no mention of it be made in Nephite and Jaredite records now known.

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

And behold, it is wisdom that this land should be kept as yet from the knowledge of other nations; for behold, many nations would overrun the land, that there would be no place for an inheritance. Wherefore, I, Lehi, have obtained a promise, that inasmuch as those whom the Lord God shall bring out of the land of Jerusalem shall keep his commandments, they shall prosper upon the face of this land; and they shall be kept from all other nations, that they may possess this land unto themselves. And if it so be that they shall keep his commandments they shall be blessed upon the face of this land, and there shall be none to molest them, nor to take away the land of their inheritance; and they shall dwell safely forever. (2 Nephi 1:8-9)

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

II--The Western World Since the Close of the Nephite Period--The Lamanite Civilization

. . . The civilization in America upon the advent of the Spaniards--since there is no substantial historical evidence of foreign migrations in which it could have had its origin--must have arisen, as already suggested, from among the Lamanites after the fall of the Nephites at Cumorah--it was Lamanite civilization. . . .

III--Of the Writers on American Antiquities

Still another remark is necessary in these preliminary observations. The authorities upon which we have to depend for our knowledge of American antiquities are widely conflicting. There is not one that may be followed unreservedly, and it is impossible to say with any degree of exactness what is even the consensus of opinion of authorities upon very many subjects, so widely divergent and conflicting are their views. This conflict of opinion extends to such important subjects as the following: Who were the first inhabitants of America? Were they indigenous races, or is their presence in America due to migration? If due to migration, from what lands did they come? Was there one or several migrations? What was the course of their migration? Are they on one or a number of distinct races? Are the monuments of civilization found in America ancient or comparatively modern? . . . One may support with honored names in this field of research the Lost Tribes of Israel theory of the origin of the American Indians; the Malay theory of origin; the Phoenician theory; the Egyptian, the Atlantic, and a number of other minor theories.

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

One can array a formidable list of authors in favor of the indigenous theory of origin for ancient American civilization; and perhaps a still longer and equally learned list of authorities in favor of an exotic origin. All of which makes it evident that writers upon the subject are to be weighed as well as counted; and also warns us that in the presence of such a diversity of opinions many things pertaining to American antiquities must remain open questions. It must be remembered that as yet, so far as man's researches are concerned, but little is really known about ancient America.

[p. 303] In his *Chapter XXXII: External Evidences--The Hebrew Origin of the Native American Races*, B. H. Roberts gives the following introduction to his presentation of a multitude of external evidences supporting the traditional Mormon thought on the origin of the Indians:

I next call attention to the evidences of *the Hebrew origin of the native Americans*, which origin, of course, if established beyond reasonable doubt, will be one more item of evidence--one, too, of very great weight in the volume of cumulative evidence here being compiled, since the Hebrew origin of the native American races is fundamental as testimony to the truth of the Book of Mormon. *The Hebrew origin of those races in our book is so unequivocally stated and so emphasized that if the said American races could be proven beyond doubt to be of other than Hebrew origin, the claims of the Book of Mormon would be shattered.*

The chief sources of information on this subject are the writings of Gregoria Garcia, Edward King (Lord Kingsborough), and James Adair. The first is a Spanish Dominican author, born about 1560; he died 1627. He spent some twelve years in Central American countries as a missionary among the natives, during which time he gathered his materials for his chiefest work, "Origin de los Indios." While contending for the theory that the Indians are descendants of the Ten Tribes, Garcia collected evidences on both sides of the question, though both his evidences and arguments tend to prove the theory of Hebrew origin.

Lord Kingsborough was born in 1795, and died at Dublin in 1837. His "Antiquities of Mexico," ten volumes, imperial folio, were published in London between 1830-48, consequently, since he died in 1837, some of the volumes were issued after his death. His theory is that the Indians are descendants of the Lost Tribes of Israel, and to the establishment of this view he bends all his energies. He is open to the charge of being over zealous for this theory, and doubtless has been somewhat extravagant in his assumptions of proofs--in matters of detail, at least; but, after all proper discount is made for the over-zeal of an enthusiast--fanatic, if you will, --there remains a body of evidence in his works for the Hebrew origin of native American races which has never been successfully disposed of by those who dispute his theory.

. . .

Adair's work, "History of the North American Indians," is included in the eighth volume of Kingsborough's works. James Adair was an English trader among the North American Indians from 1735 to 1775--forty years. It was in 1775 that his work was published. His observations were confined to the North American Indians; hence these three authors may be said to cover the entire field of our investigation. I shall give extracts from all these writers, making use of Bancroft's abridgment of their works as being at once accurate and most accessible to the reader. . . .

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)

Note* In a 2003 FARMS Review article, Matt Roper would write:

In 1902, Anthony W. Ivins, then president of the Juarez Stake in Mexico, suggested in an article published in the *Improvement Era* that Coriantumr may have taken wives and fathered children before his death among the Mulekites, a position with which [B. H.] Roberts was inclined to agree (see Roberts, *New Witnesses for God*, 2:357. [1909])

Source: Matthew Roper, "Nephi's Neighbors: Book of Mormon Peoples and Pre-Columbian Populations," in *The Farms Review*, Vol. 15, Num. 2, 2003, p. 95.

1909^ Anthony W. Ivins (Untitled talk) in *Conference Reports* (April 1909): pp. 57-62.

In refuting an anti-Mormon book, Elder Anthony Ivins cites some external evidences of the Hebrew origin of the native American races. Some of the more pertinent examples he uses can be found in Chapter 32 of B. H. Roberts' 1909 *New Witnesses for God* (vol. 3):

Remarks by Garcia

Lord Kingsborough's Views

Adair's Evidences

The discovery of Hebrew relics, particularly the Newark Hebrew Tablet.

1909 Charles Reginald Enock *Mexico*. New York: Scribner, 1909-10

(non-LDS-Scholarly)

Paul Cheesman notes that Charles Enock in his 1909 book *Mexico*, records that: the Aztecs indicated that they had been wandering from place to place for many years seeking the promised land their deity had offered them.

1910[^] Louisa Fishburn "Ancient Americans," in *Autumn Leaves*, Vol. 23, No. 7 (July), pp. 330-331

(RLDS)

The people who have inhabited America previous to our era, or the discovery of America by Columbus, are divided into three classes. The civilized, the semicivilized, and the savage.

The civilized class belong to the oldest period. The first people belonging to this class are a people known in tradition as the Colhuas. These Colhuas are described as being the original civilizers of Mexico and Central America. In Baldwin's *Ancient America* [1871] we are told that these people are connected with vague references to a long and important period, also that their kingdom appears to have included Guatemala, Yucatan, Tabasco, Tehuantepec, Chiapas, Honduras and other districts, and some of the principal seats of Colhua civilization were in the region now covered by the great forest.

Of this people little has been said by modern historians, because the traditions that have been preserved are so meager. But the Book of Mormon tells us that the first inhabitants of our country came here at a time of the dispersion, about 2200 B.C. These people, whom we know as the Jaredites, became a great nation, living here about sixteen hundred years, and, finally, on account of civil wars, became extinct.

The committee on archaeology claims that this people, the Jaredites as we know them, inhabited the states of Guatemala, Yucatan, Tabasco, Tehuantepec, Chiapas. This agrees with the statement made in Baldwin's Ancient America that the earliest inhabitants of America inhabited the same places, only they designate them as a people by the name of Colhuas.

The next civilized people are said to have come into the country about the close of the Colhuas period, and are known to modern historians as the Toltecs. Of these people, like the former, they have little information, depending largely upon their traditions and archaeological ruins for what they have obtained.

Charney [18__] says:

All that the Toltecs did in workmanship was excellent, graceful, and delicate. They were good architects and good mechanics. they built great cities, erected palaces of cut stone, and exquisite remains of buildings are found.

. . . Bancroft in his "Native races" [1883] says that the Toltecs had a tradition of the deluge and of the families that came to this continent, and of certain great catastrophes. The Toltecs traditions speak of a people called Chichimecs, who were their neighbors and tormentors as far back as traditions go. Bancroft, referring to these people, says:

For a great number of years a harassing system of border warfare had been carried on between the Chichimecs and Toltecs, and to make matters worse, tradition says that there were internal troubles among the Toltecs, and altogether they were at last compelled to succumb.

Those who are familiar with the Nephite history can readily see in what points this statement agrees with the Book of Mormon.

Then we have the semicivilized nations. These are divided into tribes or classes, differing according to the degree of civilization each possessed.

Our modern writers call these nations of Mexico, Aztecs, of Central America, Mayas, and those of South America, Incas or Peruvians, but let us bear in mind all these nations belonged to the Chichimecs.

The Aztec reign began and dated from about 1426. The Aztec or Mexican empire was a confederacy of the States of Mexico, Tlacopan, Tezcuco.

As we have said before, the Aztecs belonged to the semicivilized or Chichimecs, but there must have been a mixture of the savage, whatever there was of civilization. This is evident when we come to the religious nature and customs of this people. It was the combination of inherited graces and the Chichimecs which made up the Aztec.

This peculiar compound or mixture has perplexed the wise men, but the Book of Mormon makes it plain. It tells us there were apostates or dissenters who left the government of the Nephties and joined the uncivilized people, or the Lamanites. These dissenters always found favor with the Lamanites, who were glad to learn the art and science of the Nephties, that they might be more successful in combating them; so they always gave the dissenting Nephties prominent positions among them, and, in time, these two peoples would cease to be socially distinct, and the blood would become mixed. This explains to us what is a perplexity to the historians, and if they would only believe the record, what a great benefit it would be to them. . . .

. . . Much more could be said about the ancient Americans, but time will not permit. But, in conclusion, Bancroft says 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 America region), represented by the Palenque group of ruins; so also do Baldwin and Short [1882] testify to the same.

The testimonies of these three historians agree with the facts as recorded in the Book of Mormon. Prescott [1847] tells us that the source of pre-Inca civilization is traced to the Valley of Cuzco, and is confirmed by nearly every tradition. This is another item in favor of the truthfulness of the beginning of Nephite history; for we learn from the record that the Nephties lived in this locality for about four hundred years.

But scientific writers do not all agree that the ancient civilizations originated in these localities, but none can deny that in these localities are the most ancient seats to which civilization can be traced. The reason for this is because they apply the traditions of the Maya people or races to the people who began their national career in Central America, instead of where they rightfully belong.

1910^ **Hubert Case** **"The American Indian" in *Autumn Leaves*, Vol. 23, No. 8 (Aug), pp. 349-355**

(RLDS)

From Hudson Bay on the north to Cape Horn on the south, and all over North and South America, the red man was found when America was discovered. These Indians lived in tribes; their skin was cinnamon color; they had high cheek bones and intensely black hair and eyes, and little or no beard. But in respect to size and general appearance and manners, there were differences between the different tribes, as marked as the difference between the English man and the Arab. Formerly, the Indians were divided into three principal divisions. First, the savages; second, the barbarous and third, the half civilized. In North America, the savages lived west of Hudson Bay, southward between the Rocky Mountains and the Pacific Ocean, and as far south as the north line of old Mexico. The Athbaskins, Bannocks, and Apaches are a sample of this class of Indians. They lived in tents or wigwams and their food was wild game.

The barbarous Indians made all of North America, east of the Rocky Mountains, their home. They did not depend wholly upon hunting and fishing for a living, but farmed after a rude manner, their principal plant being maize, or Indian corn, not known to the civilized world. These all lived in villages, while the former did not. They were a warlike people, divided into numerous tribes.

The half civilized Indians occupied from New Mexico southward into Peru and Chili. They lived in houses built of sun dried brick. . . . Among these we find the Pueblos, Zunis, Aztecs, Toltecs, and the Incas of Peru, the highest type of civilization in America when it was discovered. In Peru, the Incas farmed and had domestic animals. . . . Peru is the place where the Spaniards found fortunes of gold in the barbarous conquest. Among those people are wonderful ruins of temples, palaces, towers, and cities, where arts and sciences once flourished. Central America and yucatan is the scene of the old Jaredite ruins upon which the Nephites built.

The Indian from the icy regions of the north where we find the Esquimaux living in their snow houses, to the sunny south in tropical Mexico, Central America, South America, and the islands of the sea, where we find them living in their houses made of the cocoanut leaves, has been the wonder of the civilized

world and the study of the scientist. The mounds scattered over the United States, the ruined cities of the south, and the wonderful cliff houses of the mountains are a few of the things that the scientists have studied to try to tell us who the ancestors of the Indians really were and where they came from. Of course we believe the Book of Mormon tells it all. The traditions of the people correspond in many respects to the Book of Mormon theory, such as the fact that they came from a foreign country; they were the chosen people of God; their ancestors were once a civilized people; they had a sacred book among them which has long since been lost to them, also their traditions of the great cataclysms of nature such as the Book of Mormon describes at the time our Lord was crucified.

Some scientists tell us that the Aztecs and the Toltecs of Central America are the descendants of the people who built the mounds. All these people are the descendants of the little colonies described in the record which the young man, Joseph Smith, found buried in ground in New York. . . .

**1910^ Samuel W. Traum *Mormonism Against Itself*, Cincinnati: The Standard Publishing
(anti-Mormon) Company, 1910.**

On pages 99-112 Samuel Traum writes the following on "The Ethnology of the Book of Mormon":

Every phase of Mormon history sets up the claim that the American Indian is of Hebrew origin. Elder R. Etzenhouser has made the most painstaking and concise defense of the theory of any writer whose works have commanded our attention. In his book, *From Palmyra to Independence*, beginning with his chapter, "Israel in America" and running through those on "Hebrew Records, Implements and Instruments, Dates of American Antiquities" and his "Witnesses Testify," exhaustively treats these several topics and finally concludes with his summary:

The labors of the student of ethnology and aboriginal traditions have resulted in finding statements, both of Genesis and the Book of Mormon, confirmed by the clearly defined traditions of the aborigines in Central American States. . . . And so it is that, as knowledge increases and the curtain of the past is lifted and the remains of the past are exposed to view, one by one the statements of the Book of Mormon are verified and proved true. (*Palmyra to Independence*, pp. 142-144)

. . . We would like in this chapter to compare the claims made for the book [of Mormon] with the latest conclusions of ethnology.

Note* Traum will now draw heavily from the opinionated anti-Mormon writings of John T. Short in *North Americans of Antiquity*. Traum writes:

The theory supported by these Book of Mormon defenders is not a new one by any means. Ever since the discovery of the globular form of the earth, and that the New World was inhabited, speculation has been rife as to the origin of the American Indians . . . The [scriptural] education of the early writers enables us to account for the intolerance with which they looked upon any other solution of the problem

than that which alone would conform to the teachings of the church." (John T. Short in *North Americans of Antiquity*, p. 133)

Father Duran, a native of Mexico, as early as 1585 expressed the belief that the natives were of foreign origin, concluding upon these grounds, that appeared good and sufficient to him, that "these natives are of the ten tribes of Israel that Salmanasar, King of the Assyrians, made prisoners and carried to Assyria in the time of Hoshea, King of Israel, and in the time of Hezekiah, King of Jerusalem . . . from whence they went to live in a land remote and separated, which had never been inhabited, to which they had a long and tedious journey of a year and a half, for which reason it is supposed these peoples are found in all the islands of the sea and lands of the ocean constituting the Occident." (Quoted by Short, p. 135.)

What we are interested in noting, apart from the historical interest centered in these extracts, is that they are of Spanish origin. And when we remember that this intolerance on the part of the priests led them to settle everything in the light of Scriptural truth as they saw it, we shall see at once why they were vandals in the destruction of all that pertained to the history of these early peoples. Naturally they destroyed anything and everything that contravened their theories.

[Note* It is interesting that the author castigates the Spanish Priests for "the intolerance with which they looked upon any other solution of the problem than that which alone would conform to the teachings of the church" and he claims that they were "vandals in the destruction of all that pertained to the history of these early peoples," yet wasn't it the Spanish Inquisition (the Church itself) who suppressed the evidence that these priests uncovered relative to Indian origins and also the White God Quetzalcoatl?]

The first English writer who fell in with this notion of the Israelitish origin of the Americans was Thorowgood in 1650. This work was replied to by Harmon L'Estrange in 1652, and so the war was on. But after mentioned a host of writers, whose mission was to exploit some given phase of the question, Short concludes:

Very little was done in the field with a true scientific spirit. Each has been an advocate rather than an inquirer; he had his theory to prove sometimes at the expense of fact and reason, and it is remarkable that the majority of works written presented the familiar anomaly of more learning than probability. (Ibid., p. 141)

Thus to mention all [previous written works on Indian origins] might contribute to the satisfaction of the reader, but, in the judgment of this antiquarian, they are of absolutely no scientific value. And he says this himself in practically the same words: "As nothing new has been written in this field of speculation since Mr. Bancroft . . . treated it, and as nothing could be contributed either to the sciences of ethnology or archaeology by a repetition of the old discussion here, for we have our doubts whether any of the claims can ever be substantiated at all, we will content ourselves with the simple enumeration of the theories." (Ibid., p. 141.)

This writer enumerates many theories, but as our interest is centered in the generally styled "Jewish theory" we shall attend to what he says of this, and because of its vital interest will feel pardoned for the length of the quotation. This theory has been the most popular from the very first. having been well introduced by Father Duran and amplified by Garcia, "the illustrious advocate of the Jewish colonization of America, was that indefatigable antiquarian Lord Kingsborough. NO more masterly and more

exhaustive, no abler defense was ever made in behalf of a hopeless and even baseless claim than his. . . . We must confess that the work itself, with its curious plates, its maze of notes and references, its masterly and novel discoveries of analogies, though many of them are imaginary, is to us, after prolonged examination, as much of a riddle as the great and improbable theory which it seeks to establish." (Short *North Americans of Antiquity*, pp. 143, 144)

In the eyes of this writer, Kingsborough's work was in defense of "a great and improbable theory," "in behalf of a hopeless and even baseless claim," and after a "prolonged examination" he finds the exposition of the theory as much of a riddle as the theory itself. It is thus apparent that the theory antedates Smith by two hundred years, and has its origin in a time when the study of the race was limited to axioms and postulates. Such methods always impose limitations, and no other portion of the globe has suffered more from this hampering than has America, both North and South. The discovery of the new continents opened a new and fertile field in which the imagination roamed unrestricted. . . .

Lord Kingsborough has been cited as having elaborately handled the question of the Jewish origin of the Americans, and his works are said to have been published **after** the appearance of the Book of Mormon, thus rendering it impossible that the notions of the Book of Mormon could have been based upon Kingsborough's delineations. This does not materially invalidate the criticism that the Book of Mormon is based upon the then prevailing notions; indeed, it rather confirms the belief that it was. . . . it serves our purpose just as well to say that Kingsborough wrote a digest of all that had been written before him of these absurdities, and lent his splendid talents to the exposition of theory which was then of general acceptance, and of which opinions the author of the Book of Mormon was sharer. As well might an apologist for Kingsborough argue the correctness of his expressed notions as for the supporter of the Book of Mormon to appeal to Kingsborough. They are both wrong.

Kingsborough and Mormons alike seek to use analogies as arguments as they seek to connect the people of the Old World with the people of the New. Bancroft thus characterizes this method: "The ingenious scholar may find analogies in language, customs, institutions and religions between the aborigines and any people whatsoever of the Old World; the pious curiosity of Christendom, and not a peculiar coincidence, created a special disposition to discover a connection between them (the aborigines) and the Hebrews." (*Native Races of the Pacific States*, Vol. III, p. 211.) So because analogy proves too much, it proves nothing, and the adoption of the same methods by other writers has led them to conclude that the aborigines can be traced to the Malays, the Phoenicians, the ten lost tribes, while even Donnelly's Atlantis theory has for the same reasons found adherents; but it remained for the author of the Book of Mormon to accept a vagary, and upon it establish a religion.

[John Short is once again quoted as follows]:

Closely allied to the theory of the ten lost tribes is the claim set forth in that pretentious fraud, the Book of Mormon, which attributes the colonization of America, soon after the confusion of tongues, to a people called Jaredites, who, by divine guidance, reached our shores in eight vessels, and developed a high state of civilization on our soil. The first colonists, however, became extinct about six centuries B. C., because of their social sins. The Jaredites were followed by a second colony, this time of Israelites, who left Jerusalem in the first year of the reign of Zedekiah, king of Judah. They reached the Indian Ocean by following the shores of the Red Sea, where they built a vessel which bore them across the Pacific to the western coast of South America. Having arrived in the new land of promise, they separated into two parties, called the Nephites and Lamanites, respectively, after their leaders. They grew to be great nations and colonized North America also. Religious strife sprang up between the two nations because of the wickedness of the Lamanites; the Nephites adhered to their religious traditions and the worship of the true God. Christ appeared in the New World and by his ministrations converted many of both peoples to him. But toward the close of the fourth century of our era, both the Nephites and the Lamanites backslid in faith and became involved in war with each other, which resulted in the extermination of the latter

people. The numerous tumuli scattered over the face of the country cover the remains of the hundreds of thousands of warriors who fell in their deadly strife. Mormon and his son Moroni, the last of the Nephites who escaped by concealment, deposited by divine command the annals of their ancestors, the Book of Mormon written on tablets in the hill of Cumorah, Ontario County, New York, in the vicinity of which the last battle of the relentless enemies took place. The claim, of course, merits mention only on the ground of its romantic character, and not on the supposition for a moment that it contains a grain of truth. (Short's *North Americans of Antiquity*, pp. 144, 145.)

. . . Frederick S. Dellenbaugh disposes of the Israelitish origin of the American Indian in this wise: "As for the lost tribes of Israel theory, on which Kingsborough was wrecked, no archaeologist of today would be willing to give it a second thought." (*North Americans of Yesterday*) Under date of June 17, 1905, in reply to a letter from me, W. H. Holmes, chief Bibliographer of the Bureau of Ethnology, Smithsonian Institution, Washington, D.C., writes:

I may say very briefly that at the present time no scientific ethnologist for a moment entertains the notion that the American Indian is descended from the Jew, or has a trace of the lost tribes in his veins, unless acquired in very recent years. The American race stands alone, the result of a long period of development, a period which might be represented by tens of thousands rather than thousands of years. If the Indians of today can be traced beyond the Western Continent, he will be found to connect most directly with the peoples of eastern Asia, as he is undoubtedly more closely allied to the Mongolian race than to any other.

. . . with one accord the scientific ethnologists to-day have relinquished their hold upon the views obtained at the beginning of the early part of the last century and which were incorporated in the Book of Mormon, and are claiming for the American the same area of characterization as have the people of eastern Asia. . . .

Thus, and finally, is the conclusion reached that the Americans are not the "wreck" of a former civilization, but are an autochthonous people; not formerly civilized, later lapsing into barbarism, but original barbarians. And these conclusions, not our own, but those of leading ethnologists, are irreconcilable with the claims of that "pretentious fraud," the Book of Mormon.

With the foregoing paragraph we had closed this chapter, but, having come across a paragraph or two from the pen of J. H. Beadle, we could not forego the pleasure of reproducing them, since they are germane to the line of argument we have advanced. He says:

Some sixty years ago Major Noah maintained that the lost tribes were the ancestors of the American Indians and the builders of the ruins described; and a few others held that if not the ten tribes, there was a Jewish colony [just what the Book of Mormon claims.-S. W. T.] It would certainly be an amazing thing if such a people as the Jews could in a few centuries lose all trace of their language, religion, forms of government, art, science and general knowledge, and sink into a tribe of barbarians. But when we add that their bodily shape must have completely changed, their skulls lengthened, the beard dropped from their faces, and their language undergone a reversion from a derivative type to a primitive type, a thing unknown in any human tongue, the supposition becomes too monstrous even to be discussed. (*Four Centuries of Progress*, pp. 21, 22)

Other writers have gently laid the corpse of the Jewish theory in its coffin, but Beadle nails down the lid, and places its resurrection beyond hope. As a theory it has been defenseless from the very first, and has never had more than bald assertion. Consequently, lacking proof, the Mormons fail to substantiate their claims, and the weakness of their contention is such as might be expected from perpetrators of a fraud. And so do we decide that this investigation confirms the assertion that the Book of Mormon is a modern production, written by one who accepted the ethnology current in his day, and which, if true, everlastingly refutes its claim to be a real history of a real people. The ethnology of the Book of Mormon is wrong.

1910[^] Charles A. Shook *Cumorah Revisited or 'The Book of Mormon' and the Claims of the Mormons*

(anti-LDS) *Re-examined from the Viewpoint of American Archaeology and Ethnology.*

Cincinnati: Standard, 1910.

Chapter II deals with "*The Origin of Man in America*. The antiquity of man in America--How man reached America--The native tribes and nations of America--The ruins of America--The traditional history of America--Archaeological knowledge in 1830." [pp. 60-138]

[p. 73] *How Man Reached America*. This brings us to another question: How did man reach America? Three ways have been proposed for the peopling of this continent by those who hold to the exotic origin of the American race: by vessel, either intentionally or accidentally; by way of Behring Strait, and over lands now submerged beneath the ocean.

Those who hold that America was peopled by immigrants from the Old World who crossed the sea in ships, and with the intention of inhabiting this continent were numerous a century ago. They differed among themselves as to the country from which the populators came, some claiming Babel, others Polynesia, others Phoenicia, others Scandinavia and some Atlantis as the original home of these immigrants. **Probably the most unreasonable of all these theories, and yet the one that has outlived all the others, is that they were Jaredites from Babel and Jews from Jerusalem. . . .**

[pp. 74-78] The most generally accepted theory is that the first inhabitants of America came from northeastern Asia across Behring Strait. The proximity of the continents of Asia and America at the north has made such a theory appear most plausible. It is also known that there has been, for a number of centuries, intercommunication between the tribes of Alaska and Siberia, for the Eskimo have carried on a regular traffic with the Russian traders, while the Tchutski have made hostile inroads upon the tribes on this side of the strait. **But, within historic times at least, immigration has been into Asia from America, instead of in the opposite direction, and Behring found the Aleutians nearest Kamschatka uninhabited by tribes with unmistakable American affinities. Dr. Brinton also offers two serious objections to this route: "We know that Siberia was not peopled till late in the Neolithic times"--the first Americans being Paleolithic men, the inference is, then, that the continent was inhabited before Siberia--"and, what is more, that the vicinity of the strait and the**

whole coast of Alaska were, till a very modern geologic period, covered by enormous glaciers which would have prevented any communication between the two continents." -- *The American Race*, p. 21. But be this as it may, one thing is very certain: if the western continent was peopled from Asia, via Behring Strait, it was not by those highly cultivated nations from the southern parts. To suppose that Egyptians, Israelites or Hindoos would leave a warm climate and journey hundreds of miles through a zone of ice, which is devoid of the fruits and cereals upon which they depended in a great measure for sustenance, carrying with them their arts, customs, habits, religion and language, in order to reach a land of which they could have heard only by the most uncertain rumors, if at all, is too absurd to think about. It, then, America was peopled from the northwest, it must have been by slow stages and successive waves of immigration and by tribes accustomed to the rigorous Arctic climate.

But, admitting this as a possible route for immigrants accustomed to the severity and food supply of a cold climate, and even admitting the possibility of a few immigrants reaching our shores through the agency of wind and wave, there is a better theory which accounts for the peopling of America upon the hypothesis that there formerly existed a land-bridge, or land bridges, by which men passed from continent to continent. That such land surfaces once existed, linking the continents together, is an established fact. Such sunken lands are revealed by soundings, and there seems to be evidence of their former existence, in the fauna and flora of the New World. Brinton claims that, from the period of the Eocene down to the close of the Pliocene, America and Europe were connected on the north by such surfaces, of which Greenland, Iceland, Shetland and the Orkneys were the highest elevations. Prof. James Geikie claims that in the glacial and early postglacial ages the north Atlantic bed was raised three thousand feet above its present level, constituting a continuous land passage from Europe to America. . . .

It is possible that the first immigrants to America reached our shores at different times and in all three of the ways suggested, but it seems most probable that the bulk of the ancient population came over land surfaces now submerged and when in a very low state of culture, and that the subsidence of these lands, isolating the people from the Old World, was one of the means of establishing here a distinct type of men--the American race. These, isolated from the end of the other continent, and with numbers increased only occasionally by small, and insignificant influxes of immigration, which were not sufficient to tinge the stock, developed here on American soil, and under the influence of American climate and environment, a culture peculiarly American of which the Mayas, Mexicans and Peruvians, at the time of the Discovery, exhibited the highest phase, and which bore but few special resemblances to that of Old World nations and only such as can be accounted for upon the hypothesis that two peoples, in similar conditions and grades of development, will do the same thing alike. This is the theory accepted by a considerable number of American ethnologists, and is confirmed by the great mass of data which we have at hand.

[pp. 115-129] *Traditional History of Ancient America*. Shook gives a number of ancient traditions relating to the origins of (1) The Mound Builders, adding that a particular tradition of the Cherokees "suggested to the originators of the Mormon fraud the story of the Nephites fleeing southward after their defeat at Cumorah." (2) The Central Americans and Mexicans, and (3) The Peruvians. After which Shook concludes with the following:

This, in brief, is the outline of the aboriginal history of America as given in the traditions. That some of it is untrustworthy I grant, but that much of it is to be depended upon is proved by the corroboratory evidences from the languages and remains. If the reader will compare this outline with the historical outline of the Book of Mormon as given in Chapter I, he will find but few points of agreement between the two.

In Chapter III Shook presents a number of arguments in answer to the following chapter superscription: "*Were the Ancient Americans of the White Race?-- White Indians-- White and Bearded Men--Light Haired Mummies-- American Craniology.*"

[pp. 139 -172] The origin of the people of America and of their culture are questions on which there has been no small amount of speculation, and antiquarians, in respect to their theories, are to be divided into three classes: (1) Those who hold that both the people and their culture were exotic. (2) Those who hold that both were indigenous. And (3) those who hold that the people were of exotic origin, but who claim that their culture was purely an American product and not derived from any nation or nations whatever of the Old World.

To the first class belong such writers as Ranking, Lang, Jones, Delafield and Adair, who advocated respectively, the descent, either in whole or in part, of the Americans from the Mongolians, Polynesians, Phoenicians, Egyptians and Israelites; to the second, such writers as Morton, Nott and Gliddon, and others who deny the unity of the human species; and to the third such of our later writers as Brinton, Powell and Marquis Nadaillac.

The Book of Mormon teaches that both the people and the culture of ancient America came from the Old World. The Jaredites, coming from the Tower of Babel about twenty-two centuries B. C., landed upon the east coast of Central America, and for sixteen hundred years held sway over a territory which, at the wind-up of their career, extended from Honduras on the south to the Great Lakes on the north, and east and west from ocean to ocean; and the Nephites, immigrating from Jerusalem about 600 B.C., and landing upon the coast of Chili, by gradual movements spread northward, until, at the close of their national existence in 385 A. D., they occupied both Americas.

These peoples, it is claimed, were the authors of those remarkable cities whose ruins still remain in Peru, Central America and Mexico. "And according to both the Book of Mormon and science," says Elder Stebbins, "it was not the red man who built cities and erected palaces. It was a nobler race, and they remained fair until they amalgamated with the Lamanites and were brought under the same cursing."-- *Lectures*, p. 177.

With the history of the Jaredites and Nephites the book also gives us what its defenders claim to be the only true account of the origin of the red race and also its history for a thousand years from its beginning. According to this account, the American is an offshoot of the Semitic branch of the Caucasian race, which, by a miracle, was transformed in color from white to coppery, the cause of this wonderful transformation being a willful and persistent disobedience to the commands of God. . . .

. . . To prove that the ancient Americans were of the white race, or were white races, Mormons confidently refer us to the tribes of so-called "white Indians," as the Mandans and Menominees, who, it is declared, are remnants of the ancient population; to the traditions of "white and bearded men," who are mentioned as the authors of the ancient civilization of Peru, Central America and Mexico, which are explained in harmony with the accounts of the advent of the Jaredites and Nephites; to the mummies with red or chestnut hair from the mountain-caves of Tennessee and Kentucky, the cliff-houses of the southwest and the Huacas of Peru, in which, it is declared, the type of the ancient race is preserved; and to the crania from the ancient burial-places, which we are told are far superior to those of our American Indians in both skull structure and shape. These are the evidences which Mormon writers insist corroborate the Book of Mormon.

After much discussion, Shook concludes with the following:

The reader will have observed by this time that the evidences adduced by the Mormons to prove that the ancient Americans were white are purely inferential, and that their inferences are drawn from some very uncertain sources. The tribes of "white Indians" are far from white, being only of a lighter copper color than their fellows and possess no features in art, culture or religion which would link them to the Nephites. As for the traditions of "white and bearded men," it is not at all certain that they are historical, but even if they are vaguely so the characters which they present could have been neither the Jaredites nor Nephites, for invariably they are described as *civilizers* of barbarous tribes who had preceded them, and not *colonizers* of uninhabited wildernesses. The light hair of some of the American mummies is shown to be, with great probability, due to the mineral ingredients in the soils of their burial-places, while the articles found with them and their manner of burial indicate that they belonged to the Indian race. And, lastly, a close and careful comparison of the American crania reveals the fact that the present distinctive cranial features, with the existing diversities, are traceable to a very remote period in the past. Not a single fact can be produced to prove that another race, or other races, besides the red, inhabited this continent during those centuries in which Mormons claim it was inhabited by the Jaredites and Nephites.

I close this chapter with the following quotation from Brinton:

These very ancient remains prove that in all important craniological indicia the earliest Americans, those who were contemporaries of the fossil horse and other long since extinct quadrupeds, possessed the same racial character as the natives of the present day, with similar skulls and a like physiognomy. We reach, therefore, the momentous conclusion that the American race throughout the whole continent, and from its earliest appearance in time, is and has been one, as distinct in type as any other race, and from its isolation probably the purest of all in its racial traits.--*Essays of an Americanist*, p. 40.

In Chapter IV Shook presents a number of arguments in answer to the following chapter superscription: "Are the American Indians of Jewish Descent?--History of the Theory--What Mormons Claim--Jewish Analogies--Facts Fatal to the Theory."

[pp. 173- 215] The theory that the American Indians are descendants of the children of Israel was profoundly entertained by some of the most learned and most pious men of this country a century ago, and the number of analogies they pointed out between the two peoples is not exceeded by the number pointed out between the Indians and any other race.

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

The first to advance this theory were a number of the Spanish priests of Mexico, of whom Garcia was the most scholarly. He claimed to find evidence sustaining it in the similarities between the Indians and the Jews in character, dress, religion, physical peculiarities, condition and custom. Both, he declares, were liars, despicable, cruel, boastful, idle, dirty, turbulent, incorrigible and vicious. Both were slow to

believe. Both showed a lack of charity to the poor, sick and unfortunate. Both were naturally given to idolatry. Both raised their hands to heaven in making an affirmation. Both buried their dead on hills without their cities. Both rent their clothing upon hearing bade tidings. Both gave a kiss on the cheek as a token of peace. Both celebrated their victories with songs and dances. Both drowned dogs in wells. And both practiced crucifixion. ("Native Races," Vol. V., p. 80) These analogies are certainly absurd enough, yet they compare favorably with those that the Mormons adduce to prove the same theory.

The first Englishman to advocate the Jewish descent of the American Indians was Rev. T. Thorowgood, whose work, "Jewes in America, or Probabilities that the Americans are of That Race," was published in London in 1650. The following year it was replied to by Sir Hamon L'Estrange, in his "Americans No Jewes."

TRANSFER WILLIAM PENN TO FRONT

William Penn was also of this opinion, and wrote the following to the Free Society of Traders of London in 1683:

"I am ready to believe them of the Jewish race--I mean of the stock of the ten tribes--and that for the following reasons: First, they were to go to a land not planted or known"--see Esdras 13:40-45--"which, to be sure, Asia and Africa were, if not Europe, and he that intended that extraordinary judgment upon them might make the passage not uneasy to them, as it is not impossible in itself, from the easternmost parts of Asia to the westernmost parts of America. In the next place, I find them of a like countenance, and their children of so lively resemblance that a man would think himself in Duke's Place, or Berry Street, London, when he seeth them. But this is not all; they agree in wrights, they reckon by moons, they offer their firstfruits, they have a kind of feast of tabernacles, they are said to lay their altar upon twelve stones, their mourning a year, customs of women, with many other things, that do not now occur."

One of the first Americans to advocate the Jewish descent of the American Indians, was James Adair, in his "American Indians," London, 1775. He had been a trader among the tribes of the southeastern part of the United States for forty years, and wrote much from his own observations. . . .

Among other Americans who held this theory were the Indian missionaries, Mayhew and Eliot. Elias Boudinot, Rev. Ethan Smith, Dr. Jarvis and Josiah Priest. Boudinot's work, "Star in the West," appeared in 1816; Smith's "View of the Hebrews" in 1820, and Priest's "American Antiquities" in 1833. This last named work is still a standard with the Latter-day Saint, if not with archaeologists, although from being a work on antiquities it has become an antiquity itself. George Catlin has also expressed the opinion that the American Indians have Jewish blood in their veins, though he does not claim that they are either jews or the "lost tribes." He speaks of them as an amalgam race and thinks that they have descended from the Jews crossed with a primitive stock. And George Jones, in his "History of Ancient America," holds that the inhabitants of North America, but of North America alone, and the "lost tribes" are identical.

But by far the most scholarly and illustrious advocate of the Jewish theory was Lord Kingsborough, an Irish nobleman, whose work, "Mexican Antiquities," published in nine volumes, in London, from 1831 to 1848, is, laying aside his theory, deserving of much commendation. Bancroft says of him:

"Kingsborough has a theory to prove, and to accomplish his object he drafts every shadow of an analogy into his service. But though his theory is as wild as the wildest, and his proofs are as vague as

the vaguest, yet Lord Kingsborough can not be classed with such writers as Jones, Ranking, Cabrera, Adair, and the host of other dogmatists who have fought tooth and nail, each for his particular hobby. Kingsborough was an enthusiast--a fanatic, if you choose--but his enthusiasm is never offensive."--*Native Races*, Vol. V., p. 84

According to these authors, the ten tribes, or a portion of them, left Assyria, where they had been carried captive, traversed the continent of Asia, crossed the Behring Strait, and, traveling down the Pacific Coast, established a Jewish civilization in Mexico and Central America.

But this theory, so widely entertained a century ago, has no learned defenders to-day. It belongs to the past, has been left behind in the onward march of scientific research, and is looked upon as one of those ludicrous fancies upon which men have expended so much zeal with so much satisfaction to themselves and so little to succeeding generations. The attitude of later writers toward this theory is expressed in the following extracts from their works:

One of these theories is (or was) that the original civilizers of Mexico and Central America were the "lost ten tribes of Israel." This extremely remarkable explanation of the mystery was devised very early, and it has been persistently defended by some persons, although nothing can be more unwarranted or more absurd. . . . This wild notion, called a theory, scarcely deserves so much attention. It is a lunatic fancy, possible only to men of a certain class, which in our time does not multiply."--*Ancient America*, pp. 166, 167.

It is hardly necessary at this day to advert to a belief which was profoundly entertained a century ago, except as an evidence of the progress of ethnological knowledge.--*Prehistoric Races*, p. 323.

The notion that the Indians are descendants of the Israelites is absurd.--*Redpath's History of the United States*, p. 41.

But all such theories of the origin of the American races from an Israelitish stock, or from a Cymric or a Gaelic, may be safely dismissed as the fruits of misguided enthusiasm and perverted ingenuity.--*Mr. A. T.*, in the *Introduction to Charnay's Ancient Cities of the New World*.

There has been a vast amount of discussion relative to the ten lost tribes of Israel. The literature upon this subject is extensive and somewhat amusing as well as absurd.--*The Mound Builders*, p. 139.

The wildest as well as the most diverse hypotheses were brought forward and defended with great display of erudition. One of the most curious was that which advanced the notion that the Americans were descendants of the ten "lost tribes of Israel." No one at present would acknowledge himself a believer in this theory; but it has not proved useless, as we owe to it the publication of several most valuable works.--*The American Race*, p. 18.

As for the Lost-Tribes-of-Israel theory, on which Kingsborough was wrecked, no archaeologist of to-day would be willing to give it a second thought--*North Americans of Yesterday*, p. 429.

The Book of Mormon presents this theory, but with two important differences. It claims that only a remnant of Israel, in which Manasseh, Judah and possibly other tribes were represented, came to America; and that, instead of coming by way of Behring Strait, they entered our continent at two different points, the Nephites landing somewhere on the west coast of South America and the Mulokites near the Isthmus of Panama.

For confirmation of the Book of Mormon account, Latter-day Saints appeal to the Old Testament Scriptures in which it is claimed reference is made to the book itself, to the continent of America, to the people who inhabited it, to their emigration from Asia and to the coming out of the book and the religious movement connected with its appearance. They assert that the Book of Mormon is called "the book that is sealed" (Isa. 29:11), the "stick of Ephraim" (Ezek. 37:15-20), and the "great things of my law" (Hos. 8:12). That the continent of America is called the "midst of the earth" (Gen. 48:16), the "land shadowing with wings" (Isa. 18:1), and the "mountain in the height of Israel" (Ezek. 17:23). That to reach it the people were to "run over-the-wall" (Gen. 49:22), go "over the sea" (Isa. 16:8), and "flee," get "far off," "dwell deep" and go "unto the wealthy nation, that dwelleth without care, saith the Lord, which have neither gates nor bars, which dwell alone" (Jer. 49:30-32). And that the record of this people was to "speak out of the ground" (Isa. 29:4), and "spring out of the earth" (Ps. 85:11); that a few of its words were to be delivered to a "learned" man (Professor Anthon) to read, who was to say, "I cannot, for it is sealed;" that the book was to be delivered to one "not learned" (Joseph Smith), who was to reply, "I am not learned," and that following this the Lord was to do a "marvelous work and a wonder" among the people who were to draw near him with their mouths and with their lips honor him while their hearts were removed far from him (Isa. 29:11-14). Thus, by associating together in a certain relation passages which have not the slightest reference to the subject, but which may be so applied, a plausible story is constructed by which the unlearned and credulous are deceived. . . .

Mormon writers, in their attempt to trace the American Indians back to a Jewish origin, having no positive proof upon which to rely, have fallen back upon the analogies, similarities and resemblances which have been pointed out between the two peoples, not considering that such are more often due to human instinct and similar environment than to contact or relationship. These analogies, similarities and resemblances are taken from the works of such earlier writers as Adair, Boudinot, Smith and Priest, and are merely stated in Mormon works, not elaborated upon, for a truthful elaboration would make their forcelessness and ludicrousness so apparent that the theory they are intended to prove would not be believed.

Orson Pratt points out the following analogies between the American Indians and the Jews in order to sustain the claim of the Book of Mormon that the former are of Israelitish origin:

[O. *Pratts Works*, p. 211 is then quoted]

There are two important facts that these theorist persistently ignore. First, that there are as close similarities between the Indians and other peoples in language, religion and custom, as there are between the Indian and the children of Israel. And, second, that more than to counterbalance these analogies, there are peculiarities in the American languages, religions and customs which can not be

harmonized with this theory of descent. It has long been conceded by ethnologists that analogies can not be considered positive evidence of connection between nation and nation, for it is a well-known fact that peoples wholly unrelated and having had no contact with one another very often possess striking similarities in habit, custom and rite. . . .

Analogies, therefore, are not first proof of the relationship of nations and peoples, but, when such a relationship is indicated by well-defined traditions, the structure of language, etc., they may be considered as cumulative evidence to strengthen the theory. As the structure of the American languages is wholly different from that of the Hebrew, and there is nothings in any of the American traditions to indicate their derivation from the Hebrew stock, we may say that the analogies pointed out by Mormon writers t prove that the American Indians are descendants of the Jews are wholly without value as proof. . . .

As we examine the analogies in rite, institution, custom, habit and belief, which are cited by the Mormons to prove the account in the Book of Mormon, the truthfulness of these statements will become apparent, for most of the rites, institutions, customs, habits and beliefs of the American Indians are wholly unlike the rites, institutions, customs, habits and beliefs of ancient Israel, while the few that are said to possess Jewish features are so faintly similar as to need a liberal amount of touching up to make these features recognizable. Of the latter some are not exclusively Jewish, but are to be found among other nations and peoples. Others are purely local, found among but few of the tribes. While still others have been made out of whole cloth. When carefully and conscientiously examined they prove to be unsatisfactory evidence, if they can be called evidence at all.

[The following are then examined in this light:]

Division into Tribes

Worship of Jehovah

Notions of Theocracy

Belief in the Administration of Angels

Their Languages and Dialects

Their Manner of Counting Time

Their Prophets and High Priests

Feast of Firstfruits

Circumcision

Ablutions and Anointing

Laws of Uncleaness

Cities of Refuge

Marriage, Divorce, and Punishment of Adultery

Ornaments

Purification and Preparatory Ceremonies

Sanctum Sanctorum

Burial of the Dead

Shook then concludes:

In the light of these facts, I contend that it can not be maintained that the American Indians are of Jewish descent, as claimed in the Book of Mormon.

1910^ RLDS *Report of the Committee on American Archaeology*, Lamoni, IA: Herald House, 1910.

This 191 page update of the 1898 report by the RLDS Committee on American Archaeology represented the most extensive efforts by any LDS group to date to correlate published scholarly ideas with the Book of Mormon story. It also represents the most scholarly approach ever attempted to support a North America-South America setting for Book of Mormon geography. Some of a multitude of excerpts which I have found pertinent are the following:

Publishers' Preface

For a number of years those especially interested in the subject of ancient American history and archaeology have been urging the preparation of a work of this kind. It is now given to the public, after much time and labor upon the part of the members of the committee, who have devoted themselves untiringly to the work of research and criticism assigned them. . . .

The work is so arranged that its general plan will readily be comprehended by the reader. . . . Part 1 outlines the history of the Nephites. Part 2 is a synopsis of Jaredite history, which is followed by a summary of the conclusions reached, with statement of evidences upon which said conclusions are based. Part 3 is an addenda. It includes a list of early authors on American antiquities, including opinions concerning the origin of the ancient Americans; also a list of authors quoted; the whole systematically indexed for ready reference.

The report is presented with the conviction that it will prove materially helpful to every student of Book of Mormon history and American archaeology.

Lamoni, Iowa, February 1, 1898.

Authors Consulted

Some of the authors consulted in the preparation of this map and report as far as we can now think . . . We think the list now appended will be helpful to the student who desires to continue this very interesting study.

[Then follows a list of nearly 100 scholarly non-LDS works]

The committee desires to express its appreciation of the friendly aid rendered it by the following named brethren, who favored the committee with suggestions, opinions, criticisms, etc., in the preparation of the map, in answer to its request printed in the *Herald*: William Hawkins, G. F. Weston, W. E. Peak, Simon Smith, C. R. Duncan, and R. Etzenhouser.

Preface

This [1910] edition of the Report of the Committee on Archaeology has been revised, new matter added, corrections made, references to the authorized edition of the Book of Mormon inserted, and some illustrations supplied. What is new will be found of interest, supportive of former positions assumed, and evidences adduced, showing general agreement among writers in regard to much relating to prehistoric Americans. . . . The committee now consists of F. M. Sheehy, William Woodhead, Rudolph Etzenhouser, and William H. Kelley; Sr. Louise Palfrey having resigned. She is very capable and we are sorry to lose her from the committee.

Wm H. Kelley, *for the Committee*

Part 3: Addenda [pages 110-117]

In order to give the investigator the full benefit of the claim of the Book of Mormon in regard to prehistoric America having been settled by an enlightened and cultured people, and that it was not at all probable, if indeed possible, that any dreamer or speculative genius could by conjecture have so imagined or written anything that might have formed a basis for the production of the Book of Mormon, the following is introduced, which shows the popular conclusions arrived at by the best judges as to how America was settled previous to the publication of the Book of Mormon.

"William Robertson, D. D., Principal of the university of Edinburgh, Historiographer to His Majesty for Scotland, and member of the Royal Academy of Madrid," asks on page 22 of volume 2 of his work, published in **1790**, entitled, *The History of America*: "How was America peopled? By what course did mankind emigrate from the one continent to the other? and in what quarter is it most probable that a communication was open between them?" The latter inquiry he has answered by concluding that the "communication" took place at the point where the two continents approached nearest to each other; that is, at Bering Straits. Continuing, he says on page 24:

There is hardly any nation from the north to the south pole, to which some antiquary, in the extravagance of conjecture, has not ascribed the honor of peopling America. The Jews, the Canaanites, the Phoenicians, the Carthaginians, the Greeks, the Scythians in ancient times, are supposed to have

settled in this western world. The Chinese, the Swedes, the Norwegian, the Welsh, and the Spaniard are said to have sent colonies thither in later ages, at different periods, and on various occasions. . . .

Some have supposed that it was originally united to the ancient continent, and disjointed from it by the shock of an earthquake, or the eruption of a deluge.--Page 25; ed. of 1817, pp. 28, 29; found in *Harper's*, vol. 1, ed. of 1855, pp. 130, 131.

Again:

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 in 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 periods of civil life with which we have any acquaintance. From this it is manifest, that the tribes which originally emigrated 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 the Europeans. For, although the elegant or refined arts may decline or perish, amid 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 ever they had employed a plow, 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 state 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.--Pages 28-30.

The houses of the people were mere huts of turf or mud, or the branches of trees, like those of the rudest Indian. There is not in all the extent of that vast empire a single monument, or vestige of any building more ancient than the conquest.--Robertson's History of America, vol. 2, note 58 to page 298.

Further, says this author:

In all America, however, there is not one animal, tame or wild, which properly belongs to the warm or even the more temperate countries of the ancient continent. The camel, the dromedary, the horse, the cow, were as much unknown in America, as the elephant or the lion. From which it is obvious, that the people who first settled in the Western World, did not issue from the countries where those animals abound, and where men, from having been long accustomed to their aid, would naturally consider it, not only as beneficial, but as indispensably necessary to the improvement, and even the preservation of civil society.--Pages 31, 35, 36, ed. of 1817.

This work of Doctor Robertson was published in 1790. It was the opinion that was taught in the schools, as may be seen from the following, taken from "The American Universal Geography, or a View of all the Empires, Kingdoms, States, and Republics in the known world, and of the United States of

America in particular," which was printed at Boston Massachusetts, in **1793**, by Jedidiah Morse, A. M., page 75. Speaking of the ancient inhabitants of America, he says: "but who were they?"

To recite all the opinions given in answer to this question, and the reasons to support them, would fill a volume. Doctor Robertson, and the Abbe Clavijero have extensively and learnedly investigated the subject. I can not expect to afford the reader more satisfaction than to give him the results of their inquiries. Doctor Robertson having recapitulated and canvassed the most plausible opinions on the subject comes to the following conclusion. [His conclusion has already been given.]

Opinions of Other Early Writers As to the Origin of the Ancient Americans

1. Gregoria Garcia, a missionary in South America, published a work in Spanish in **1607**, favors a Tartar and Chinese origin.

2. E. Breweood in **1632** claimed a Tartar origin.

3. Morton says they were from the Trojans.

4. Hugo Grotius published a work in Paris and Amsterdam in **1642** (there was an English translation in 1883 by Edmund Goldsmith). "He argued that all North America except Yucatan (which had an Ethiopian stock) was peopled from Scandinavia north; that the Peruvians were from China."

5. Johannan de Laet wrote an answer to Grotius, combating his views and contending that the Scythian race furnished the predominant part of American population. he supports his theory by a comparison of the Gallic, Irish, Icelandic, Huron, Iroquois, and Mexican tongues.

6. This controversy brought out a work by George Horn, published in **1652**, and also in 1669, who latterly took the view that the Carthaginians and Phoenicians settled the Atlantic side and Chinese the Pacific. Various writers of lesser note kept up the controversy.

[7] In **1762** a work appeared claiming for them a descent from "Meshek the son of Jepheth."

[8] In **1767** the question was brought into a learned disputation reviewing the arguments of Grotius de Laet, and Horn, claiming an antediluvian origin.

[9] Then followed the work of C. de Pauws, who maintained that "all American products, including man, animal, and vegetation as degraded and inferior to nature in the Old World."

[10] Count Carli in **1774** claiming a descent from Atlantis.

[11] President Styles, of Yale College, delivered an address before the General Assembly of Connecticut in **1783** arguing for a unity of American tribes and for their affinity with the Tartars. he also held to their being in the main descendants from the Canaanites expelled by Joshua.

[12] The earliest American with anything like a scientific training was Ben. S. Barton, a professor in the University of Pennsylvania, printed as the transactions of the American Phil. Association. (He was

associated with President Jefferson, who also made a study of the subject.) Claimed for them a descent from Asiatics now living.

[13] Humboldt in **1806** published his work favoring an Asiatic origin.

[14] Williamson in his History of North Carolina in **1812**. "In the first volume published found traces as he supposed of Hindoo descent among the higher order of Mexicans, but the North Americans to be of the ruder Asiatics."

[15] The American Antiquarian Society was founded in **1812**. "In the first volume published by the society, Caleb Atwater in a treatise on American antiquities gave the earliest sustained study of the subject, and believed in a general rather than a particular Asiatic source."

[16] McCullach in his Researches on Americans, published in Baltimore in **1816**, claimed they came across by land from the eastern hemisphere before the days of Peleg, when the earth was divided. He uses this as an argument against the renounced [renowned] Doctor Robertson, who said they crossed Bering Strait.

For a more extensive view of the subject see *volume 1, Narrative and Critical History of America*, by Justin Winsor, and *Notes on the Bibliography of Yucatan and Central America*, by Ad. F. Bandelier.

It was then a fixed opinion, and after, that *civilized man* had not inhabited the Americas; neither the ox, the horse, the cow, the elephant, etc., and that a savage people entered the country at its first settlement at Bering Strait. The Book of Mormon contradicts this opinion as to the character of the people who came; namely, Lehi, Nephi, Jared, the place of entrance into the country, and the animals carried with them . . .

Would it have been natural for a conjecturer speculating upon the probable way in which America was first settled in the beginning of the nineteenth century then to have arrayed himself against all accepted theories and known facts in an endeavor to write upon a subject calculated to take with the public in order to make sales with a view to raise revenue? The Book of Mormon statements have since been verified by facts, the later and best authorities concurring with the Book of Mormon idea.

[The ideas of Marquis de Nadaillac, in *Prehistoric America* are then quoted. Also *American Antiquities*, by Josiah Priest, pages 309-311, printed in 1834.]

1911 Crisis with "higher criticism" leads to restrictions on teaching controversial subjects in Church

Schools. Thus teachings regarding Book of Mormon geography and Indian origins

are also restricted

In a May 1985 article in *Sunstone*, Richard Sherlock writes that some circumstances at Brigham Young University in 1911 led to a much stricter control of what was taught in Church schools. He writes that in the early twentieth century, a number of young Mormon intellectuals had left Utah to study at major universities such as Harvard, Chicago, Michigan and Berkeley. Here they were exposed to modern ideas

such as evolution and higher criticism of the Bible. Coincidentally in 1908, BYU President George H. Brimhall attempted to establish better academic credentials for the university by adding quality professors with advanced degrees. Some "arrived with a sense of personal mission, convinced that the creation of a first-rate university capable of producing good thinkers and 'attracting students of exceptional earnestness and calibre' was imminent." In line with this modernistic approach, a number of classes were added, including sources such as "The Psychology of Religion," which stressed the relationship between science and Mormon doctrine.'

In 1909, one of these new professors published a couple of articles in BYU's student paper, *White and Blue*. In the second article, "Early Hebrew Legends," he

described the tower of Babel story as a legend created by the hebrews to explain the plurality of languages and peoples in the world. he drew a sharp distinction between history and legend for "history countenances only such reports as are verifiable." Unverifiable, the early Hebrew legends could not be understood as literal historical reports, but they were useful as myths which explain the Hebrew view of the world: "Only the childish and immature mind can lose by learning that much in the Old Testament is poetical and that some of the stories are not true historically.

Thus BYU campus became a forum for higher criticism not only of the Bible, but the Book of Mormon. One young student responded to a series of these lectures with the following:

How I enjoyed them! . . . I fully believed that the men who had done research on the old Hebrew records were just as honest as any scientist. Why should we turn down their findings? I must say that I was a little shocked, yet my mind consoled itself with the idea that God is our friend. . . . To illustrate, one of my greatest disturbances occurred when I learned that the study of Adam and Eve and the Garden of Eden may not be literally true. Its literal acceptance has been one of the important premises of Mormonism. Too, if the story of the flood came from the legends of the people the Israelites had met in captivity . . . why accept literally the story of creation as related in the Bible? '

In 1908 the Church board of education had forbade BYU teachers to use as texts any books about the Bible written by non-Mormons. These texts might be consulted in preparing lectures but not followed as a guide: "The school was established to teach the gospel of Christ and not destroy faith." ' Thus it was no surprise when Church superintendent Horace Cummings reported to the board in 1910 that more than a dozen stake presidents had complained to him about the modernistic teachings at BYU. The complaints continued and in a report, dated 21 january 1911, he stated:

The theory of evolution is treated as a demonstrated law and their applications of it to the gospel truths give rise to many curious and conflicting explanations of scripture. . . . The Bible is treated as a collection of myths, folklore, dramas, literary production and some inspiration. Its miracles are but mostly fables or accounts of natural events recorded by simple people who injected the miraculous element into them as most ignorant people do when things strange to them occur.'

Subsequently the BYU board of trustees issued a resolution that teachers in Church schools must be in accord with Church doctrine and gave the modernistic professors the choice of conforming or resigning.' They chose the latter, thus punctuating a clear message to all teachers within the Church system. Thus without any direct mention, varying views (or any views at all) on Indian Origins and Book of Mormon geography and culture were tightly checked.

Source: Richard Sherlock, "Campus in Crisis: BYU's earliest conflict between secular knowledge and religious belief," in *Sunstone*, vol. 10, no. 5, May 1985, pp. 30-34.

Two related editorials of the time by President Smith and dealing with the teaching of evolution can also be interpreted in a similar manner regarding the teaching of Book of Mormon geography.

. . . it appears a waste of time and means, and detrimental to faith and religion to enter too extensively into the undemonstrated theories of men on philosophies relating to the origin of life. (*Improvement Era*, 13:570, April 1910)

. . . They [students] are not old enough or learned enough to discriminate, or put proper limitations upon a theory which we believe is more or less a fallacy. In reaching the conclusion that evolution would be best left out of discussions in our church schools we are deciding a question of propriety and are not undertaking to say how much of evolution is true, or how much is false. We think that while it is a hypothesis, on both sides of which the most eminent scientific men of the world are arrayed, that it is folly to take up its discussion in our institutions of learning; and we cannot see wherein such discussions are likely to promote the faith of our young people . . . (*Juvenile Instructor*, 46(4): 208-209, April 1911)

Source: Duane E. Jeffrey, "Seers, Savants and Evolution: The Uncomfortable Interface," in *Dialogue*, vol. viii, Nos. 3/4, 1973, pp. 41-75.

1911 "Message of the First Presidency," 1911

The revealer of these [Book of Mormon] plates, who proclaimed himself a messenger from God, gave his name as Moroni, and stated that he was one of many prophets who, when in mortality, had ministered to a people called Nephites, a branch of the house of Israel, formerly inhabiting this land. The Nephites were the civilized ancestors of the degenerate Lamanites, or American Indians. . . .

Source: *Messages of the First Presidency*, compiled by James R. Clark, Vol. 4, pp. 232-233)

1911 H. A. Stebbins "(Title ?????)," in the *Saints Herald*, March 25, 1911.

(RLDS)

In his 1924 landmark book *New Light on American Archaeology*, Louis Hills would write the following:

I will read an extract from an article which was printed in the Saints' herald under date of March 25, 1911. I shall be glad to have you recognize the importance of H. A. Stebbins' article at this juncture. . . . Elder H. A. Stebbins has always been considered one of the best Book of Mormon students we have ever had in the church. He goes on to state the following:

The church used to have a little song, "O stop and tell me, red man," and in it the Indian was made to say, "I once was pleasant Ephraim." But long ago that idea was given up, and it is now held that those who accept the book, those into whose hands it has come, that they are Ephraim. Thus errors are imbibed and liable to be, but when realized they need to be no longer.

That is right. I am indeed pleased that Brother Stebbins sent this to me a short time before his death, with a letter stating that he believed that I was right, but that he had not had time to examine my position thoroughly. This is the article that he sent to me that he has held and kept concerning his own opinions about the land of many waters and the hill Cumorah. (pp. 154-156)

Source: ^Louis Hills, *New Light on American Archaeology*, 1924.

1911^ H. A. Stebbins "The Land of the Nephites" - Part 1 in *Autumn Leaves*, Vol. 24, No. 7 (July)

(I.O.) (RLDS) pp. 296-306

[p. 297] 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

[p. 299] . . . *Peru*-- The earliest glimpse that we obtain of Peru, the most ancient historical tradition of its settlement by man, has been gathered from the writings of Ferdinand Montesinos, a Spanish scholar who was sent to Peru by the king of Spain in 1630. He made an extensive and careful study of the traditional history of that land, and his two manuscript books were taken to Spain and placed in the archives at Madrid. And there they remained for about two hundred years. finally a French scholar was permitted to translate one of them into the French language, and it was published in France about 1840. The first extracts from it into the English language that I have been able to find, were given in 1872 in Prof. J. D. Baldwin's *Ancient America*. He states that Montesinos had "the best possible opportunities for observation," and that no one exceeded him in archaeological knowledge of Peru. Then comes Professor Baldwin's very valuable statement as to what Montesinos discovered in a historical way, as found in Montesinos' manuscript. It is as follows:

According to Montesinos, there were three distinct periods in the history of Peru. First, there was a period which began with the origin of civilization and lasted until the first or second century of the Christian era. Second, there was a period of disintegration, decline and disorder. . . . Third, and last, came the period of the Incas, who revived civilization and restored the empire.--*Ancient America*, p. 264.

[p. 300] But the most important agreement between Montesinos and the Book of Mormon is stated by Professor Baldwin on the same page as above. His quotation is a statement that the origin of the ancient Peruvian nation was "a people led by four brothers who settled in the valley of Cuzco, and developed civilization in a very human way. The youngest of these brothers assumed supreme authority and became the first of a long line of sovereigns.--*Ancient America*, p. 264. . . .

However, it is evident that the four brothers were together in southern Peru, in the valley of Cuzco, probably immediately after their landing in South America, because the Book of Mormon gives no account of their removing together from their first location. The first removal recorded is that of Nephi, Sam, Jacob, Joseph and others who in a new region made the nucleus of the real Nephite people. This separation took place so soon after the colony landed that we are warranted in believing that it was the first separation, and that the Nephites then went further north in Peru, or possibly into Ecuador. Of the second four brothers, the youngest (Joseph) did not become ruler. Hence it was the first four who located in the valley of Cuzco, as Montesinos claims, and there they became divided by the withdrawal of the Nephite portion. . . .

1913^ Henry A. Stebbins "Prehistoric America and the Book of Mormon," in *Journal of History*

(RLDS) 6, 1913, pp. 2-19

Henry A. Stebbins was one of the early defenders of the faith of the Reorganized Church. Very early in his ministry he became especially interested in the history of the Book of Mormon and a comparison of its history with facts revealed by modern research. He accumulated much valuable data. He writes:

It has been demonstrated by a multitude of modern discoveries that civilized nations dwelt during many centuries upon the Western Continent, and that they wrought great things in the lands we now call South America, Central America, and North America, and that some of these peoples must have had their origin in colonies of Hebrews who came from Palestine. This is according to the findings made by learned men, who have studied the traditional history, and the manners, customs, languages, and relics that have been discovered among the native tribes whose progenitors no doubt came to America a long time ago. . . .

Honorable Hubert H. Bancroft, author of five octavo volumes entitled *Native Races of the Pacific States*, gives many evidences for the Hebrew origin of these races. He also quotes Ezekiel 34:6 and speaks of the scattering of the Hebrews there predicted by the prophet, and then he exclaims, "Must not Mexico be included in the direct declaration of God that he would scatter the Jews over all the earth?"

The Book of Mormon is in agreement with the prophecy of Moses in Deuteronomy 33:13-16, wherein he declared that "Joseph's land" should be especially blessed of God and exalted as a notable and glorious country in the excellence and abundance of the great and "precious things" of the earth.

All the world acknowledges that the productiveness, the variety, and the superiority of the fruits, grains, minerals, and other natural wealth of North and South America, and the islands of the sea, exceed those of most other lands and dominions of the earth. . . .

Moses said, "Let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren." . . . Neither the Bible nor history makes mention of such honor or exaltation as Moses prophesied of, having ever been enjoyed by Joseph or by his posterity in any country belonging to them, either in Asia, Africa, or Europe. NO land in any of them is named or referred to as "Joseph's land." so we must look elsewhere, we must indeed come "unto the utmost bounds of the everlasting hills" in order to look upon the country called in prophecy, "Joseph's land," as the Lord prepared it and foreordained it to be. . . .

. . . since 1840 up to now such learned students and historians as Prescott, Bancroft, Stephens, Baldwin, Charnay, Kingsborough, Foster, Le Plongeon, and others, have sought in Mexico, Central America, Peru, and Ecuador for the facts about the ancient cities of those lands, and to gain as complete a knowledge of their ancient inhabitants as can be obtained. . . .

In his valuable book called *Ancient America*, Professor J. D. Baldwin made an important statement concerning the antiquity of the North American civilization in Central America, as evidenced by the character of the ruined cities. He says:

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

The Honorable Hubert H. Bancroft, affirms that historians have found among the native peoples of America such distinct flood myths, such striking agreement with bible history in their legends of the Noachan deluge, as well as their traditional history about their fathers having come to America from lands

beyond the seas, that they believe that the first colony tot his land came from the tower of Babel, and that here they established a civilization which equaled Babylon, Nineveh, and Egypt, both in age and in grandeur.

This idea agrees with the statement by the historian, Moses, concerning Babel and the world-wide scattering therefrom. He wrote as follows: "So the Lord scattered them abroad from thence upon the face of all the earth."--Genesis 11:8. . . .

Paul, the apostle, makes a like claim in almost the identical language of Moses, where he says, in Acts 17:26, that God created mankind "to dwell on *all* the face of the earth." It should, therefore, be no surprise to anyone that evidences have been found in Mexico and Central America which prove that a civilized nation was established there as early as the founding of Babylon, which according to Ussher's Chronology, was about 2245 B.C., and Nineveh was begun about 2218 B.C. The dispersion from Babel is said to have been 2247 B.C.

Josephus, the eminent Jewish historian, bears like witness in his statement in book I, chapter V, about the scattering from Babel. He wrote that the people were "dispersed abroad on account of their language," and that they "went out by colonies *everywhere*," the colonies taking possession of the lands they lighted upon, "and unto which God led them." He further said, "Some also passed over the sea in ships."

. . . One important item observed by these men is that two distinct times of occupancy are plainly apparent . . .

The celebrated George Catlin, who spent eight years (1832-1840) among the forty-eight tribes of the western Indians, stated on page 232 of volume 2 of his North American Indians, that many of the customs and ceremonies that he found among them compelled him to believe that some part of those ancient tribes (of Israel), who have been dispersed in so many ways and eras "have found their way to this country where they entered among the native stock." . . . And Mr Haines presents the proofs and evidences brought by Doctor Boudinot, James Adair, Doctor Edwards, Reverend Ethan Smith, and others, showing the remarkable similarity between the Hebrew language and various Indian tongues.

1914^ Rey L. Pratt "Book of Mormon Prophecies and the Mexican Situation," in Young Woman's

Journal 25, September, 1914, pp. 529-540.

In an attempt to give some perspective on the civil strife in the Republic of Mexico that had been going on since 1910, Rey L. Pratt, President of the Mexican Mission writes an excellent article detailing how the people of Mexico became "scattered and smitten," according to prophecies in the Book of Mormon. He especially details some of the atrocities inflicted on the people by Cortez. He writes:

The fall of the Aztec capital ended the conquest, and brought about the utter subjugation of the people. The Lord was fulfilling to the letter His promise to bring other people unto them to "smite and scatter" them and to "take away from them the lands of their possessions." . . .

The conquering Spaniards not only considered that the country now belonged to the crown of Spain, but that all the inhabitants were rightfully its slaves; and that fair land, once promised to Lehi and his seed as an inheritance forever on the conditions that they would keep the commandments of the Lord, was now taken from them by the Gentiles whom the Lord had told them would come in among them to take away the "lands of their possessions," in the event that they should forget and forsake Him. . . . In some cases, men were given whole fertile valleys and as many as twenty or thirty thousand slaves. . . .

Today there are fifteen millions of people in Mexico, all told, and the best statistics that can be had show that only two millions of the fifteen are property holders. . . .

When Peru gained her independence, says a reliable historian, she had lost nine-tenths of her inhabitants. . . . at the end of the 18th century the native people of the countries that had been conquered by Spain had been reduced to one-tenth their number.

The Lamanites were the lords and rulers of the whole of the Americas. How literally have they been "scattered and smitten!" Today they are "counted as naught" by the Gentiles, brought so low that they have forgotten their past glories. . . . But the God who decreed and foretold, through His prophets, their downfall, has decreed and foretold, through those same prophets, that He would not permit their utter destruction at the hands of the Gentiles [1 Nephi 13:30-31 and 2 Nephi 30:3-6 are quoted]

1915^ Elder Samuel Twombly "The Cliff Ruins-Part 1," in *Autumn Leaves*, Elbert A. Smith
(RLDS) ed., Lamoni, Iowa: Herald Publishing House. Vol. 28, No. 3 (March
1915), pp. 99-108.

Elder Samuel Twombly recounts a trip he made to the ruins at Mesa Verde in the southwestern corner of Colorado. On page 102 of part 1 he writes:

If these people were Gadianton Robbers (and there is evidence which seems to support this theory) they had captives aplenty to work in the sweat shops. What must have been the feelings of the chaste virtuous maidens snatched from their quiet homes in the Middle West and driven into these mountain fastnesses, where they were made slaves and subjected to all the indignities one would expect from the description of these terrible robbers given in the Book of Mormon! But space forbids too much speculating. . . .

1915^ Elder Samuel Twombly "The Cliff Ruins-Part 2," in *Autumn Leaves*, Elbert A. Smith
(RLDS) ed., Lamoni, Iowa: Herald Publishing House. Vol. 28, No. 4 (April
1915), pp. 148-159.

In part 2 on pages 154 and 155 he writes:

Whether these were Nephites, Lamanites, Gadianton robbers or their descendants, here lived a wonderful people. . . . I am in harmony with Elder A. B. Phillips' conclusions in his work, "The Book of Mormon Verified wherein he says, "Therefore the inference is that the Gadianton robbers were builders of both the cliff dwellings and the pueblos, if we accept Book of Mormon history. . . ."

1915^ "Leaves from Church History. II. Joseph Smith's Second Vision September
(RLDS) 21, 1823" in *Autumn Leaves*, Elbert A. Smith ed., Lamoni, Iowa:
Herald Publishing House. Vol. 28, No. 11 (November) pp. 502-505.

On pages 502-503 **after recounting the appearance to Joseph of a heavenly messenger named "Nephi,"** mention is made that "He said there was a book deposited . . . written upon gold plates giving an account of the former inhabitants of this continent and the source from whence they sprang. (Church History, vol. 1, pp. 12-15)

Question: Is this official RLDS history? Is "Nephi" mentioned in LDS history? The only place I know of where "Nephi" is mentioned is in the 1845 manuscript of Lucy Mack Smith.

1915 James E. Talmage Jesus the Christ Salt Lake City, UT: Deseret Book Company ???, p.

The Lamanites, while increasing in numbers, fell under the curse of darkness; they became dark in skin and benighted in spirit, forgot the God of their fathers, lived a wild nomadic life, and degenerated into the fallen state in which the American Indians--their lineal descendants--were found by those who rediscovered the western continent in later times.

The Mission of Columbus and Its Results.--Unto Nephi, son of Lehi, was shown the future of his people, including the degeneracy of a branch thereof, afterward known as Lamanites and in modern times as American Indians. The coming of . . . Columbus; and the coming of other Gentiles to this land, out of captivity, is equally explicit. . . . The establishment of a great Gentile nation on the American continent, the subjugation of the Lamlanties or Indians, the war between the newly established nation and Great Britain, . . . are set forth with equal clearness in the same chapter [1 Nephi 13].

Source: ^James E. Talmage, *Jesus the Christ*. Salt Lake City, UT: Deseret Book Company, 1983.

1915 Francis M. Darter *The Gathering of Israel: . . . From a Scriptural Standpoint*. Long Beach, CA:

n. p., 1915.

The Book of Mormon came by way of the Gentiles because of the destruction of the Nephites and rejection by the House of Israel. The book is to be used to gather Israel.

Source: [J.W.M.]

1916^ Anthony W. Ivins "Multiplicity of Evidences Provo Divine Authenticity of the Book of Mormon,"

Liahona 14 (October 1916): pp. 241-47.

. . . [The Book of Mormon] is just a synopsis taken from larger plates which contain a brief history, that is, the translation here contains but a brief history of the ancient inhabitants of this continent. It is not a theory as to the origin of the American Indians. Many books have been published. I have read many of them in which men have endeavored to establish by the evidences they have accumulated the facts that the origin of the American Indians is Hebraic or otherwise. With this book it is different. Not a word in it is suggested. It just comes to us as an abstract fact. . . .

These are some things which attracted my attention in my first reading of the Book of Mormon. I immediately concluded that if it is a fact that the ancestors of these American Indians were of Jewish origin, if it is a fact that they had in their possession, the first five books of Moses, there must be of necessity, somewhere upon this continent in the tradition of these descendants of that ancient people, something that would bear witness of this, something that would corroborate it. . . . and so I began to study. I began to investigate. I travelled among many different Indian tribes. I read many books treating upon the observation and conclusions of archaeologists who had begun to investigate the great archeological field which lies south of us in Mexico and Central America. . . .

[Ivins then lists some evidences]

1916^ Rey L. Pratt Untitled, in *Conference Report*, October 1916, Afternoon Session, p. 148.

Rey L. Pratt, President of the Mexican Mission said the following in a Conference report on the deplorable conditions among the members in Mexico:

I would like to call your attention, by way of preface, to the words of the Lord as spoken through the Prophet Lehi in regard to the conditions that should come upon his descendants, should they forsake the Lord. . . . " . . . Yea, he will bring other nations unto them, and he will give unto them power, and he will take away from them, lands of their possessions; and he will cause them to be scattered and smitten."

Without going into detail, brethren and sisters, the Lamanites that inhabit the land have forsaken, in their past history, their true Messiah, their Redeemer and their God, and as a result of such, they have brought upon themselves the fulfillment of this promise of condemnation, that the Lord made through their father Lehi. *Contrary to general opinions, among a great many people that I come in contact with, I wish to state that the Mexican people are in the great majority the descendants, literal descendants, of Lehi through his sons Laman and Lemuel, and they are the Lamanites. A very small proportion of the people who inhabit Mexico are of mixed blood; the great majority of them are straight Indian tribes, but they have been conquered at the hands of the other nations whom the Lord had said should come in among them, if they should disobey him and forsake the gospel as he revealed it unto them. The same is true in regard to all of the Latin-American countries, south of us here. The Gentile nations, as it is explained in other parts of the Book of Mormon, have come in, and have literally taken away from those people the lands of their inheritance, insomuch that statistics given out in regard to Mexico, during the last days of the regime*

of Porfirio Diaz, state that of the fifteen millions of people, that there are in Mexico, there are only two millions of people who are property holders.

My observation has led me to know that those two millions of property holders in Mexico are the descendants of the Spanish conquerors who came in. Hernando Cortez, in the year 1519, took away from the people of that land every part of their possessions, of the lands of their inheritance; and they did not only take away from them their lands, but they took away from them their personal liberties. They believed that the right of conquest was vested in the Holy See, and it was given to them to conquer this people, and they made them the vassals and the servants and slaves of their king. In recompense for the part that they took, they received enormous grants of land, and grants of the natives of the land, with which to till their immense domains. The whole valley of Oaxaca, a valley almost as large as the Salt Lake valley, was given to one man, and thirty thousand men of the Indian population were given to him with which to till his land. . . .

. . . there are among those [members of the Church] many who are not eating but one meal in forty-eight hours. Such are the condition in that country, at the present time. Brethren and sisters, it pains me to have to speak about these conditions. . . . But [the Lord said to Nephi] "The Lord God will not suffer that the Gentiles will utterly destroy the mixture of thy seed, which are among thy brethren, neither will he suffer that the Gentiles shall destroy the seed of they brethren."

1916[^] Rey L. Pratt "Review of Missionary Labors Among the Lamanites," in *Liahona the Elders'*
Journal, vol. 14 No. 19, Independence, Mo., November 7, 1916, p. 293

Elder Rey L. Pratt, President of the Mexican Mission writes the following:

. . . The book spoken of in the foregoing quotation is the Book of Mormon; and the remnant to whom it should be carried, by those who should believe in the words of the book, are the native peoples of the lands of both Americas, descendants of Nephi, the man who made the prophecy, and his brethren who, with him, formed a colony that came from Jerusalem to this land six hundred years before Christ. . . .

Here let me correct the quite prevalent idea among the American people that the Mexicans are simply a mongrel race of mixed Spanish and Indian blood. True it is that there is a mixture of Spanish blood in some of the people of Mexico, but the great majority of the nation are of unmixed Indian tribes, as free from foreign blood as are the Indian tribes of the United States. They, with all the native tribes of America, are, as called in the Book of Mormon, the Lamanites, descendants of Laman and Lemuel, brothers of the prophet Nephi and sons of Lehi, who left Jerusalem six hundred years before Christ and came to this land.

1916[^] Franklin D. Richards "Origin of the American Aborigines," in *Liahona, The Elders' Journal*
vol. 14 No. 20 (November 14, 1916) pp. 305-308.

This article was originally published as "Origin of American Aborigines," in the *Contributor* 17 (May 1896): 425-28. Also in the *Latter-day Saints' Millennial Star* 58 (22 October 1896): 683-87. Also as "Ephraim and Manasseh In America," in *The Utah Genealogical and Historical Magazine* 23 (April 1932): 66-71. See the notes and notation for 1896.

1917^ J. M. Sjodahl "Confirming the Book of Mormon," in *Millennial Star* 79 (January 1917): pp. 8-10.

In an Editorial article, J. M. Sjodahl writes:

According to the belief of the Latter-day Saints, the American continents were inhabited before the Flood. Somewhere in America, they believe, Enoch built his marvelous city, which was taken from the earth before the deluge. Somewhere in that region, Noah built the ark, and preached the gospel of repentance and from America he was carried across the mighty deep until he vessel in which he and his family had found safety rested on Mount Ararat.

The Book of Mormon tells us that some of those who were engaged in the construction of the Tower of Babel and who were scattered over the face of the earth were brought to America. There they grew to become a mighty nation. In course of time, however, they became exceedingly wicked and destroyed each other. These people are known as the Jaredites.

The sacred record mentioned also tells us that about six hundred years before our era, the Lord brought another colony of settlers to America. They came from Jerusalem. They also increased, prospered, and became wicked. Like the Jaredites, they destroyed each other, and but few remained after their sanguinary wars. From these the Red Indians have descended.

The Book of Mormon teaches, then, that there has been communication between Asia and America during the past ages, and that the American ancient civilization, of which many marvelous monuments still remain, are of Semitic origin, influenced, however, by Egyptian culture. . . . when the circumstances of the time in which Lehi lived before he emigrated from Jerusalem are considered, it is easily understood that the Egyptian influence must have been considerable upon the Hebrew mind and intellectual life generally. . . .

Lately, scientists have been inclined to doubt our belief in this respect. They have tried to account for the similarity observed in the civilizations of the Old World and the New, by supposing that similar needs and circumstances in different parts of the world may well lead isolated groups of men to work out systems of civilization of the same type. How much this theory owes to a desire to disprove the Book of Mormon, no one knows. Even scientists may have their prejudices. It is all the more noteworthy that a recent contributor to *Science* (New York, August 11th, 1916), G. Elliot Smith, contends that the pre-Columbian civilization of the Americas came from Egypt. He places the date of its exodus from that country at 900 B.C. A "cultural migration," he thinks, took place at that time, which left its influence also in India, China, and Polynesia. On this theory the trek eastward from the Red Sea, of Lehi and his company, would appear quite natural, though miraculously guided by divine power.

As quoted in the *Literary Digest*, September 9th, 1916, G. Elliot Smith writes:

. . . "At every spot where they touched and tarried, whether on the coasts of Asia, the islands of the Pacific, or on the continent of America, the new culture took root and flourished in its own distinctive manner, as it was subjected to the influence of the aborigines or to that of later comers of other ideas and traditions; and each place became a fresh focus from which the new knowledge continued to radiate for long ages after the primary inoculation." . . .

"The first great cultural wave (or series of waves of which it was composed) continued to flow for several centuries. It must have begun some time after 900 B.C., because other initial equipment of the great wanderers included practices which were not invented in Egypt until that time. The last of the series of ripples in the great wave set out from India just after the practice of cremation made its appearance there, for at the end of the series the custom of incinerating the dead made its appearance in Indonesia, Polynesia, Mexico, and elsewhere."

1917 Arthur W. Smith "Wonderful Ruined Palaces of Mitla," in *Autumn Leaves*, Vol. 30,
(RLDS) Elbert A. Smith ed., Lamoni, Iowa: Herald Publishing House. No 2
(February 1917), pp. 60-78.

On page 69 Arthur Smith writes about those who inhabited the ruins of Mitla anciently:

The writer cannot but believe that if we could talk to some of those who inhabited these ruins that we would find much that would fit well with the records we have in the Book of Mormon of the early inhabitants of this continent. But knowing of no positive proof of this we shall not venture a single statement to substantiate our feelings. We shall leave all that to the reader and to what the future may bring . . .

Note* This note was taken by hand--the full article was too expensive and was more or less a modern travel-photo description of Mitla.

1917[^] J. M. S. "Indians Becoming White and Delightsome," in *Millennial Star* 79
February, 1917, pp. 72-74.

Janne Sjodahl writes the following editorial linking the idea of becoming "white and delightsome" to a change in skin color:

According to the Book of Mormon, the ancestors of the American Indians were, at one time, a white race, exceedingly fair and delightsome. Because they hardened their hearts against the teachings of God, and committed all kinds of sin and iniquity, a curse fell upon them, and gradually, as their minds were enveloped in darkness, their skin became dark, too. Their mental state of ignorance and love of wickedness was reflected in their complexion and features. But, according to the same sacred record, the time will come when the Indians will hear the gospel of Jesus Christ, and when they accept it, the "scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them" before they shall again become a "white and delightsome people" (2 Nephi 5:21; 30:3-6)

It should be remembered that the Book of Mormon was given to the world in its English version at a time when human wisdom could not foresee such a change in the moral and physical condition of the American aborigines. In the United States they were driven from pillar to post, according to the real, or supposed interests of the white settlers. . . . It was the general impression, until a few years ago, that the Indians in the United States were doomed to extinction, together with the buffalo and other wild tenants of the boundless prairie. It was contrary to this general impression that the Book of Mormon announced that the red man would not become extinct, but that, through the influence of the gospel, his race would flourish as a "white and delightsome people," and the remarkable fact is that, for some years, it has become evident that the prophecy in the Book of Mormon will, in all probability, be literally fulfilled. The Indians in the United States are increasing in numbers instead of dying out. Many of them are being educated and are occupying responsible positions. They are gradually becoming a "delightsome" people, as Nephi centuries ago, prophesied about them. . . . In other words, the American Indians are becoming "white" in their mode of living, their education, their occupation, their ideals and aspirations. There is no doubt that this radical change will, ultimately, affect their complexion and general appearance. . . .

It is impossible to contemplate the great change that has come upon the red race in America, without feeling convinced that the prophecy in the Book of Mormon has begun to be fulfilled. There are only a few Indians in the United States less than a million, but there are others in Mexico, and the various republics of Central and South America, perhaps ten or eleven millions. all these will, in due time, come under the influence of the gospel and become white and delightsome. All accidental and imaginary race boundaries must be eliminated, through the gospel, before the coming of the day of the universal brotherhood of man . . .

1917^ J. Bert Sumsion "The Book of Mormon: The Light of the Western Hemisphere," in the Liahona

14 (1916-1917): pp. 517-19.

A great deal of truth concerning the history of the American continent is now available. Although it is not accepted by the majority of thinking men, yet the members of the Church of Jesus Christ of Latter-day Saints accept the Book of Mormon, not only as a history of the western hemisphere, but they regard it as the word of the Lord to the ancient inhabitants, including the Indians or Lamanites, who dwelt upon this land centuries ago.

During the last hundred years thinking men have been concerned about the origin of the American Indian and they have spent considerable time in collecting relics and in explorations. Prompted by a desire to solve the mystery of the western hemisphere's ancient inhabitants, they have searched all available histories and made archaeological researches, even studying mythology and accepting as evidence the traditions of the Indians who now inhabit the remote places of the American Continent.

Permit me to call attention to a very interesting address delivered by Very Rev. Dean harris, D.D., LL. D., . . . The address was highly illuminating and contained many conclusive arguments in support of the theory that the North American Indian is not a descendant of a people who migrated from some portion of Asia by way of the Aleutian Islands at some remote period, but is the degenerate posterity of a wonderfully civilized people which possibly gained access to America in pre-historic times by way of a lost continent which lies buried beneath the Atlantic Ocean. The lecturer reviewed the various theories regarding the origin of the American Indians, who according to one writer, were the descendants of the lost tribes of Israel, while another would make them the sole survivors of the deluge and thus the most ancient nation on the earth. All these theories, he declared, are now disregarded and many scientists incline to the theory of a submerged continent. . . .

There have been many theories set forth by learned men in the attempt to reach a proper conclusion concerning this great civilization of which the American aborigine is a remnant. We delight in reading their theories, we rejoice in their discoveries; but we cannot always agree with their conclusions, for the simple reason that they depart from the whole truth, some in one respect, some in another.

According to the history of the Book of Mormon, we learn that Jared and his brother with their families, left the tower of Babel at the confusion of languages, from which they were spared; being led by the Divine Providence to a promised land--this American Continent, landing somewhere near lower California or Mexico. . . . The Jaredite record was obtained by the Nephites who were near the final war scenes of this older colony. . . .

According to the history, Lehi left Jerusalem about 580 B.C. . . . [and] arrived on the west coast of South America, near Chile. From this point they began to build a remarkable civilization, although they were divided into two great peoples. . . .

These two great classes of people multiplied until they had extended their civilization and influence all over the South American Continent and even, towards the last of the existence, had carried their explorations to North America as far north, at least as the great Lakes. . . .

Moroni, the last prophet, buried the history in a hill called Cumorah

1917^ Curtis W. Clark "The Mound Builders and the Indians," in *Saints Herald* 64

(RLDS) (14, 21 November 1917): pp. 1085-89, 1109-14.

(The following article was written by Brother Clark for the *Ohio Archaeological and Historical Quarterly*, and published in the April, 1917, number. It is reproduced here by kind permission of the editors of that publication, and though written primarily for those who have not espoused our faith, will be of much interest to our readers--Editors)

In relating the story of prehistoric America as outlined in the Book of Mormon it is the purpose of the writer to avoid religious issues and controversies as far as possible, and to present simply the statements and portray the record in a way that will bring out only such parts as will be of interest to student[s] of archaeology. But it will be necessary to introduce a few of the religious facts that bear upon the

statements connecting the life and manners of the people of which the Book of Mormon purports to be a record.

Three Peoples

. . . The Book of Mormon tells of three groups of population that inhabited the continents of North and South America in times past. These groups were, first, the Jaredites who came to this continent in boats or barges shortly after the building of the tower of Babel. This division traversed southern Europe, crossed the Atlantic Ocean, and landed at or near the Yucatan Peninsula. On account of wars among them, this civilization became extinct about 600 B.C., but during the time of their sojourn they built many cities and traveled in a northerly direction, and this northern travel may account for one class of mounds, a few of which we find in Ohio, and large numbers in the state of Wisconsin. These mounds are known as effigy mounds, including the great serpent mound in southern Ohio. We will speak of these later.

The second colony of which the book relates left Jerusalem about the year 600 B.C., and originated with Lehi and his four sons. These people crossed the deserts of Arabia and eventually, after a long voyage, arrived on this continent on the Peruvian portion of the coast of South America. On account of the rebellious disposition of the two older brothers, sons of Lehi, Laman and Lemuel, against divine instructions, the younger brother Nephi, third son of Lehi, was chosen by instructions of the father Lehi as leader. The father claimed divine manifestation evidenced the approval of this choice. Nephi having become leader, the two older brothers and their families rebelled and withdrew from association with the younger brothers Nephi and Sam, fourth son of Lehi.

Mound Builders

Thus originated the two groups of people known in the Book of Mormon respectively as Nephites and Lamanites. The former became the Mound Builder of the higher class. Baldwin in his *Ancient America*, refers to a statement, made by Montessinos, concerning tradition among the ancient Peruvians that four brothers originated their civilization, a younger brother assumed command which caused a rebellion, and finally descendants of the younger brother became the founders of a long line of their sovereigns. Nadillac in his *Prehistoric America* refers to a tradition of seven families as the originators of this civilization.

1918 Orson F. Whitney (Talk) October Conference, 1918. *Conference Report*, October 1918, p. 39

There was an American prophet named Nephi. He came from Jerusalem six hundred years before the birth of the Savior--came with his father, Lehi, and an Israelitish colony, and both South and North America were eventually peopled by their descendants. Those who followed Nephi were known as

Nephites, while a degenerate faction who had for their leader Nephi's brother Laman, were termed Lamanites. These were the ancestors of the American Indians.

1918^ Rey L. Pratt Untitled, in *Conference Report*, October 1918, Overflow Meeting, p. 83.

In October Conference of 1918, Rey L. Pratt, President of the Mexican Mission, said the following:

. . . We are prone to think, just as the Jews of old thought, that we are the only favored people upon the face of the earth in the sight of the Lord. And the Jews were a favored race. And so today the blood of Israel as gathered out among the peoples of the Latter-day Saints are highly favored of the Lord. But I want to bear you my testimony that, just as the Jews fell into disfavor when they disobeyed the one God whom they worshiped, so might we, if we should turn our backs upon the Holy One of Israel, and if we reject the teachings of his gospel and cease to live by the things that he has given unto men. A lesson was given to Peter, the chief of the apostles, in times of old in the conversion of Cornelius, a Gentile, and after Peter had witnessed the manifestations of the Holy Spirit as poured out upon this man and his family, "then Peter opened his mouth and said, of a truth I perceive that God is no respecter of persons but in every nation he that feareth him and worketh righteousness is accepted of him."

Now this is just as true today as it was then. And this gospel of the kingdom is being preached in all the earth, among all people and among all men, to search out those who will accept it and who will live according to his commandments. And I want to tell you that it makes no difference what blood flows in our veins, only those who accept the Lord and live humbly before him, in harmony with him and his commandments, will be favored of the Lord and accepted of him and be saved in his kingdom. . . . Deeds, and not blood, determine our right to be called Saints of God.

1918^ **James P. Paul** **"The Ancient Mounds of Ohio," in *Young Woman's Journal* 29**
(March 1918):

pp. 133-36.

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." . . .

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. . . .

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^ Louis Edward Hills *A Short Work on the Popol Vuh and the Traditional History of the*

(RLDS) ***Ancient Americans by Ixtlilxochitl***, Independence, MO: n.p., 1918.

Describes the contents of the Popol Vuh and relates the four mythological founders of Mesoamerica to the four sons of Lehi. Draws on several anthropologists and archaeologists for various proposed evidences of the Book of Mormon.

Source: Daniel B. McKinlay, in Donald W. Parry, Jeanette W. Miller, Sandra A. Thorne, *A Comprehensive Annotated Book of Mormon Bibliography*. Provo, UT: Research Press, 1996, p. 201.

1918^ Louis Edward Hills *Traditional History of Ancient Americans in Mexico and Central America,*

Independence: n. p., 1918.

1918^ ????"Book of Mormon Lesson: A People of Promise, the Jews," in Relief Society Magazine

5 (August 1918): 471-74.

In the 20th chapter of III Nephi, Christ in his ministry among the Nephites reminds the people, to whom he is speaking, that they are the children of Israel, and as such are heirs to all the promises made to their fathers Abraham, Isaac, and Jacob. . . .

From the very first we have realized that we had on this land of promise also a people of promise. . . .

Our next lesson refers to the war work of Judah, a work in which Ephraim is likewise distinguished, to the extent that opportunity has come to her.

It is the purpose of this lesson to bring to our notice some of the other achievements of both Judah and Ephraim, for truly both Judah and Ephraim, are beginning to show forth in mighty power in the earth.

We turn to Judah first because he has been scattered far and wide over the nations of the earth, and numbers today about thirteen million in all.

Great Britain has always been noted for statesmen and statesmanship, and yet there are eminent judges who declare Disraeli to have been the greatest Prime Minister Great Britain ever had. It is said that even Bismarck declared in relation to the solving of a vexing international problem, "the Jew is the man." . . .

We have written something of the supremacy of the Jew in the world of finance, letters, art, medicine, statesmanship and philosophy--a story that might find many duplicates in every walk of life, had we time and inclination to furnish the facts, but we feel we have said enough to establish our first declaration in relation to Jewish leadership and distinction. . . .

Now let us turn to Ephraim, a mere handful gathered in the heart of the Rocky Mountains, in number something over half a million. . . .

Today, Latter-day Saints boys are teaching in colleges from the Eastern to the Western coasts. It is said there are more persons among the Latter-day Saints holding degrees from standard colleges than from any other Church in the United States. . . . the vital statistics published by the Church sets her apart and distinguishes her above all states.

Judah and Ephraim and coming to their own, no matter how far they may be from full fruition. They are both lights set upon a hill that cannot be hid.

The remnants of the Lamanites are still in bondage, but just as surely will their hour strike as the hour has struck for Judah and Ephraim, for they are of Israel and Israel is a people of promise. . . .

1919^ C. W. Clark "Book of Mormon Evidences - Part 5," in *Autumn Leaves*, Elbert A. Smith ed.,

(RLDS) Lamoni, Iowa: Herald Publishing House, Vol. 32, No. 4 (April) pp. 170-175

Part 5

In speaking of the descendants of Abraham, you will doubtless remember that there is a statement like this: "Kings shall be their nursing fathers and queens their nursing mothers," from which we deduce that nations shall become the protectors of the Israelites.

We believe we have presented enough evidence to prove that the ancient inhabitants of this continent were of this descent, and therefore entitled to a fulfillment of such promises.

In 1830 the American Indian was looked upon as a bloodthirsty individual whose only delight was to slay and mistreat any white person whom he might meet; therefore to have assigned the Indian a place in the social organization would have been beyond the wildest dreams of the social philosopher; therefore when the Book of Mormon was translated in 1830, it would have been improbable that the unlearned young man who must have had nothing else but the savage disposition of the Indian, would even think of this despised race as ever becoming a different class of people.

Some have tried to explain why the native people on this continent possessed the peculiar dark color known to most people as red. It was and is a matter of wonder why they should be a different color on this continent, under exactly the same climatic conditions as on the Eastern Continent. The Book of Mormon, however, tells the story. [2 Nephi 5:20-21 is then quoted]

Here we have an explanation of why the curse was put upon the Indian. It was disobedience. We thus find that upon this continent, after this time, there were two classes of inhabitants: The white civilized people (Nephites), and those who through wickedness brought a curse of darkness upon themselves, the Indians (Lamanites).

1919^ C. W. Clark "Book of Mormon Evidences - Part 9," in *Autumn Leaves*, Elbert A. Smith ed.,

(RLDS) Lamoni, Iowa: Herald Publishing House, Vol. 32, No. 8 (Aug), pp. 349-352

Part 9

Startling and almost sensational is the expression we frequently hear from some of the learned men when we present to them the fact that the Book of Mormon teaches that beside the Indians there were two civilizations on this continent prior to their time, yet we have abundant evidence to this fact. . . .

It would be necessary to read the entire book to show their development, but we have treated of this in previous articles and the only purpose of this is to establish the fact of two civilizations on this continent at different times before the American Indian became the entire possessor of the land. . . .

The Nephites and the people of Zarahemla became one people. They were not two civilizations, both having arrived from Jerusalem, but the people of Zarahemla when they landed on the northeastern coast of South America about where Venezuela is not located, did find a man whose name was Coriantumr who was the last of a race that had preceded them.

The people of Zarahemla brought a record to the Nephites, and of this record the Book of Mormon says in Omni 1:36-39: "And they gave an account of one Coriantumr, and the slain of his people . . . And his first parents came out from the tower , at the time the Lord confounded the language of the people; and the severity of the Lord fell upon them . . . and their bones lay scattered in the land northward."

The book of Ether describes these people more fully, and as it is not our purpose to go into lengthy arguments of the character of the voyages in this article we believe the above quotation is sufficient to establish the fact that the Book of Mormon does claim two distinct people as inhabiting this continent prior to the Indian.

Now for some evidence that this claim is correct and in perfect harmony with what learned men have discovered. In volume two of Harper and Brothers' edition of Travels in Central America, Chiapas, and Yucatan, by John L. Stephens, 1856, publication page 186, we find the following in reference to the ruins of Quiche:

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

Whether the assumption of Stephens is correct as regards to the oldest cities, there appears to be sufficient evidence to denote to experienced travelers that there were two civilizations and this is the point of evidence we have undertaken to prove to the readers.

In volume 1, page 304; of the same book, referring to the ruins of Uxmal, he says: "The building has one curious feature. It is erected over, and completely encloses, a smaller one of older date," thus indicating that they who built the last building encompassed the work of the first builders and that there were two races of builders.

In the *Cincinnati Enquirer* of December 13, 1913, we find the following:

Records, which, it is declared, upset all the theories of Government experts regarding the origin of the Navajo Indians and show a complete diary of the leading events in the life of that tribe for 1900 years, are on the way from Arizona to the University of Pennsylvania Museum. . . . One of the remarkable features of the records is the reference to three distinct race on the continent of North America a thousand years or more ago.

Here we have them, the Jaredite from the Tower of Babel, the Nephite (Mound builder), and the Lamantie (Indian). We are exceedingly thankful that we can gather evidences from various sources. Like the bee that can gather honey from many kinds of flowers so we can obtain evidence from here and there and prove that the position taken by the Book of Mormon is true.

We quote again from William Pidgeon. In 1858 Horace Thayer of New York City published the writings of Pidgeon and his research among the Indians known as Traditions of De-Coo-Dah, and we find on page 176 the following:

We are led to the conclusion that at least two distinct races of men have occupied this territory at different eras, and that both became nationally extinct anterior to the occupation of the present Indian race.

This is in exact confirmation of the Book of Mormon statements. . . .

Note* Here the Nephites are identified with the Mound Builders. Before this time the Mound builders generally were identified with the Jaredites.

Note* Clark has the people of Zarahemla landing "on the northeastern coast of South America about where Venezuela is." This would probably indicate an Atlantic coast crossing.

1919 C. W. Clark "Book of Mormon Evidences - Part 10," in *Autumn Leaves*, Elbert A. Smith

(I.O.) (RLDS) ed., Lamoni, Iowa: Herald Publishing House, Vol. 32, No. 9 (Sept),

pp. 400-404

[pp. 403-404] In *Ancient America*, by John D. Baldwin, published in 1871, we find the following on page 264:

"According to Montesinos, there were three distinct periods in the history of Peru. . . . It was originated, he says, by a people led by four brothers, who settled in the valley of Cuzco, and developed civilization there in a very human way. The youngest of these brothers assumed supreme authority, and became the first of a long line of sovereigns."

This same statement is confirmed and quoted in Peruvian antiquities, published in 1855 and written by Mariano Edward Rivero and John James Von Tschudi. It must be remembered, however, that while it is evident from the traditions that the younger brother assumed command, inasmuch as these traditions have been handed down through the enemies of the younger brother (the Lamanties), it is not surprising to find them complaining of his treatment. It is all sufficient, however, to prove that the Book of Mormon story is true when we establish the fact that four brothers were the leaders of this civilization and that the youngest brother assumed command.

The arrival of four people or leaders on this continent is also confirmed by a quotation taken from Ignatius Donnally's work entitled Atlantis, to which we have already referred. On page 166 he quotes from the Cakchiquel manuscript as follows:

Four persons came from Tulan, from the direction of the rising sun-that is one Tulan. There is another Tulan in Xiballby, and another where the sun sets, and it is there that we came; and in the direction of the setting sun there is another, where is the God; so that there are four Tulans; and it is where the sun sets that we came to Tulan, from the other side of the sea, where this Tulan is; and it is there that we were conceived and begotten by our mothers and fathers.

While of course this is tradition, yet it shows clearly the four leaders coming to this continent and from over the sea. The statement that they referred to one Tulan as "where there is a God," seems to show that they were of Jewish descent, and probably turned their faces in the direction from which they came as they remembered the temple at Jerusalem.

But what will we do with another tradition which refers to seven families instead of four? We believe we have laid the foundation for this in our previous remarks. That there is such a tradition is proved by the following from Kingsborough's Mexican Antiquities, volume 9, pages 321, 322, subject, "Ixtlilxochitl Relaciones":

The Toltecs, consisting of seven friends, with their wives, who understood the same language, came to these parts, having lived in caves, and having endured great hardships in order to reach this land.

It would not be hard to conceive that in crossing southwestern Asia these people might have lived in caves of the wilderness, so we find here a tradition of the seven families.

The Marquis De Nadillac, in Prehistoric America, page 64, says:

Historians are generally silent about these [shell] heaps, which did not attract much attention until archaeology began to take its place among the sciences. When the Indians were questioned about them they generally answered that they were very old, and are the work of a people unknown to them or to their fathers. As an exception to this rule, however, the Californians attribute a large shell heap formed of mussel shells and the bones of animals on Point Saint George, near San Francisco, to the Hohgates, the name they give the seven mythical strangers who arrived in the country from the sea, and who were the first to build and live in houses.

We might continue to quote at great length but we could only reach the same conclusion. **Every tribe seems to have a tradition of its beginning with either four or seven families, a few traditions refer to eight, and although the traditions always make the start of these civilizations at the point the Indians are inhabiting, there is no doubt in the writer's mind that they all refer to the four brothers: Laman, Lemuel, Sam, and Nephi, or to the seven families of Laman, Lemuel, Sam, and Nephi, the two sons of Ishmael (he dying in the wilderness), and Zoram.**

Therefore the Book of Mormon stands unchallenged along this line, and we believe establishes an origin and history for the people who inhabited this continent, as the Bible does for the people who inhabit the Eastern Continent.

1919 James E. Talmage *The Vitality of Mormonism*, Boston, MA: Gorham Press, 1919,
pp. 134-135.

The exterminating conflict was fought in the vicinity of Palmyra in the present State of New York. The savage but victorious Lamanites have lived on as the degraded race of red men, whom Columbus found in the land on the occasion of his re-discovery of the Western Continent. Such is the origin of the American Indians. They are of Israelitish descent, belonging to the House of Joseph who was sold into Egypt.

1919[^] Louis Edward Hills *Historical Data from Ancient Records and Ruins of Mexico and Central*

(RLDS) ***America***, Independence, MO: n.p., 1919

Quotes many sources, including the Quiche legends and the Popol Vuh, demonstrating anthropological and archaeological connections and correspondences with the Book of Mormon.

Source: Daniel B. McKinlay, in Donald W. Parry, Jeanette W. Miller, Sandra A. Thorne, *A Comprehensive Annotated Book of Mormon Bibliography*. Provo, UT: Research Press, 1996, p. 200.

1920^ Edward Henry Anderson "How Are the American Indians Related to the Jews," in *Improvement*

Era 23 (March 1920): 453-54.

How are the American Indians Related to the Jews?

This question has arisen from lesson 8, of the Senior Manual, in which the gathering into, and the expulsion from Missouri is discussed. In Sec. 57:4, we are told in a revelation from the Lord, to the Prophet Joseph Smith, relating to the purchase of lands in Jackson county, that the Saints should purchase the lands, and furthermore, should purchase also, "every tract lying westward, even unto the line running directly between Jew and Gentile." The manual then goes on to explain that "Jew and Gentile, in this connection, refers respectively to the Indians and the Missouri settlers, the Indians being of the Tribe of Judah, according to the Book of Mormon."

Several class leaders have written for an explanation of the statement, justly protesting that there is no direct authority in the Book of Mormon for the statement that the Indians are of the tribe of Judah.

In section 57:4, Doctrine and Covenants, the Indians are called Jews as we have seen, they being of Jewish or Israelitish descent. there is also, probably, in their veins, the blood of the tribe of Judah, though the Book of Mormon does not declare that in so many words. In section 19:27, we are told that soon the word of the Lord, "may go to the Jew, of whom the Lamanites are a remnant." It should be remembered however, that Jew, as spoken of here, may be used in a broad sense as including all who dwelt in Jerusalem.. All who dwelt in that city, whether of Judah, Ephraim, or Manasseh were often spoken of as Jews. The relation of the Lamanites to the tribe of Judah, can only be proved from the Book of Mormon in this way, if at all:

Lehi, the Hebrew prophet, ancestor of the Nephites and Lamanites, was of the Tribe of Manasseh, and was led out of Jerusalem to America in B.C. 600.

Ishmael, a righteous Israelite of the Tribe of Ephraim (see, *Book of Mormon Concordance*, Reynolds, page 62) with his many sons and daughter, came out of Jerusalem with Lehi.

The mixture of the tribes of Ephraim and Manasseh, thus brought about, really made the Nephites and Lamanites descendants of Joseph, as stated in 1 Nephi 6:2.

But, eleven years after Lehi and Ishmael left Jerusalem, the Lord led another colony from that city to America, and among these was Mulek, a young son of Zedekiah, king of Judah. Mulek was saved when the rest of his family was slain. (See II Kings 25:4; Helaman 6:10; 8:21; Mosiah 25:2). After considerable time, Mosiah, the Nephite prophet, fleeing from the land of Nephi into the wilderness, came into the Land of Zarahemla and found a numerous and, to him, unknown people who were descendants of Mulek and his colony. so the people who came with Mosiah united with the people of Mulek who were of the tribe of Judah, and Mosiah was made their king. Thus was brought about a union which was perpetual and which resulted in the mixture, on this continent, of Judah and Joseph. (See Omni 1:12-19)

And so, after all, we may conclude that while the manual goes a step too far in saying that "the Indians are of the tribe of Judah, according to the Book of Mormon," there is at least this much evidence that the tribe of Judah is represented in the original inhabitants of America--the Lamanites or Indians. --A.

1920^ Mrs. Henry C. Smith "The Indian in American Archaeology," in *Autumn Leaves*, Elbert A.

(RLDS-Non-LDS Scholarly) Smith ed., Lamoni, Iowa: Herald Publishing House. Vol. 33, No. 6
(June 1920), pp. 241-242.

Notes taken at a lecture delivered in Independence, Missouri, by Edgar L. Hewett, Director of American Research, in the School of American Archaeology, at Sante Fe, New Mexico.

The Indians

The real American culture was introduced by the Indian ages ago. There is no use to speculate on the time of the Indian's coming into this land. He is generally conceded to be oriental in race, coming from the interior of Asia. He spread out all over this continent. There was little rivalry between localities, because there was no overcrowding as in Europe to-day.

All over north, Middle, and South America a great and beautiful culture was developed. . . .

These early people invented a system of difficult hieroglyphics. They made books but the early Christian explorers decided them pagan and tried to exterminate them. One is still to be found in Dresden.

We have destroyed a splendid race. . . .

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. . . .

. . . 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.)

. . . 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.

. . . 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 two 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 in the "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 L[ouis] E. Hills "Some of the Ancient Americans, Hidden Israelites," 1920, p. 1.

In the beginning of this 6-page article we find the following:

Students of Mexican History have noted a strange effort to destroy or discredit the historical documents, and traditions of the natives of Mexico and Central America, from the time the Spaniards first entered that country (1519 A.D.) to the present time.

Tons of their ancient records were burned, we are told, and a systematic effort to rob them of the evidence of their civilization, religion and nationality commenced.

Only writers, who accepted and adopted, the ridiculous and foolish interpretations placed upon the historical traditions by the Spanish writers; or another class who treated them all as myths, were popular. Lorenzo Boturini Beneduci, who spent eight years among the natives of Mexico, learned their language and their traditions, and secured from them many ancient documents of inestimable value, was, upon his return to the City of Mexico, arrested, his valuable collection of documents taken from him, and he was thrown into prison, while his writings made later, modified by him to pass his persecutors, were never permitted to be printed.

Don Mariano Veytia, who learned from Boturini some of the evidences he had obtained, and wrote extensively, yet only one of his works was ever permitted to come to press.--Conquest of Mexico, Vol. 1, pp. 40 and 126.

Susan Hale, author of historical works, says: "Recent study has busied itself with extinguishing the beams which surround the bright image of the wonderful being, "Quetzalcoatl", the mysterious bearded white man who appeared in the distant past, to the ancient Americans, dressed in a white robe. He must have been a real personage, for the tale is deeply rooted in the traditions of the country."--The Story of the Nations (Mexico) by Susan Hale, p. 29.

Some writers who refer to this historical and traditional account of the bearded white man, who appeared to the Ancient Americans in the distant past who came to them as a High Priest, a teacher of religion, sometimes called "the gentle air God" represent his teachings as connected with sun worship, or human sacrifice; while others call it all a myth. Why is it? Is there a power that is prompting such procedure, lovers of darkness more than lovers of light? What is the purpose in withholding the truth? Can it be religious prejudice that would rob the Indians of their nationality and religion?

Is this foretold in prophecy? Psa. 83:3-4 Jer. 16:13-19.

March 3, 2005

APPENDIX A: REFERENCES RELATED TO THE LOCATION OF THE GARDEN OF EDEN

1824 Adam Clarke, LL.D., F.S.A. *The Holy Bible Containing the Old and New Testaments . . . With a*

Commentary and Critical Notes . . . : The Old Testament Volume I.-

-Genesis to Deuteronomy. Nashville: Abingdon (First released in England in 1810. First published in the United States in 1824 by Abraham Paul for the New York branch of The Methodist Book Concern). pp. 43-44.

Adam Clarke first copies the scriptures at the top of the page (in this case Genesis 2:10-14):

Genesis 2:10-15

10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

11 The name of the first is Pison; that is it which compasseth the whole land of Havilah, where there is gold;

12 And the gold of that land is good, there is bdellium and the onyx stone.

13 And the name of the second river is Gihon; the same is it that compasseth the whole land of Ethiopia.

14 And the name of the third river is Hiddekel; that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.

In commenting on this Adam Clarke writes:

Verse 10. *A river went out of Eden, &c.*] It would astonish an ordinary reader, who should be obliged to consult different commentators and critics on the *situation of the terrestrial Paradise*, to see the vast variety of opinions by which they are divided. Some place it in the third heaven, others in the fourth; some within the orbit of the moon, others in the moon itself; some in the middle regions of the air, or beyond the earth's attraction; some on the earth, others under the earth, and others within the earth; some have fixed it at the north pole, others at the south; some in Tartary, some in China; some on the borders of the Ganges, some in the island of Ceylon; some in Armenia, others in Africa, under the equator; some in Mesopotamia, others in Syria, Persia, Arabia, Babylon, Assyria, and in Palestine; some have condescended to place it in *Europe*, and others have contended it either exists not, or is invisible, or is merely of a spiritual nature, and that the whole account is to be spiritually understood! That there was such a *place* once there is no reason to doubt; and description given by Moses is too *particular* and *circumstantial* to be capable of being understood in any *spiritual* or *allegorical* way. As well might we contend that the *persons* of Adam and Eve were *allegorical*, as that the *place* of their residence was such.

The most probable account of its situation is that given by Hadrian Reland. He supposes it to have been in Armenia, near the sources of the great rivers *Euphrates, Tigris, Phasis, and Araxes*. He thinks *Pison* was the *Phasis*, a river of Colchis, emptying itself into the Euxine Sea, where there is a city called *Chabala*, the pronunciation of which is nearly the same with that of Havilah, or [] *Chavilah*, according to the Hebrew, the *vau* [] being changed in Greek to *beta* []. This country was famous for *gold*, whence the fable of the *Golden Fleece*, attempted to be carried away from that country by the heroes of Greece. The *Gihon* he thinks to be the *Araxes*, which runs into the Caspian Sea, both the words having the same signification, viz., a *rapid motion*. The land of Cush, washed by the river, he supposes to be the country of the *Cussaei* of the ancients. The *Hiddekel* all agree to be the *Tigris*, and the other river *Phrat*, or [] *Perath* to be the *Euphrates*. All these rivers rise in the same tract of mountainous country, though they do not arise from one head.

1830 Joseph Smith revises the Bible in order to write the Book of Moses, chapters 2-8 in

December, 1830

In the Introduction to his book, *Doctrinal Commentary on the Pearl of Great Price*, Hyrum L. Andrus writes the following:

Early in his ministry, Joseph Smith was given the commandment to make an inspired revision of the Holy Bible. The date he received this commandment is not known, but the first evidence of his efforts came in June, 1830. Shortly after the Church was organized, he and Oliver Cowdery suffered severe persecution while proclaiming the restored Gospel in the vicinity of Colesville, Broome County, New York. The Prophet later wrote: "I will say, however, that amid all the trials and tribulations we have to wade through, the Lord, who well knew our infantile and delicate situation, vouchsafed for us a supply of strength, and granted us 'line upon line of knowledge--here a little and there a little,' of which the following was a precious morsel." (*Joseph Smith*, History of the Church of Jesus Christ of Latter-day Saints, ed. B. H. Roberts, Vol. I, Salt lake City, 1948, p. 98. Hereafter this work will be designated *DHC*, followed by the appropriate volume and page numbers)

In December, 1830, Sidney Rigdon, a prominent Cambellite minister who had been converted to the restored Gospel, came to see Joseph Smith. He was a man more than twelve years the Prophet's senior and had acquired a great reputation as a preacher in Ohio. Shortly after his arrival in New York the Lord said unto him by revelation through the Prophet:

. . . I have sent forth the fulness of my gospel by the hand of my servant Joseph; and in weakness have I blessed him;

And I have given unto him the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me, and if not, another will I plant in his stead.

Wherefore, watch over him that his faith fail not, and it shall be given by the Comforter, the Holy Ghost, that knoweth all things.

And a commandment I have unto thee--that thou shalt write for him; and *the scriptures shall be given, even as they are in mine own bosom*, to the salvation of mine own elect;

For they will hear my voice. . . . (D&C 35:17-21)

Three things in the above statement are important. First, Joseph Smith had been given the keys of revelation by which the knowledge of things that had been hidden from the foundation of the world might be revealed. This commission included the keys of revelation of those things that were to transpire until the second coming of Christ. A revelation given September, 1831, reaffirmed this appointment, stating: "And the keys of the mysteries of the kingdom shall not be taken from my servant Joseph Smith, Jun., through the means I have appointed, while he liveth, inasmuch as he obeyeth mine ordinances." (D&C 64:5) Second, the revision of the scriptures which the Prophet was commanded to make was to be accomplished through the Spirit of revelation, for the Lord declared: "The scriptures shall be given, even as they are in mine own bosom." (D&C 35:20) A later revelation also instructed the Prophet: "Thou shalt ask, and my scriptures shall be given as I have appointed." (D&C 42:56) Finally, Sidney Rigdon was to write for the Prophet in the work of revising the Bible.

Shortly after the arrival of Sidney Rigdon in New York, the work of revising the Bible was resumed. At this time the remaining materials now contained in the Book of Moses, chapters 2 through 8, were revealed.

Andrus notes that "The Prophet does not record in his history at this point [after recording Moses, chapter seven] the remaining materials now found in the Book of Moses, but they are said to have been given in December, 1830."

Source: Hyrum L. Andrus, *Doctrinal Commentary on the Pearl of Great Price*, Salt Lake City: Deseret Book Co., 1967, pp. 7-9

The following comes from Moses 3:10-15 (which will be compared with Genesis 2:10-15):

Moses 3:10-15

10 And I, the Lord God, caused a river to go out of Eden to water the garden; and from thence it was parted, and became into four heads.

11 And I, the Lord God, called the name of the first Pison, and it compasseth the whole land of Havillah, where I, the Lord God, created much gold;

12 And the gold of that land was good, and there was bdellium and the onyx stone.

13 And the name of the second river was called Gihon; the same that compasseth the whole land of Ethiopia.

14 And the name of the third river was Hiddekel; that which goeth toward the east of Assyria. And the fourth river was the Euphrates.

15 And I, the Lord God, took the man, and put him into the Garden of Eden, to dress it, and to keep it.

Genesis 2:10-15

10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

11 The name of the first is Pison, which compasseth the land of Havilah, where there is gold.

12 And the gold of that land is good: bdellium and onyx stone are there.

13 And the name of the second river is Gihon, which compasseth the whole land of Ethiopia.

14 And the name of the third river is Hiddekel, which runneth toward the east of Assyria. And the fourth river is the Euphrates.

15 And the Lord God took the man, and put him into the Garden of Eden, to dress it and to keep it.

Note* See the 1851 notation

Jackson County, Missouri, July 20, 1831. HC 1:189-190.

In compliance with the Lord's command (Section 52), the elders had journeyed from Kirtland to Missouri with many varied experiences and some opposition. In contemplating the state of the Lamanites and the lack of civilization, refinement, and religion among the people generally, the Prophet exclaimed in yearning prayer: "When will the wilderness blossom as the rose? When will Zion be built up in her glory, and where will thy Temple stand, unto which all nations shall come in the last days?" Subsequently he received this revelation:

Hearken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in *this land, which is the land of Missouri*, which is the land which I have appointed and consecrated for the gathering of the saints. Wherefore, *this is the land of Promise, and the place for the city of Zion*. And thus saith the Lord your God, if you will receive wisdom here is wisdom. *Behold, the place which is now called Independence is the center place*; and a spot for the temple is lying westward, upon a lot which is not far from the courthouse. Wherefore, it is wisdom that the land should be purchased by the saints, and also every tract lying westward, even unto *the line running directly between Jew and Gentile . . .* (D&C 57:1-4)

Note* The phrase "the line running directly between Jew and Gentile" refers to the boundary line between white settlers and the land set aside for the Indians. Thus the Indians are referred to as "Jews." Readers should not assume that the word "Jew" represents persons specifically of the tribe of Judah. In Book of Mormon terminology, a "Jew" was one of the residents of Jerusalem at the time of Lehi and the destruction. At this particular time there were people representing every tribe of Israel who resided at Jerusalem. The term "Jew" would be applied to people of the Dispersion. Descendants of the dispersed tribe of Joseph (as the Lamanites were considered to be) could thus be referred to as "Jews." All other white settlers were apparently referred to as "Gentiles."

(See the notation for D&C 58 (1831), D&C 84 (1832); see also the Phyllis Olive notation for 2000)

1835[^] Revelation to Joseph Smith D&C 107, Kirtland, Ohio, March 28, 1835. HC 2:209-217.

Note* In the superscription to section 107 we find the following: "Although portions of this section were received on the date named, the historical records affirm that various parts were received at sundry times, some as early as November 1831.

53. Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch and Methuselah, who were all high priests, with the residue of his posterity who were righteous into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing.

54. And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the prince, the archangel.

55. And the Lord administered comfort unto Adam, and said unto him: I have set thee to be at the head; a multitude of nations shall come of thee, and thou art a prince over them forever.

56. And Adam stood up in the midst of the congregation, and notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted what should befall his posterity to the latest generation."

1838 Abraham O. Smoot surveys Adam-ondi-Ahman in June-July, 1838--finds "Adam's Altar"

In an article presented at a 1968 SEHA symposium, John H. Wittorf writes that "Chronologically speaking, the first reference to an altar [at Adam-ondi-Ahman] used by Adam is dated in late June or July 1838. Wilford Woodruff recorded in his journal a conversation with Abraham O. Smoot on May 12, 1883. Cowley summarizes Woodruff's journal account as follows:

President Smoot said that he and Alanson Ripley, while surveying at that town, which was about 22 miles from Jackson County, Missouri, came across a stone wall in the midst of a dense forest of underbrush. The wall was 30 feet long, 3 feet thick, and 4 feet high. It was laid in mortar or cement. When Joseph Smith visited the place and examined the wall he said it was the remains of an altar built by Father Adam and upon which he offered sacrifices after he was driven from the Garden of Eden. He said that the Garden of Eden was located in Jackson County, Missouri. The whole town of Adam-ondi-Ahman as in the midst of a thick and heavy forest of timber and the place was named in honor of Adam's altar. The prophet explained that it was upon this altar where Adam blessed his sons and his posterity, prior to his death. (Matthias F. Cowley, *Wilford Woodruff: History of His Life and Labors*. Photo-mechanical reprint of 1909 ed. Salt Lake City: Bookcraft, 1964, pp. 545-546.)

This event probably constitutes the discovery of the "altar," as Ripley and Smoot first found it during the surveying of the site. Since Smoot did not arrive in Adam-ondi-Ahman until June 20 (C. Elliot Berlin, *Abraham Owen Smoot, Pioneer Mormon Leader*. Unpublished Master's thesis Department of Religion, Brigham Young University, Provo, Utah., p. 23), the discovery must have occurred subsequent to this day. It is important to note that Joseph Smith made only four entries in his journal between July 10 and 26, 1838 (Joseph Smith, pp. 38-40, 47). The many gaps in Joseph's journal during the probable period of the discovery of the "adamic altar" would easily explain why this incident has not become part of the *Documentary History of the Church*.

A second account of a conversation with Smoot on the subject of the "altar" has recently been published by Dyer. This report antedates the Woodruff conversation [1883] by about two years [1881] and varies somewhat in describing the dimensions of the altar. Smoot said:

. . . The stones which lay scattered around looked as though they had been torn from a wall . . . I helped excavate around the base of the altar, some 2 or 3 feet deep, and from 6 to 8 feet in length, which was sufficient to thoroughly satisfy us that the foundation of the wall was still there . . . I heard Joseph say that it was the remains of an altar built by Adam; and that he offered sacrifice on it, and called his family and blessed them there (Alvin R. Dyer *The Refiner's Fire*. Salt Lake City: Deseret Book Company, 1968, pp. 173-174).

Both Smoot and John Taylor agreed that the location was "on the point of the hill that formed a curvature" and "commanded a beautiful view of the country." [FIND JOHN TAYLOR QUOTE!!!!]

Source: ^John H. Wittorf, "An Historical Investigations of the ruined 'Altars' at Adam-ondi-Ahman, Missouri," in *Newsletter and Proceedings of the Society for Early Historic Archaeology*, M. Wells Jakeman, ed., no. 113 (15 April 1969), pp. 2, 4.

1838 Joseph Smith & group visit Adam's Altar at Adam-ondi-Ahman in July, 1838

In an article presented at a 1968 SEHA symposium, John H. Wittorf writes:

Sometime in July or August, Henele Pikale visited Adam-ondi-Ahman. As he later noted in his recollections:

I visited Diahman [sic] in Davies [sic] County, and in company with the Prophet and **others** went to see Adam's altar. It was in timber, and where the stones came from, of which it was made, I have no idea, as there was none like them in the country so far as I could learn. The stones of which it had been built were in huge blocks laying [sic] around near each other. In the afternoon of the same day, Brother George A. Smith and I went and bathed in Grand River, after which we went to the house of Lyman Wight, where the Prophet Joseph, Sidney Rigdon, Don Carlos Smith and **David Patten** [see 1900 notation] were (Henele Pikale, "Recollections of the Past," in *Juvenile Instructor*, No. 21. Salt Lake City: Church of Jesus Christ of Latter-day Saints, p. 38).

Source: ^John H. Wittorf, "An Historical Investigations of the ruined 'Altars' at Adam-ondi-Ahman, Missouri," in *Newsletter and Proceedings of the Society for Early Historic Archaeology*, M. Wells Jakeman, ed., no. 113 (15 April 1969), p. 4.

1838 (abt. Joseph Smith) *Zera Pulsipher Journal*, pp. 8-9, located in the LDS Church

Historical Archives

Joseph Smith accompanied several Church members in exploring the area around Lyman Wight's northern Missouri home. In his journal, Zera Pulsipher noted:

Davies Co was a buetiful [sic] place situated on grand river the first rate land and plenty of good timber where we supposed there had been an ancient city [sic] of the Nephites as the hewn stone were already there in piles also the Mound or alter [sic] built by father [Adam] where to offer sacrifices when he was old leaning upon his staff prophecying the most noted thing that should take place down to the latest generation therfore [sic] it was called Adam ondiamen [sic].

Sidenote* In 2002 a non-LDS college student with an anti-Mormon slant would write the following concerning the events detailed above:

Another event containing archaeological relevance occurred during a trek through Missouri in the year 1838. Coming to stones in the seeming shape of an altar, Prophet Smith declared with great sentiment the area's ancient history. "This is the valley of God in which Adam blessed his children," he said, "and upon this very altar Adam himself offered up sacrifices to Jehovah . . . we will lay out a city which shall be called Adam-ondi-Ahman [see map below]. Here Adam, the Ancient of Days, shall come to visit his people . . ." (Fawn McKay Brodie, *No Man Knows My History: the life of Joseph Smith*, New York, NY: Random House, 1971, p. 211) This revelation is officially recorded in the *Doctrine and Covenants* of the Church. (LDS Church, *Doctrine and Covenants*, p. 210) Smith supposedly translated the name Adam-ondi-Ahman from the single world language which existed before its confounding at Babel. (Wilford Woodruff, "Discourse delivered at the Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints," *Journal of Discourses*, vol. 17, October 7, 1874, p. 186) . . . *Mormon Doctrine*, an influential work by Apostle Bruce R. McConkie explained the translated name to roughly mean, "the place or land of God where Adam dwelt," pointing out that Joseph Smith was the individual responsible for this revelation. (Bruce R. McConkie, *Mormon Doctrine*, 2nd ed., Salt Lake City, UT: Bookcraft, 1966, pp. 19-20.) . . .

Wilford Woodruff, LDS pioneer and later fourth President of the Church, stated in 1873 that, "Again President Young said Joseph the Prophet told me that the garden of Eden was in Jackson Co Missouri, & when Adam was driven out of the garden of Eden He went about 40 miles to the Place which we Named Adam Ondi Ahman, & there built an Altar of Stone & offered Sacrifize. That Altar remains to this day. I saw it as Adam left it as did many others, & through all the revolutions of the world that Altar had not been disturbed." (Susan Staker ed. *Waiting For World's End: The Diaries of Wilford Woodruff*, Salt Lake City, UT: Signature Books, 1993, p. 305.) Other Mormon leaders reinforced the belief that Adam and Eve first resided on the American continent, and like their Prophet placed the biblical Garden of Eden within Missouri as well. (Heber C. Kimball, "discourse by President Heber C. Kimball delivered in Provo City," *Journal of Discourses*, vol. 10, June 27, 1863, p. 235.) Second President Brigham Young was one such proponent, saying, "In the beginning, after this earth was prepared for man, the Lord commenced his work upon what is now called the American continent, where the Garden of Eden was made. In the days of Noah, in the days of the Boating of the ark, he took the people to another part of the earth." Young was careful to point out that the ancient populations had actually left the continent to go elsewhere, as Mesopotamia was commonly accepted as the cradle of humanity, due to biblical references to rivers such as the Euphrates. (*Holy Bible: KJV*, pp. 1-2)

[1838 **Map: Mormon Country 1830-1844. Depicts the location of Adam-ondi-Ahman.** Fawn McKay Brodie, *No Man Knows My History: the life of Joseph Smith*, New York, NY: Random House, 1971, pp. 466-467]

Rudolph would introduce his problems with the above scenario some 45 pages later:

An example very characteristic of the era, was Apostle Talmage's comments on "Adam's Altar" in Missouri, as revealed to Joseph Smith. Talmage, a geologist, had studied the rocks which comprised the altar, finding they were "fossiliferous." If this was true, then there must have been creatures before Adam's time, a mindset which added further complications to the Latter-day Saint debate on science in general. (Jeffrey E. Keller, "discussion Continued: the Sequel to the Roberts/Smith/Talmage Affair," *Dialogue: A Journal of Mormon Thought*, vol 15, no. 1 (Spring 1982): p. 83.)

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. 30-31, 76-77.

Note* The "Roberts/Smith/Talmage Affair involved differences of opinion among certain Church officials regarding certain aspects of evolutionary theory. After hearing the arguments of these men, the First Presidency refused to officially endorse either side of the debate [see the notations for 1931]. The fact that there was a debate at all should tell the reader that there was no official Church doctrine on the matter, a perspective that Rudolph completely ignores.

In regards to the actual Talmage quote, it comes from a letter by the senior James Talmage (a trained geologist) to his son, Sterling Talmage (also a trained geologist). In this letter James Talmage writes about his confrontation with Joseph Fielding Smith, who opposed the idea of any life whatsoever existing on earth before the fall of Adam:

. . . [I] was bold enough to point out that according to a tradition in the Church based on good authority as having risen from a declaration made by the Prophet Joseph Smith, a certain pile of stones at Adam-ondi-Ahman, Spring Hill, Mo., is really part of the altar on which Adam offered sacrifices, and that I had personally examined those stones and found them to be fossiliferous, so that if those stones be part of the first altar, Adam built it of stones containing corpses, and therefore death must have prevailed in the earth before Adam's time. (James Talmage to Sterling Talmage, May 21, 1931.)

Source: Jeffrey E. Keller, "Discussion Continued: The Sequel to the Roberts/Smith/Talmage Affair," in *Dialogue: A Journal of Mormon Thought*, vol. XV, No. 1, Spring 1982, p. 83.

Note* While the land of America is many times referred to as the "land of Promise," I can't recall any passage in the Book of Mormon alluding to the fact that the Garden of Eden was located within that land of Promise, or that Adam resided on this continent. While the term "land of Promise" is a covenant term of promise to those groups coming to America (and thus we tend to think forward in time in regards to the

covenant promise), one might wonder if these groups came to America in fulfillment of certain previous covenant promises to Adam.

1838 John Lyman Smith, a resident of Adam-ondi-Ahman, writes about Joseph Smith in July, 1838

In a paper read at the Eighteenth Annual Symposium on the Archaeology of the Scriptures held at Brigham Young University on October 12, 1968, John H. Wittorf quoted from the journal of John Lyman Smith concerning his remembrance of Adam-ondi-Ahman:

John Lyman Smith, the brother of George A. Smith, was another early settler at Adam-ondi-Ahman. His father John Smith, the uncle of Joseph Smith, was set apart as president of the Adam-ondi-Ahman Stake on June 28, 1838. In his journal ["The Diary of John Lyman Smith 1828-1894," written in 1894 and copied by the Brigham Young University Library in 1940] John Lyman Smith recorded his recollections of Adam-ondi-Ahman, writing of a particular cliff:

In 1838, my father moved to Davies [sic] County, Missouri, where we assisted in building Adam-ondi-Ahman. Our house, built of logs, was located in a point of timber near the edge of the prairie. A few hundred yards from our door, toward Grand River, the ground seems to have dropped off from twenty to thirty feet, leaving a line of almost perpendicular rocks for two or three miles, running nearly parallel with the river. This piece of bottom land was covered with a rank growth of grass, occasionally interspread [sic] with shrubbery. It was called the Grand river bottoms and varied in width from one to two miles. This ledge formed a fence through which a passage was seldom found from one to the other. Along this edge of cliff [sic], we often traced rock walls with angles two or three feet in height, the angles containing pieces of ancient potteryware, all looking as if a hurricane had swept the buildings away, or an earthquake had split the ledge in two and sent to destruction the building so easily traced along its edge and extending prairiewards several hundred feet.

About a quarter of a mile down the road, toward the river crossing, three or four rods to the left of the road, was a corpse of trees and bushes, in the center of which was a raised stone work, which showed marks of fire, coal, etc. The falling of the leaves and blowing in of sand and dust had rounded up this knell [sic] until it was some feet above the road. This place was where the Prophet Joseph said Adam offered sacrifices and blessed his children. I looked upon this as a sacred spot, and often used to hide there when strangers passed along the road. (John Lyman Smith, *Diary*. 1839-1888. Unpublished manuscript. n.d. Typed copy in Brigham Young University Library, Provo, Utah, pp. 1-2.).

Source: ^John H. Wittorf, "An Historical Investigations of the ruined 'Altars' at Adam-ondi-Ahman, Missouri," in *Newsletter and Proceedings of the Society for Early Historic Archaeology*, M. Wells Jakeman, ed., no. 113 (15 April 1969), pp. 4-5. See also "The Diary of John Lyman Smith 1828-1894," apparently finished in 1894 and copied by the Brigham Young University Library in 1940, pp. 1. (see the 1894 notation)

Note* The dates of the diary are different (1839 vs. 1828). I only have a copy of the typed copy where someone has crossed out the date of 1781 and penned in 1828.

1838 Edward Stevenson is part of the Joseph Smith group which visits Adam-ondi-Ahman in June-July?, 1838

In a paper read at the Eighteenth Annual Symposium on the Archaeology of the Scriptures held at Brigham Young University on October 12, 1968, John H. Wittorf quoted from the Autobiography of Edward Stevenson concerning his remembrance of Adam-ondi-Ahman:

A photograph by Edward Stevenson of the "altar" site in 1895 has also been published (Joseph Grant Stevenson, *The Stevenson Family History*, Provo, Utah, 1955, Vol. 1, p. 61)

In his autobiography, Stevenson refers to his experiences in 1838 at "Diahman":

Our camp was quartered in sight of Adam's altar, and to know this served to more fully inspire us in defence of our families, our friends, our sacred liberties, our religion, and our God.

About this time I stood in the sacred spot in common with Joseph Smith and others when Joseph pointed out the altar. turning to the lovely valley below us in a large bend of Grand River, "Here," said the Prophet, "is the real valley where Father Adam called his posterity together and blessed them." Also he stated that the garden of Eden from whence Adam was driven was in Jackson County our center stake, where a great temple will be reared. (Edward Stevenson *Autobiography* n.d. Cited in Joseph Grant Stevenson, *The Stevenson Family History*, Provo, Utah, 1955, Vol. 1, p. 63)

Source: ^John H. Wittorf, "An Historical Investigations of the ruined 'Altars' at Adam-ondi-Ahman, Missouri," in *Newsletter and Proceedings of the Society for Early Historic Archaeology*, M. Wells Jakeman, ed., no. 113 (15 April 1969), p. 5

1838 Heber C. Kimball

LHCK 209-10

During surveying of Diahman in May and June 1838, Joseph apparently told some of the surveyors about Adam's altar. It became well known after Joseph took some of the brethren to the Altar Site immediately after the dedication of the public square on Sunday, Oct. 21, 1838. Heber C. Kimball, a member of that group, wrote:

The Prophet Joseph called upon Brother Brigham, myself and others, saying, "Brethren, come, go along with me, and I will show you something." He led us a short distance to a place where were the ruins of three altars built of stone, one above the other, and one standing a little back of the other, like unto the pulpits in the Kirtland Temple, representing the order of three grades of Priesthood; "There," said Joseph, "is the place where Adam offered up sacrifice after he was cast out of the garden." The altar stood at the highest point of the bluff. I went and examined the place several times while I remained there. (LHCK 209-10)*

Source: LaMar C. Berrett General Editor, Max H. Parkin editor for Missouri, *Sacred Places: Missouri: A Comprehensive Guide to Early LDS Historical Sites, Volume 4: Missouri*. Salt Lake City: Deseret Book Company, 2004, p. 386.

1838 Chapman Duncan (see Autobiography of Chapman Duncan 8)

In a paper read at the Eighteenth Annual Symposium on the Archaeology of the Scriptures held at Brigham Young University on October 12, 1968, John H. Wittorf quoted from the journal of Chapman Duncan concerning his remembrance of Adam-ondi-Ahman:

Referring to this visit of Joseph Smith to Adam-ondi-Ahman, Chapman Duncan recorded the following incident in his journal:

I think the next day [Oct. 21, 1838], he [Joseph] said to those present, Hyrum Smith, Bishop Vincent Knight, myself and two or three others, "Get me a spade and I will show you the altar that Adam offered sacrifice on" . . . We went forty rods north of my house. He placed the spade with care, and placed his foot on it. When he took out the shovel full of dirt, it bared the stone. The dirt was two inches deep on the stone I reckon. About four feet or more was disclosed. He did not dig to the bottom of the three layers of good masonry well-put wall. The stone looked more like dressed stone, nice joints, ten inches thick, eighteen inches long or more. We came back down the slope, perhaps fifteen rods on the level. The prophet stopped and remarked that this place where we stood was the place where we stood was the place where Adam gathered his posterity and blessed them and predicted what should come to pass later generations. The next day he returned to Far West (Chapman Duncan, *Biography of Chapman Duncan*. Unpublished manuscript. n.d. Typed copy in Brigham Young University Library, Provo, Utah, pp. 37-38)

Here Duncan appears to be referring to the foundation of the "altar," as did Smoot, and not to the loose stones on top of the hill. Undoubtedly the intact portion of the "altar" had been covered with a small layer of soil since its discovery earlier in the summer.

Source: ^John H. Wittorf, "An Historical Investigations of the ruined 'Altars' at Adam-ondi-Ahman, Missouri," in *Newsletter and Proceedings of the Society for Early Historic Archaeology*, M. Wells Jakeman, ed., no. 113 (15 April 1969), p. 5. See also the 1900 notation for Chapman Duncan's "Biography"

1838 John D. Lee arrives in Adam-ondi-Ahman in July, 1838

In a paper read at the Eighteenth Annual Symposium on the Archaeology of the Scriptures held at Brigham Young University on October 12, 1968, John H. Wittorf quoted from the journal of John D. Lee concerning his remembrance of Adam-ondi-Ahman:

John D. Lee arrived in Adam-ondi-Ahman in July, 1838, and built a cabin "in the valley of Adam-on-Diamond [sic], at the point where the Prophet said Adam blessed his posterity after being driven from the Garden of Eden" (Lee, p. 65). He further described the area:

Adam-on-Diamond [sic] was at the point where Adam came and settled and blest his posterity after being driven from the Garden of Eden. This was revealed to the people through Joseph Smith, the Prophet. The Temple Block in Jackson County, Missouri, stands on the identical spot where once stood the Garden of Eden. When Adam and Eve were driven from the Garden they traveled in a north-westerly course until they came to a valley on the east side of Grand River. There they tarried for several years, and engaged in tilling the soil. Standing on the summit of the bluffs a person has a full view of the beautiful valley that lies below, dotted here and there with elegant groves of timber. On the top of this range of hills, Adam erected an altar of stone, on which he offered sacrifice until the Lord. There was at that time (in 1838) a pile of stone there, which the Prophet said was a portion of the altar upon which Adam offered. Although these stones had been exposed to the elements for many generations of time, still the traces remained to show the dimensions and design of the altar. After Adam had offered his sacrifice he went up the valley some two miles, where he blessed his posterity and called the place the Valley of Adam-on-Diamond [sic] . . . (John D. Lee, *Confessions of John D. Lee*. n.d. Photomechanical reprint of *Mormonism Unveiled; or the Life and Confessions of the Late Mormon Bishop, John D. Lee*, Salt Lake City: Modern Microfilm Co., 1880, pp. 91-92)

Source: ^John H. Wittorf, "An Historical Investigations of the ruined 'Altars' at Adam-ondi-Ahman, Missouri," in *Newsletter and Proceedings of the Society for Early Historic Archaeology*, M. Wells Jakeman, ed., no. 113 (15 April 1969), p. 4.

abt. 1838 **Oliver B. Huntington** *Diary of Oliver Boardman Huntington*. Unpublished Manuscript.

Typed copy made in 1942 by Brigham Young University Library,

Provo. Vol. 1, pp. 30, 35

Adamon di Aman is 25 miles from Farwest, and situated in a large bend of Grand River, the whole settlement being nearly surrounded, and a high point of prairie following into the bend, at the proportional height and distance, from the river, with the bluffs in general; and on this point, the very extreme point, is the remains of the altar [Adam's altar] before mentioned, and little farther up, perhaps 40 rods, was the place where the tower stood, both being on the prairie.

A little within the medium course of the river the point divided, and the other half was covered with timber; at the very foot of which stood our house, or pen of logs, without any door, but a blanket, nor floor, but the richest of soil trod hard . . .

The place where we lay down our arms was in the valley of Adam ondi ahman, where Adam blessed his sons. It was a most glorious and joyfully handsome prairie of 2 or 3 miles in length and in full view of the ground when both Adams altar and tower once stood, only a few trees were between us and the altar, yet all three places were just on the edge of the prairie. . . .

1839 Joseph Smith *History of the Church*, vol. 3, p. 388, July 2, 1839.

Joseph Smith said?:

I saw Adam in the valley of Adam-ondi-Ahman. He called together his children and blessed them with a patriarchal blessing. The Lord appeared in their midst, and he (Adam) blessed them all, and foretold what should befall them to the latest generation. This is why Adam blessed his posterity; he wanted to bring them into the presence of God.

Source: Cited in Roy W. Doxey, comp., *Latter-day Prophets and the Doctrine and Covenants*, vol. 4, p. 41

1840 William Swartzell *Mormonism Exposed, Being a Journal of a Residence in Missouri from the 28th of May to the 20th of August, 1838.* Pekin, Ohio, 1840,
p. 11

1841 E[rastus]. Snow and "An Address to the Citizens of Salem (Mass.) and Vicinity," in Times
B.[enjamin] Winchester and Seasons, vol. 3, Nov. 1, 1841, p. 582

And similar in its nature is the Book of Mormon. It opens the events of ancient America. It pours a flood of light upon the world on subjects before concealed-upon the history of a nation whose remnants have long since dwindled to insignificance in midnight darkness, . . . The ancient events of America now stand revealed in the broad light of history, as far back at least, as the first peopling of the continent after the flood.

CHECK INFORMATION ABOVE ON ARTICLE & TIMES AND SEASONS

1843-4 S. W. Richards Conference Report, October 1905, p. 97

In a 1905 Conference address, S. W. Richards talks about a vision of the garden of Eden which he had in the winter of 1843-44:

My brethren, sisters and friends, quite unexpected to me prior to coming into this meeting, I have been requested to say a few words to you on some matters touching my history and experience with the Prophet Joseph Smith. I am thankful that I can say I was quite intimate with him while he was living upon the earth. There is a little experience I had with him that perhaps no other person living today could relate.

In the winter of 1843-4, about six months prior to the death of the Prophet Joseph Smith, a messenger was sent to me from Nauvoo to ask me if I would be one of a company of pioneers to explore the Rocky Mountains and to find a place for the Church to go to. That request came from the Prophet Joseph Smith. At the time I thought it a little strange that I should be called upon for a mission of this kind, as I was but a young man, in my teens; but my acquaintance up to that time with the Prophet Joseph was such that I could not say no. I replied, Yes; I will do anything that the Prophet Joseph wants me to do, that is in my power to do. Consequently I gave my name in to be one of a company of twenty-four young men, who were selected to travel and explore the Rocky Mountains and find a place for the Church to go to, because the persecution was getting so strong then in Nauvoo that the Prophet Joseph foresaw that the Church would have to leave, retire from the civilized world, and go into the mountains. This was then a wild country. . . .

It was the purpose of the Prophet Joseph to come here and locate with his people. He organized this company and held weekly meetings with them for several weeks in Nauvoo . . .

Suffice it to say, I attended four meetings of this company, and at one of them, which was in charge of Hyrum Smith, and three or four of the Twelve were also present, it was said that Joseph the Prophet had remarked that he wanted young men for that mission who could go upon the mountains and talk with God face to face, as Moses did upon Mount Sinai. When I heard that statement, I felt in my soul that I was not the one to go; and just before the meeting closed I got up out of my seat for the purpose of going to Brother Hyrum Smith and telling him I was not the one to go, for I did not feel that I could meet the conditions, but as I got up there was a voice came to me, and I heard it distinctly as from one standing by my side, saying, "Stop: rest awhile." I took my seat again, and instead of telling the Prophet Hyrum that I did not feel I could go, I went home, and before retiring I knelt by my bedside and prayed to my heavenly Father. . . .

I retired to my bed and remained there about four hours, and during that four hours I got the answer to my prayer, and when I awoke I was prepared to go upon that journey and do just as the Prophet wanted me to do. During that four hours I saw all that I expect to see if I should live a thousand years. Someone came to me and told me where to go, and I performed that journey that night while I lay upon my bed. I came to this valley first. I don't know how I got here, but I went down through these valleys and into Southern California. . . . Then I was prompted to go farther, and I went into the northern part of Mexico. I returned from there to Jackson County, Missouri, and there I stayed and helped build the temple. I saw that temple thoroughly completed; in fact, I labored upon it until it was completed. When this was done, the vision continued, and I went and laid down my body in the ground, and my spirit left this tabernacle. **Then I traversed this continent from end to end. I saw the Garden of Eden as it was in the beginning and as it will be restored again.** It was a land filled with verdure and vegetation, and with all manner of fruits, on which man was living. I saw it filled with cities, towns and villages, and people happy, living under the administration of divine providence. It was Garden of Eden in very deed.

Now, all this I saw while I was sleeping, and it was so impressed upon me that it can never be forgotten. I saw that this was the result of the Latter-day Saints coming to these valleys of the mountains and following the direction that the Prophet Joseph indicated.

In an "Introductory Note" to our present edition to the Pearl of Great Price we find the following:

The Pearl of Great Price is a selection of choice materials touching many significant aspects of the faith and doctrine of The Church of Jesus Christ of Latter-day Saints. These items were produced by the Prophet Joseph Smith and were published in the Church periodicals of his day.

The first collection of materials carrying the title Pearl of Great Price was made in 1851 by Elder Franklin D. Richards, then a member of the Council of the Twelve and president of the British Mission. Its purpose was to make more readily accessible some important articles that had had limited circulation in the time of Joseph Smith. As Church membership increased throughout Europe and America there was a need to make these items available. The Pearl of Great Price received wide use and subsequently became a standard work of the Church by action of the First Presidency and the general conference in Salt Lake City on October 10, 1880.

Several revisions have been made in the contents as the needs of the Church have required. In 1878, portions of the Book of Moses not contained in the first edition were added. . . . Arrangement into chapters and verses, with footnotes, was done in 1902. . . .

1850's??? Wilford Woodruff Wilford Woodruff, *Wilford Woodruff's Journal*, 1833-1898,
(abt. Brigham Young) 9 vols. vol. 7, p. 129.

President Young said, "Joseph the Prophet told me that the Garden of Eden was in Jackson Co., Missouri."

FIND SOURCE

1850's ??(abt Brigham Young) Wilford Woodruff, *Wilford Woodruff, His Life and Labors*. comp.
Matthias F. Cowley, p. 481

At a conference of the Sunday school children in the old Tabernacle, on the 30th of March, elder Woodruff reported President Young as saying, "I thought while I was looking at the school children to-day that I should see a larger assembly of them in the spirit world, and I wondered if there I should see as large percentage of grown people with them, that is, of teachers to direct their minds there as they are doing here. Joseph, the Prophet, told me that the Garden of Eden was in Jackson County, Missouri. When Adam was driven out he went to the place we now call Adam-ondi-Ahman, Daviess County, Missouri. There he built an altar and offered sacrifices."

FIND SOURCE

1857 Brigham Young Brigham Young, Journal History, March 15, 1857, p. 1

In conversation with Orson Hyde, on March 15, 1857, President Young said:

You have been both to Jerusalem and Zion, and seen both. I have not seen either, for I have never been in Jackson county. Now it is a pleasant thing to think of and to know where the Garden of Eden was. Did you ever think of it? I do not think many do, for in Jackson County was the Garden of Eden. Joseph has declared this, and I am as much bound to believe that as to believe that Joseph was a prophet of God.

Additional Source: ^John A. Widtsoe, *Evidences and Reconciliations*, 1960, p. 396. Daniel H. Ludlow, *A Companion to Your Study of the Old Testament*, p. 110.

1859 **Charles R. Darwin** ***On the Origin of Species by Means of Natural Selection or the***
(non-LDS) ***Preservation of Favoured Races in the Struggle for Life***, 1859

Charles Robert Darwin was an English scientist who researched in South America and the Galapagos Islands between the years 1831 and 1836 as a naturalist on the ship HMS Beagle. When he published his *Origin of Species* in 1859, it aroused huge controversy because it disagreed with the interpretation of the Creation as found in the book of Genesis. In respect to the Book of Mormon as a history of Indian origins on the American continent, it challenged the interpretation that the creation of man on earth (and especially the idea that Adam was located in the Garden of Eden in Missouri) was just a few thousand years back in the distant past. It also challenged the interpretation that the Jaredites came to a pristine continent.

Note* Students of Book of Mormon geography and culture should be very much aware that the attitude of the Church regarding the study of the geography and culture of the Americas as they related to the

Book of Mormon would become immeshed with the controversy over evolution. Thus when the Brethren attempted to suppress controversy over evolution (for good reasons), the study of Book of Mormon geography would unfortunately be suppressed also. See the notes on 1889, 1911, 1830????

1860[^] Brigham Young "Remarks" - Religion of the Saints, in *Journal of Discourses*, vol. 8,
(April 22, 1860), p. 72

Remarks by President Brigham Young made in the Salt Lake tabernacle on April 22, 1860 and reported by J. V. Long.

When people receive the Gospel, their minds are opened; they see Zion in its glory; but they do not see the troubles on the Plains, or the troubles with false brethren . . . little do they know what they have to pass through.

You need not teach that this place is Zion, or that Nauvoo or Missouri is Zion; but tell the people that North and South America are the land of Zion, and that our **God will finish his work where he commenced it, where the centre Stake of Zion is, and where the garden of Eden was.** Say to them- "If you want to become as gold seven times purified, go up to Utah." Gather the Saints, but do not flatter; invite, but do not urge, and by no means compel any one. . . .

1863[^] Heber C. Kimball "Remarks"-Advancement of the Saints, in *Journal of Discourses*, vol.
10, (June 27, 1863), p. 235

Some remarks by President Heber C. Kimball, delivered in Provo, Utah on June 27, 1863 and reported by J. V. Long.

We have been taught that our Father and God, from whom we sprang, called and appointed his servants to go and organize an earth, and, among the rest, he said to Adam, "You go along also and help all you can; you are going to inhabit it when it is organized, therefore go and assist in the good work." It reads in the Scriptures that the Lord did it, but the true rendering is, that the Almighty sent Jehovah and Michael to do the work. They were also instructed to plant every kind of vegetable, likewise the forest and the fruit trees, and they actually brought from heaven every variety of fruit, of the seeds of vegetables, the seeds of flowers, and planted them in this earth on which we dwell.

And I will say more, the spot chosen for the garden of Eden was Jackson County, in the State of Missouri, where Independence now stands; it was occupied in the morn of creation by Adam and his associates who came with him for the express purpose of peopling this earth.

1867 George Q. Cannon Journal of Discourses vol. 11, pp. 336-337.

George Q. Cannon said that

God in his revelations has informed us that it was on this choice land of Joseph where Adam was placed and the Garden of Eden was laid out. The spot has been designated, and we look forward with peculiar feeling to repossessing that land.

1868 Anonymous *Minutes of the School of the Prophets*, held at Provo, Utah, June 8, 1868.

Microfilm copy of the original in Brigham young University Library, Provo.

1873[^] Orson Pratt Journal of Discourses 16 (May 18, 1873), pp. 45-58

In a discourse delivered in the Tabernacle, Ogden, Sunday morning May 18, 1873, Orson Pratt said the following as reported by James Taylor:

Adam was the first personage placed on the earth, in the Garden of Eden, and having transgressed, and having been cast out of the Garden of Eden, and having fulfilled a long probation, amounting to almost a thousand years, he concluded to gather together his children, which he did three years previously to his death. As recorded on the same page [Book of Covenants, page 79] he gathered Seth, Enos, Cainan, Mahalaleel, Jared, Enoch and Methuselah, who were successive descendants, making eight generations in all, including himself, into the valley of Adam-ondi-ahman. This was nearly a thousand years after Adam was placed in the Garden of Eden, seven generations of his children, or the righteous portion thereof, were gathered together in that valley. And here it may not be amiss for me to say a few words in relation to the location of that interesting meeting or conference.

The valley of Adam-ondi-ahman, according to the views and belief of the Latter-day Saints, was located on the western hemisphere of our globe. (I would here say, that as the greater portion of this congregation are Latter-day Saints, the proofs and evidences which I shall bring forth, in relation to the

matters before me, will be selected from those books which are believed by them, which may not be particular evidence to strangers, but to the Latter-day Saints they will be undisputed evidence.) **Adam-ondi-ahman, the Valley of God, where Adam dwelt, was located about fifty miles north of Jackson County, in the State of Missouri. The Lord has revealed to us that Adam dwelt there towards the latter period of his probation. Whether he had lived in that region of country from the earliest period of his existence on the earth, we know not. He might have lived thousands of miles distant, in his early days. It might have been upon what we now term the great eastern hemisphere, for in those days the eastern and western hemispheres were one, and were not divided asunder till the days of Peleg. Adam might have migrated from the great east, gathered up with the people of God in connection with the Church of Enoch, and formed a location in the western boundaries of Missouri. This is not revealed. . . .**

1874^ Orson Pratt "Discourse"--(All Men to be Judged Out of the Books-Adam)in *Journal of*

Discourses, vol.17 (October 11, 1874), pp. 187-188

A discourse delivered at LDS Conference in Salt Lake City on Sunday morning, October 11, 1874 and reported by David W. Evans.

Three years before his death he there stood up, being bowed with age, and preached to that vast assembly of people, and pronounced upon them his great and last patriarchal blessing . . . and he was called the Prince of Peace, and the Father of many nations, and it was said that he should stand at the head of and rule over his people of all generations, notwithstanding he was so aged. That was the blessing pronounced, three years before his death, upon the great head, Patriarch and Prophet of this creation, the man whom God chose to begin the works of this creation, in other words to begin the peopling of this earth.

Where was that valley in which that grand patriarchal gathering was held? It was about fifty, sixty or seventy miles north of Jackson County, Missouri, where the Zion of the latter days will be built. Where the garden of Eden was is not fully revealed; where Adam eat the forbidden fruit is not revealed so far as I know, that is, the particular location on the earth, no revelation informs us where he passed the first few centuries of his life; but suffice it to say that, when Adam was about six or seven hundred years old there was a great gathering of the people. Enoch, the seventh from Adam, who lived contemporary with his old ancestor, and others who were called by him, went forth and gathered out the righteous from all the nations, and as there was not Atlantic Ocean in those days rolling between the eastern and western continents, they could gather together by land from Asia, Africa and Europe. In those days the earth was not divided as it was after the flood, in the days of Peleg. In that gathering many came from the ends of the earth. Adam might have been among the emigrating companies, if not, then, he most probably had his residence at the central place of gathering. Let this be as it may, it is not revealed. There is a place, however where this great Conference took place in ancient times, where the Lord revealed himself to the vast assembly, and stood in their midst, and instructed them with his own mouth, and they saw his face. There is the place where it was ordained that Adam should have the power, as the Ancient of Days, after a certain period and dispensations had rolled away, to come in his glory accompanied by the ancient Saints, the generations that should live after him and should take up

their abode upon that land where they received their last blessing, there in the valley of Adam-ondi-ahman.

abt. 1880 John D. Lee *Confessions of John D. Lee.* n.d. Photomechanical reprint of

Mormonism Unveiled; or the Life and Confessions of the Late

Mormon Bishop, John D. Lee, Salt Lake City: Modern Microfilm Co.,

1880, pp. 91-92.

1882^ President John Taylor *An Examination into and an Elucidation of the Great Principle of*
the

the Mediation and Atonement of Our Lord and Savior Jesus Christ.

Salt Lake City, Utah: Deseret News Company, 1882. Republished in

1892.

In Chapter X, on pages 69-70 we find the following:

Although there is nothing said in the Book of Genesis in relation to sacrifices offered up by Enos, who was the son of Seth, nor by his descendants, Canaan, Mahalaleel, Jared, Enoch and Methuselah, all of whom held the High Priesthood, and were consequently prophets of the Lord, yet it is quite reasonable to suppose that they, being of the promised seed through whom the Messiah was to come, did offer up sacrifices as commemorative of that great promised event. Further, in relation to this subject, we are informed in the Book of Doctrine and Covenants [Section 107, par. 53-57, p. 389] that "three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch and Methuselah, who were all high priests, with the residue of his posterity who were righteous into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing. And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the prince, the archangel. And the Lord administered comfort unto Adam, and said unto him: I have set thee to be at the head; a multitude of nations shall come of thee, and thou art a prince over them forever. And Adam stood up in the midst of the congregation, and notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted what should befall his posterity to the latest generation. **These things were all written in the Book of Enoch,** and are to be testified of in due time."

Although, in the above, there is nothing directly said about the offering of sacrifices, yet, as this was a usual ceremony, and it belonged to the Priesthood and to the promised seed to offer sacrifices, it would

be reasonable to suppose that Adam did then and there officiate in that rite; indeed, **it was stated by the Prophet Joseph Smith, in our hearing while standing on an elevated piece of ground or plateau near Adam-ondi-Ahman* (see note* below) (Davis Co., Missouri), where there were a number of rocks piled together, that the valley before us was the valley of Adam-ondi-Ahman; or in other words, the valley where God talked with Adam, and where he gathered his righteous posterity, as recorded in the above revelation, and that this pile of stones was an altar built by him when he offered up sacrifices, as we understand, on that occasion.**

(Note* Revelation to Joseph, the Seer, given near Wight's Ferry, at a place called Spring Hill, Davis County, Missouri, May 29th, 1838, wherein Spring Hill is named by the Lord, Adam-ondi-Ahman, Because, said he, it is the place where Adam shall come to visit his people, or the Ancient of days shall sit, as spoken of by Daniel the Prophet."--Doc. And Cov. Sec. 116, p. 415)

If Adam then offered up sacrifices in the presence of these prominent men, he being the President of these High Priests, he would officiate for them as well as for himself; while it is quite reasonable to believe that they assisted in the offerings made upon that altar. Regarding this the Saints sing:

This earth was once a garden place

With all her glories common,

And men did live a holy race,

And worship Jesus face to face,

In Adam-ondi-Ahman.

We read that Enoch walk'd with God,

Above the power of mammon,

While Zion spread herself abroad,

And Saints and angels sung aloud,

In Adam-ondi-Ahman.

Her land was good and greatly blest,

Beyond old Israel's Canaan;

Her fame was known from east to west,

Her peace was great, and pure the rest

Of Adam-ondi-Ahman.

Hosannah to such days to come-
The Savior's second coming,
When all the earth in glorious bloom,
Affords the Saints a holy home,
Like Adam-ondi-Ahman

1883 Wilford Woodruff Wilford Woodruff, *Wilford Woodruff, His Life*
(abt. Abraham O Smoot) and Labors. comp. Matthias F. Cowley, pp. 545-546.

During their lifelong experiences in the Church, President A. O. Smoot of Provo, and Elder Woodruff were devoted friends. Their associations had been intimate, and in the trying times of early Church history their relations were the most cordial and brotherly. The home of President Smoot in Provo always gave the fullest hospitality to Elder Woodruff on his visits to that town. On the 12th of May [1883] he records the circumstance that President Smoot's wife began immediately to regain her speech, after it had been lost through paralysis, by the special administration of Elder Woodruff and others. At that time his old friend related a peculiar circumstance of history that occurred at Adam-ondi-Ahman. President Smoot said that he and Alanson Ripley, while surveying at that town, which was about 22 miles from Jackson County, Missouri, came across a stone wall in the midst of a dense forest of underbrush. The wall was 30 feet long, 3 feet thick, and 4 feet high. It was laid in mortar or cement. When Joseph Smith visited the place and examined the wall he said it was the remains of an altar built by Father Adam and upon which he offered sacrifices after he was driven from the Garden of Eden. He said that the Garden of Eden was located in Jackson County, Missouri. The whole town of Adam-ondi-Ahman was in the midst of a thick and heavy forest of timber and the place was named in honor of Adam's altar. The prophet explained that it was upon this altar where Adam blessed his sons and his posterity, prior to his death.

[THIS IS THE SAME QUOTE AS FOUND IN LELAND GENTRY'S 1973 ARTICLE--see notation]

1886 Edward Stevenson Stevenson, "Private Journal," August 6, 1886, XVII, 150.

Under date of August 6, 1886, Edward Stevenson made the following entry:

[I] spoke thirty minutes on Zion and its redemption, also of Eden and Adam-ondi-Ahman, of standing on the hill with the Prophet Joseph Smith when he pointed out the stone altar on which Father Adam, who is Michael the Ancient of Days, offered sacrifice and blessed his posterity. This is about seventy-five miles from Jackson County where the Garden of Eden was from whence Adam was driven.

Source: Joseph Grant Stevenson, *The Stevenson Family History*, Provo, Utah, 1955, Vol. 1, Provo, Utah: Published by the Author, 1955, p. 59

1886 Henele Pikale "Recollections of the Past," in *Juvenile Instructor*, No. 21. Salt Lake City:

Church of Jesus Christ of Latter-day Saints, p. 38.

1888 Orson F. Whitney *Life of Heber C. Kimball, an apostle, the father and founder of the*

British Mission, Salt Lake City: Published by the Kimball family

(Juvenile Instructor Office), 1888, p. 210

Jackson County, Missouri, from whence the Saints were driven, is reputed to be the ancient site of the Garden of Eden.

GET SOURCE

1891^ Andrew Jenson "A Lecture delivered by Elder Andrew Jenson before the Students'

**Society, in the Social Hall, Salt Lake City, Friday evening,
January 16, 1891. In Brian H. Stuy, ed., *Collected Discourses*,**

5 vols; vol. 2, pp.

In 1832 Joseph Smith made the startling declaration that the Garden of Eden had its existence on the American continent—even in Jackson County, Mo. People as a rule ridiculed the idea and thought Joseph very ignorant indeed in not knowing that which every school boy at that time was supposed to know, that Asia was the cradle of mankind. And when he further declared that the Grand River Valley in Daviess County, Mo., was the valley where Adam our father had lived and that he (Joseph) on an adjoining hill had discovered the remnants of an altar upon which the great Patriarch had offered sacrifice, the world thought that Joseph Smith was either a religious crank, a blasphemer or a fool. I will introduce an item of history in order to make this more plain. It was in the summer of 1838 when the Saints were flocking into Missouri from different part of the country that it became evident that there would not be room for all to settle in the immediate vicinity of Far West, or in Caldwell County. The Prophet, therefore, together with others, started out to select other gathering places. Arriving at a hill where there was a fine spring of water, at a point where Grand River suddenly changes its course from a southerly to an easterly direction, he was struck with the natural beauty of the country and also with what he thought would be a fine townsite on the slope of the hill. Accordingly, the accompanying surveyors began their work of running lines for streets and lots, and it was decided to name the place Spring Hill; but they had not proceeded far when the Lord, on May 19, 1838, gave a revelation through the Prophet Joseph, naming the place Adam-ondi-Ahman, "because," said the Lord, "it is the place where Adam shall come to visit his people, or the Ancient of Days shall sit, as spoken of by Daniel the Prophet." (D&C 116). Joseph was also told that it was the place where Adam, as mentioned in a previous revelation, three years before his death, blessed his posterity, when they rose up and called him Michael the Prince, the Archangel; and he, being full of the Holy Ghost, predicted what should befall his posterity to the latest generations. (D&C 107:53-56)

With all the claims of our American people, none, so far as I know, had up to that time imagined for our country the honor of being the home of our first parents, but since then it has become a favorite theory with many. A few years after Joseph had proclaimed that the great Mississippi Valley was the first home of man, the learned antiquarian, Samuel L. Mitchell of New York, with other gentlemen eminent for their knowledge of natural history, advanced the theory that America was the land where Adam dwelt. He supported his theory by tracing the progress of colonies westward from America over the Pacific Ocean to new settlements in Europe and Africa. (Juvenile Instructor, vol. 9:278). Other scientists have reasoned elaborately from the relics found in different parts of North and South America, and have proven that the Western Continent was inhabited before the flood. Now, if Adam dwelt in America, Noah also dwelt here and must have built his ark on this continent. Without entering into a detailed argument to prove this, I will simply read the following from an able and lengthy article entitled "Old America," written by G. M. O., and published in the ninth volume of the Juvenile Instructor:

Modern science has given us very accurately drawn charts of the course of the wind through the atmosphere surrounding us. We have no reason to believe these wind currents have changed since the creation. Now the prevailing current of wind over the central part of North America is from the west, and possibly this was the course followed by the tornado during the deluge. Now if the ark had been built in Armenia, where the mountain Ararat is situated, and it is found that the wind and currents have a general eastern direction, the ark would, during the one hundred and fifty days or five months of the deluge (that is from the commencement until the waters gained their greatest depth), have gone in an eastern course, say at the rate of about forty miles a day, some six thousand miles or beyond China; or if it floated faster, it would have left the ark somewhere in the Pacific Ocean. This would be an unreasonable theory to adopt,

being entirely inconsistent. But the ark being built in America, somewhere, we may imagine in the latitude of Missouri, when taken up by the eastern borne current, and wafted by the hurricane following the same course, it is not out of the way to suppose it to have progressed as far as Ararat, some six or seven thousand miles from America, even had it traveled at a more rapid rate than forty or fifty miles a day. Over sixteen hundred years had passed from the creation until the ark was finished. Int his time mankind had increased and multiplied and spread out far beyond the country around Eden (the Mississippi Valley), as signs of an antediluvian population indicate, and we may suppose the ark was built some distance east of the Garden between the States of New York and Missouri. Couple this supposition with the circumstances connected with the flood, the current flowing from America, with the fact of the ark's resting in an easternly direction from this country and we can form no other reasonable conclusion than that here the miraculous vessel was constructed and freighted with its treasure of animal life, and the progenitors designated and set apart to renew the human race. That the ancient Americans knew of the deluge is beyond dispute, as we have several versions of the story of the flood that have ben handed down as tradition by different nations, and in one instance we have a picture-written description of it, an old Toltec record, fortunately preserved from the wholesale destruction that followed the conquest.

Suffice it to say that it is no longer considered an absurd theory that America was the cradle of man, and the home of Adam, Noah and the other antediluvian patriarchs, but it has taken many years of patient study and thorough investigation of scientific problems for men of learning to come to the same conclusion that Joseph Smith did by revelation between fifty and sixty years ago. The following was published in the DESERET NEWS of Sept. 18, 1888:

A Corroborative Discovery

A short time ago the *Washington Post* made a remarkable statement regarding the location of the Garden of Eden. It announced that Dr. Campbell of Versailles had lately discovered that it was on this continent, and near where St. Louis now stands. That gentleman, according to the *Post*, asserted that the Mississippi River is the Euphrates of Scripture, and that the Bible furnishes evidence of the correctness of his conclusions.

It is probable that Dr. Campbell is not aware of the fact that he is not the discoverer of what he now announces, the Prophet Joseph Smith having many years ago stated that the Garden of Eden was located in what is now known as the State of Missouri. The Prophet also pointed out the precise spot where Adam offered sacrifice to the Lord and where, as the great patriarchal head of the race, he blessed his children previous to his departure from the earth. That sacred spot in Missouri was designated by the Prophet as Adam-on-di-Ahman, the meaning of which is-the land where Adam dwelt."

My conclusion is this: If scientific men, by the evidences produceable at this late day can indicate that the Garden of Eden was at or near the place where St. Louis, Mo., now stands, the Lord, who originally planted the garden himself, could designate the exact spot and tell His prophet that that first garden, the original paradise of man, was located in Jackson County, Mo., just 150 miles northwest of St. Louis.

In connection with this, I desire to relate a little experience of my own. About two years ago, in company with Elders Edward Stevenson and Joseph S. Black, I visited Adam-on-di-Ahman, in Missouri, and as we stood upon the site of the altar that I have referred to and looked over the beautiful valley lying south and east of us, I said to myself, "Can it be possible that these stones-fragments of which I held in my hand-were once parts of the altar upon which our first parent offered sacrifice to God?"

I had previously listened to the testimony of Presidents Wilford Woodruff, A.O. Smoot and other men of prominence and unimpeachable character, to the effect that they were present with the Prophet Joseph in 1838 when the glorious facts relating to that particular tract of country were revealed. But I desired a direct testimony from the Lord concerning the matter, and consequently made it a subject of prayer. And I

desire, on this occasion, to bear my testimony that I received an answer to my prayer sufficient to convince me that these things are true.

Additional Source: Ben. E. Rich, ed., *Scrapbook of Mormon Literature*, 2 vols., volume 1, pp. 102-104.

1892 John Taylor *The Mediation and Atonement of our Lord and Saviour Jesus Christ.* Salt
Lake City: Deseret News Publishing Co., 1892, pp. 69-70

See the 1882 notation.

1892[^] **H. W. Naisbitt** ***"Temple Building", in The Contributor***, Junius F. Wells, ed., vol. 13,
April 1892,

no. 6, p.

But little has been said in this brief review of those who have led or taken an active part in this "marvelous work and a wonder," the chief actors have been the most prominent men of the Church; from the days of the Prophet through the Presidency of Brigham Young, John Taylor, and Wilford Woodruff . . . It was the spirit of inspiration that made the "Mormons" a Temple building people, this was their mission in the world by the Gospel . . .

The dedication of 1831 proved this great land to be the land of promise, the land of Zion, the land upon which Adam dwelt, where the Garden of Eden was located, and where the "Ancient of Days" will sit; upon it Zion will come again, the New Jerusalem, the city of God . . .

FIND SOURCE GOSPELINK

(April-May 1892): pp. 242-46, 289-91.

It affords us pleasure to present this month as a frontispiece, an illustration of the Hill Cumorah, which was made from a photograph taken by Apostle Franklin D. Richards. [see illustration below] This Hill is situated in the northwestern part of New York, about thirty miles south of Rochester. . . . only four miles from Palmyra station to the south, and on the Canandaigua turnpike.

There is a vast amount of valuable history pertaining to this Hill, which is far more picturesque than the hills which surround it. . . .

Fourteen hundred and seventy-two years ago stood on this historic Hill--on its highest point--one who was a great general, a leader of 10,000 brave soldiers, under King Coriantumr. He commanded 230,000 brave warriors who camped around this Hill. It must be remembered that the 230,000 mentioned were all men capable of bearing arms, with their fathers, mothers, brothers, sisters, and the older ones, male and female, many of whom were feeble and fit subjects for the grave, rather than for the great and last struggle for freedom and liberty. There is no doubt but several years had been spent in gathering together this vast concourse of people who were camped around this historic Hill called Cumorah, by this the second nation who became extinct in battle on this ground. Taking into consideration those who are not enumerated with the 230,000, which no doubt increased the number four times at least, making a ground total of 920,000, of the people called Nephites. What a picture this would make, these 920,000, camped in order, each general with his 10,000, 230 separate camps of soldiers alone which it would require to accommodate the 230,000 soldiers! Just imagine yourself standing on the high peak viewing this sublime scene; then view the family camps, the aged, the youth and small children skipping playfully around the camp fires; again, look still further away, and behold a similar camp, the enemy, of equal and in all probability superior numbers, under the leadership of a wicked King, Shiz by name.

It is quite possible that there were encamped around this grand view, including both armies, between 2,500,000 and 3,000,000 people. Contrasting the changed view, I will refer you to the words of one who stood on this elevated point as previously referred to. It was one of the leaders of one of the 10,000 warriors. His name was Mormon, the father of Moroni, who became the custodian of the golden plates, which contain the only reliable history of the people who fell in this great and last battle, which terminated in the downfall and overthrow of this the third and last nation of America, leaving only the conquering foe--the American Indians--to occupy this most glorious land for 1072 years, until the discovery of those barbarous wild people with the ruins of a more cultivated people. . . .

While I was standing upon this same spot of ground, about three years ago, my mind contrasted the various changes of the present peaceful scene, and fancied I could review as did Mormon [sic] the sad and gloomy picture of his time, 1072 years ago.

Again, a new reflection arose, wherein there may be in the future sad scenes of a similar nature, and of still another proud, vain and wicked nation, when they become fully ripe in iniquity. Two wicked nations have come to an end here and why not the third?

The people that fell around this historic Hill came from Jerusalem 600 year B.C. . . . The decrees of God were fulfilled in the destruction of Jerusalem and the nation who colonized South and Central

America were saved. They left in their tracks northward many ruined cities, temples, towers, massive walls, and fortifications, which have been discovered by Catherwood and Sevens, as well as many other historians, and new discoveries are still being brought to light. But who is there that is able to reveal the history of those mound builders, excepting their own history?

Stevenson then quotes Moses, the patriarch Jacob and Nephi in regards to the idea that the tribe of Joseph would come to the American continent. He then continues in part 2:

That there has been an intelligent race of people who have once in a prehistoric time inhabited America, is very evident from the ruins so abundantly discovered. In the April number of the Magazine we proved by the word of God that Father Jacob's grandchildren, (Joseph's branches) should run over to the promised land, and their history has proven that they were Joseph's seed, or grandchildren of Jacob, and on the choice land of America. After 1,020 years had passed away, they became extinct in the last great struggle around the Hill called by them Cumorah.

We must understand that this was [not] the first nation destroyed on this land, for Adam began his work in the Garden of Eden, which was situated in the centre stake of Zion in Jackson County, Missouri. When Adam was driven from Eden's garden, he went northeastward seventy miles to Adam-ondi-Ahman Davis County, Missouri, where he built an altar and offered sacrifice unto the Lord. I stood on this altar with Joseph Smith in 1838, when the Prophet of God said that the Lord had revealed this unto him, pointing out the very altar. Two nations have thus fallen on the American continent, although the two continents were not divided until about 100 years after the flood, which took place in the days of Peleg. . . .

The third nation that fell around this beautiful and historic Hill called Ramah were Jaredites, who came from the great tower 2,000 years before Christ, when God confounded the languages and scattered them upon all the face of the earth. "The heavens and the earth may pass away, but my words shall not fail." In this case they did not, for by revelation and inspiration we find them on their journey at the great sea, which as they said divided the lands, where they remained four years and built eight ships in which they successfully crossed the great sea in 344 days, landing near the Gulf of California. . .

. . . after a severe battle, in which all were slain, excepting King Shiz, who had fallen faint and weak, and Coriantumr, who leaned upon his sword to rest, after which he smote off the head of Shiz and fell to the ground as if he were dead. Here the history leaves this, the only survivor of those two mighty armies, around this historic Hill Cumorah; . . .

At the final end of the Nephite nation, 420 years after Christ, God commanded Mormon to hide up the gold plates containing their history from the time they left Jerusalem up till that time, which was 1,024 years of time, and those records were [sic] placed in a stone box on the northwest point of the Hill Culmorah, with a promise that in the due time of the Lord they should be brought to light . . .

1892^ S. W. Jenkinson "Land of America: the Past, the Present, the Future," *Utah Monthly Magazine*

9 (October, November, December 1892): pp. 34-36, 74-77, 102-104.

America, the home of free government, and known as such throughout the civilized world, an asylum for the down-trodden and the oppressed of all nations; a land whose cornerstone is "Liberty," and its foundation the voice of the people. . . .

Let us turn our attention to its past history, before the foot of the adventurer was placed upon its shores, and ask, how was it that they beauty and greatness was hid from the eyes of man? . . .

When this earth was finished, it was pronounced by its Creator as very good. . . . Upon the face of this fair creation there was a land called Eden, and eastward in Eden the Lord of the land planted a garden, in which grew everything that was pleasing to the eye and to the tasted. . . .[ONLY A PART OF WHAT IS IN GEOG.I]

1893 Edward Stevenson Stevenson, "Liberty Jail," *Utah Monthly Magazine*, IX (1893), 168-172.

Edward Stevenson writes,

"I was with the Prophet Joseph Smith sixty miles northeast of Liberty Jail in 1838, less than one year before he was imprisoned there. We were standing with others on the hill Adam-ondi-Ahman. The Prophet said, pointing to a mound of stones, 'There is where Father Adam built an altar when he was driven from the Garden of Eden and offered up sacrifice unto the Lord. . . . I thought it a great privilege to be at that time with the Prophet, and to hear his words regarding the mound and pile of rocks laid up at so early a period of the world's history."

Source: Joseph Grant Stevenson, *The Stevenson Family History*, Provo, Utah, 1955, Vol. 1, Provo, Utah: Published by the Author, 1955, pp. 59-60.

1894^ **John Lyman Smith** **"The Diary of John Lyman Smith 1828-1894,"** apparently finished in

1894 and copied by the Brigham Young University Library in 1940,

pp. 1-2.

St. George, Wash. Co., Utah

June 9, 1894

Though at a late hour I desire to place a few items at your disposal . . .

. . . In 1838, my father moved to Davies [sic] County, Missouri, where we assisted in building Adam-on-di-Ahman. Our house, built of logs, was located in a point of timber near the edge of the prairie. A few hundred yards from our door, toward Grand River, the ground seems to have dropped off from twenty to thirty feet, leaving a line of almost perpendicular rocks for two or three miles, running nearly parallel with the river. This piece of bottom land was covered with a rank growth of grass, occasionally interspread [sic] with shrubbery. It was called the Grand river bottoms and varied in width from one to two miles. This ledge formed a fence through which a passage was seldom found from one to the other. Along this edge of cliff [sic], we often traced rock walls with angles two or three feet in height, the angles containing pieces of ancient potteryware, all looking as if a hurricane had swept the buildings away, or an earthquake had split the ledge in two and sent to destruction the building so easily traced along its edge and extending prairiewards several hundred feet.

About a quarter of a mile down the road, toward the river crossing, three or four rods to the left of the road, was a corpse of trees and bushes, in the center of which was a raised stone work, which showed marks of fire, coal, etc. The falling of the leaves and blowing in of sand and dust had rounded up this knell [sic] until it was some feet above the road. This place was where the Prophet Joseph said Adam offered sacrifices and blessed his children. I looked upon this as a sacred spot, and often used to hide there when strangers passed along the road.

1895 **Oliver B. Huntington** **"Adam's Altar and Tower,"** *Juvenile Instructor* 30 (15 November 1895),

pp. 720-21, 700-701.

In an article presented at a 1968 SEHA symposium, John H. Wittorf writes:

In 1895, stimulated by Stevenson's account in the *Deseret News* and a subsequent letter to the editor by Benjamin F. Johnson (Benjamin F. Johnson, "Interesting Reminiscences," in *Deseret Weekly News*, Vol. 51, November 16, Salt Lake City, p. 677) dated November 5, 1895, affirming what Stevenson had written, Oliver B. Huntington wrote a detailed account of his experiences as a boy at Adam-on-di-Ahman for the *Juvenile Instructor*, in which he also makes reference to the "wall" or foundation of the "altar":

The wall of rock that was in sight and rising above the ground about thirteen inches, was laid as accurately as any wall nowadays, and was five or six feet long. One end showed the corner and end wall enough to prove that it ran back into the hill; the other end of the wall was covered with earth, and I do not know that the visible end was the real end. Dirt had naturally washed and worn down so as to cover the body of the altar.

One day while sitting on the wall and devoutly thinking of the use that had been made of that place, I got a naturally-sharpened stick and dug into the earth that covered the altar and found charcoal quite plentiful. . . .

Perhaps those coals, I thought, were from wood burned by Father Adam, and perhaps that altar had been used by men of God hundreds and thousands of years after him.

I felt sure, however, that the rocks were the identical rocks that he placed there, for Joseph said, "That altar was built by our Father Adam and there he offered sacrifice."

The man who showed me the altar was with Joseph when he discovered it. He said that within a rod or two of the place Joseph stepped quickly ahead of the little company of men who were with him, and, standing upon the altar, told them what use had been made of that spot and who built it.

The rocks that were visible showed indisputable signs of having been burned with fire. I have hunted for rocks around there of that kind, but found none. There were plenty of other kinds not far distant. . . .

My father's house stood about two hundred and fifty yards from that altar, on the bottom land of Grand River, in the valley of Adam-on-Diahman [sic] (Huntington, 1895, pp. 720-721).

In addition to an altar used by Adam, Huntington also makes reference to a tower built by the patriarch, as pointed out by Joseph Smith. He writes that after Joseph had indicated the site of the "altar," he further directed the following:

. . . [Joseph] told his brethren many things that had taken place there and in the valley just below, while Adam dwelt in that locality. They traveled on up into the prairie beyond. About half a mile or between a quarter and a half of a mile, just in the edge of a grove of timber, they came to a little elevated spot of earth, like a knoll or slight hill, the earth of which was thickly dotted with cobblestones.

"Here," the Prophet and Seer said, "Adam built a tower, from the top of which he could see all the surrounding country, and this knoll is formed of its remains. . . ."

When Alanson Ripley surveyed a part of the farming land around the settlement, I was flagman, and the spot of ground designated as the place of Adam's Tower came within that survey.

Our late president A. O. Smoot was flagman when Brother Ripley surveyed the town plate (Huntington, 1895, pp. 700-701).

Source: ^John H. Wittorf, "An Historical Investigations of the ruined 'Altars' at Adam-on-di-Ahman, Missouri," in *Newsletter and Proceedings of the Society for Early Historic Archaeology*, M. Wells Jakeman, ed., no. 113 (15 April 1969), p. 6.

1895 Benjamin F. Johnson "Interesting Reminiscences," in *Deseret Weekly News*, Vol. 51
(November 16), Salt Lake City, p. 677.

abt. 1895 Luman Shurtliff *Biographical Sketch of the Life of Luman Andros Shurtliff.*

Unpublished manuscript. Typed copy in Brigham Young University

Library, Provo, Utah.

abt. 1895 John Pulsipher *Diary of John Pulsipher.* Unpublished manuscript. Typed copy in

Brigham Young University Library, Provo, Utah, Vol. 1

1895 Edward Stevenson "Adam-ondi-Ahman," in *Deseret Weekly News*, Vol. 51 , Salt lake City, September 28, 1895, p. 401

In an article presented at a 1968 SEHA symposium, John H. Wittorf writes:

In the middle of October, 1838, word was received at Far West that a mob was threatening the Saints in Daviess County. Accordingly, on October 15, about one hundred volunteers, including Joseph Smith marched to Adam-ondi-Ahman to assist in its defense (Joseph Smith, p. 162) Among the volunteers was Edward Stevenson, who was eighteen years of age at the time, and was later to become one of the first seven presidents of the Seventies. Stevenson is important, since it was he who pointed out the location presently accepted as the site of "Adam's altar." In the Fall of 1888, accompanied by Assistant Church Historian Andrew Jenson, and in the Fall of 1895, with his wife and others, Edward Stevenson visited Adam-ondi-Ahman (Andrew Jenson, *Autobiography of Andrew Jenson*. Salt Lake City: Deseret News Press, 1938, p. 162) A record of the latter trip, in a letter dated September 16, 1895, was published in the *Deseret News*. here Stevenson gives a detailed description of the location of the "altar":

From the altar to the Lyman Wight log house (still standing), it is just about 200 yards, and nearly west. The point slopes moderately down, continuing into the valley nearly as much farther from the altar as it is to the house, making in all about 350 to 400 yards. From the altar to the old stable is about 200 yards, to the northwest, making nearly a triangle with the three points, namely, the altar, Lyman Wight's house and the stable (Edward Stevenson "Adam-ondi-Ahman," in *Deseret Weekly News*, Vol. 51 , Salt lake City, September 28, 1895, p. 401)

A photograph by Edward Stevenson of the "altar" site in 1895 has also been published (Joseph Grant Stevenson, *The Stevenson Family History*, Provo, Utah, 1955, Vol. 1, p. 61)

Source: ^John H. Wittorf, "An Historical Investigations of the ruined 'Altars' at Adam-ondi-Ahman, Missouri," in *Newsletter and Proceedings of the Society for Early Historic Archaeology*, M. Wells Jakeman, ed., no. 113 (15 April 1969), p. 5.

1900^ Chapman Duncan "Biography of Chapman Duncan 1812-1900," Unpublished manuscript.

n.d. (started in 1852?) A typed copy was made in 1952 by Brigham

Young University Library, Provo, Utah

Parowan City, June 22nd, 1852

Born in the town of Bath, Grafton County, State of New Hampshire, July 1st, 1812. . . .

[pp. 36-37] . . . I was not present, I think in September [1838] when trouble commenced. Some arrests were made. The mob (Three hundred) gathered to Millport, eight miles from Adam-ondi-Ahman.

There were about fifty or sixty Mormons. It was concluded best that I should take a man with me and spy out their numbers and location. . . .

. . . When we got back to Ondi-Ahman, we changed horses and arrived in Farwest by sundown. I made a report of the situation. The bugle sounded, and by the time I was ready there were three hundred men mounted ready to start. We arrived in Adam-ondi-Ahman after sunrise next morning.

The Mormons went down to Millport through the mob. Three hundred men buried their cannon and left. They started after burying their cannon in the road, and got corn and scattered over it. An old sow, in rooting after the corn, bared the end of the cannon. so the brethren, as they called it, raised the dead. We placed the cannon on as high an elevation as was and went to firing it. By this time Joseph the Prophet had come out. After the shooting he made a very mild speech.

I think the next day, he [Joseph] said to those present, Hyrum Smith, Bishop Vincent Knight, myself and two or three others, "Get me a spade and I will show you the altar that Adam offered sacrifice on" . . . We went forty rods north of my house. He placed the spade with care, placed his foot on it. When he took out the shovel full of dirt, it bared the stone. The dirt was two inches deep on the stone I reckon. About four feet or more was disclosed. He did not dig to the bottom of the three layers of good masonry well-put

wall. The stone looked more like dressed stone, nice joints, ten inches thick, eighteen inches long or more. We came back down the slope, perhaps fifteen rods on the level. The prophet stopped and remarked that this place where we stood was the place where we stood was the place where Adam gathered his posterity and blessed them and predicted what should come to pass later generations. The next day he returned to Far West

1900^ Lycurgus A. Wilson *The Life of David W. Patten*

In the Preface, the author Lycurgus Wilson writes the following:

The writing of this little volume has been a pleasant task. . . . Particular mention should be made of the kindness shown by the late President Wilford Woodruff, by President Lorenzo Snow, by President Joseph F. Smith, by the late Apostle Franklin D. Richards and by the late President Abraham O. Smoot, of Utah Stake. In short, all who knew, or who have read of, Apostle David W. Patten, have seemed to count it a pleasure to do whatever they could to assist in perpetuating his memory.

Salt Lake City, Utah, February 8, 1900.

L.A.W.

[David Patten] Arrived at the home of his brother [John Patten], at Fairplay [Indiana], he found him, before an infidel, now a devoted Christian and substantially as the history of the rise of the Church was related to him we shall repeat it here: . . .

"It has, moreover, been revealed to the Prophet that the ancient site of the Garden of Eden is on this continent, and that the building of the New Jerusalem is to commence at that sacred spot. Accordingly, the converts to the new faith are gathering from all directions into Independence, Missouri, where about four hundred of them are now settled."

Interesting as this narrative is to us, though we have heard it for the hundredth time, how much more interesting must it have been to David W. Patten, for it was all new to him. Drinking it in with his whole soul, he received the truth with joy, and was led into the waters of baptism on the 15th day of June, 1832.

1905^ M. P. Crosby "Changes in Belief," in *The Improvement Era*, June, 1905, no. 8,

It has long been supposed by a majority that the Garden of Eden was located some place on the Eastern continent, but in a revelation to Joseph Smith, May 19, 1838, it was made known that Spring Hill, in Daviess county, Missouri, was the place where Adam dwelt.

Not long since, a professor of one of the Kansas institutions of learning advocated the theory that "Eden" was located in Kansas, and that Adam and Eve were the original old settlers.

P. P. Campbell, Congressman from Kansas, recently received a letter from a constituent living in Oswego, in which he claimed that the ark was launched at some point in the Mississippi valley. He has made a study of the subject from the Bible, and decided from that and other facts that the statement is true. he wishes Mr. Campbell to ask Congress for an appropriation for archeological discoveries, in the state of Mississippi, to determine if the mound builders were not antediluvians.

And so we see that the gospel truths, as revealed to the Prophet Joseph Smith, are slowly revolutionizing the thought of the world.

1905^ Patriarch S. W. Richards *Conference Report*, October 1905, Outdoor Meeting,
pp. 87-89.

My brethren, sisters and friends, quite unexpected to me prior to coming into this meeting, I have been requested to say a few words to you on some matters touching my history and experience with the Prophet Joseph Smith. I am thankful that I can say I was quite intimate with him while he was living upon the earth. There is a little experience I had with him that perhaps no other person living today could relate. In the winter of 1843-4, about six months prior to the death of the Prophet Joseph Smith, a messenger was sent to me from Nauvoo to ask me if I would be one of a company of pioneers to explore the Rocky Mountains and to find a place for the Church to go to. That request came from the Prophet Joseph Smith. At the time I thought it a little strange that I should be called upon for a mission of this kind, as I was but a young man, in my teens; but my acquaintance up to that time with the Prophet Joseph was such that I could not say no. I replied, Yes; I will do anything that the Prophet Joseph wants me to do, that is in my power to do. Consequently I gave my name in to be one of a company of twenty-four young men, who were selected to travel and explore the Rocky Mountains and find a place for the Church to go to, because the persecution was getting so strong then in Nauvoo that the Prophet Joseph foresaw that the Church would have to leave, retire from the civilized world, and go into the mountains. This was then a wild country. . . .

It was the purpose of the Prophet Joseph to come here and locate with his people. He organized this company and held weekly meetings with them for several weeks in Nauvoo . . .

Suffice it to say, I attended four meetings of this company, and at one of them, which was in charge of Hyrum Smith, and three or four of the Twelve were also present, it was said that Joseph the Prophet had remarked that he wanted young men for that mission who could go upon the mountains and talk with God face to face, as Moses did upon Mount Sinai. When I heard that statement, I felt in my soul that I was not the one to go; and just before the meeting closed I got up out of my seat for the purpose of going to Brother Hyrum Smith and telling him I was not the one to go, for I did not feel that I could meet the conditions, but as I got up there was a voice came to me, and I heard it distinctly as from one standing by my side, saying, "Stop: rest awhile." I took my seat again, and instead of telling the Prophet Hyrum that I did not feel I could go, I went home, and before retiring I knelt by my bedside and prayed to my heavenly Father. . . .

I retired to my bed and remained there about four hours, and during that four hours I got the answer to my prayer, and when I awoke I was prepared to go upon that journey and do just as the Prophet wanted me to do. During that four hours I saw all that I expect to see if I should live a thousand years. Someone came to me and told me where to go, and I performed that journey that night while I lay upon my bed. I came to this valley first. I don't know how I got here, but I went down through these valleys and into Southern California. . . . Then I was prompted to go farther, and I went into the northern part of Mexico. I returned from there to Jackson County, Missouri, and there I stayed and helped build the temple. I saw that temple thoroughly completed; in fact, I labored upon it until it was completed. When this was done, the vision continued, and I went and laid down my body in the ground, and my spirit left this tabernacle. **Then I traversed this continent from end to end. I saw the Garden of Eden as it was in the beginning and as it will be restored again.** It was a land filled with verdure and vegetation, and with all manner of fruits, on which man was living. I saw it filled with cities, towns and villages, and people happy, living under the administration of divine providence. It was Garden of Eden in very deed.

Now, all this I saw while I was sleeping, and it was so impressed upon me that it can never be forgotten. I saw that this was the result of the Latter-day Saints coming to these valleys of the mountains and following the direction that the Prophet Joseph indicated.

1909 Matthias F. Cowley *Wilford Woodruff: History of His Life and Labors*. Photo-mechanical
reprint of 1909 ed. Salt Lake City: Bookcraft, 1964, pp. 481, 545-546.

1911 Crisis with "higher criticism" leads to restrictions on teaching controversial subjects in Church

Schools. Thus teachings regarding Book of Mormon geography and Indian origins

are also restricted

In a May 1985 article in *Sunstone*, Richard Sherlock writes that some circumstances at Brigham Young University in 1911 led to a much stricter control of what was taught in Church schools. He writes that in the early twentieth century, a number of young Mormon intellectuals had left Utah to study at major

universities such as Harvard, Chicago, Michigan and Berkeley. Here they were exposed to modern ideas such as evolution and higher criticism of the Bible. Coincidentally in 1908, BYU President George H. Brimhall attempted to establish better academic credentials for the university by adding quality professors with advanced degrees. Some "arrived with a sense of personal mission, convinced that the creation of a first-rate university capable of producing good thinkers and 'attracting students of exceptional earnestness and calibre' was imminent." In line with this modernistic approach, a number of classes were added, including sources such as "The Psychology of Religion," which stressed the relationship between science and Mormon doctrine.'

In 1909, one of these new professors published a couple of articles in BYU's student paper, *White and Blue*. In the second article, "Early Hebrew Legends," he

described the tower of Babel story as a legend created by the hebrews to explain the plurality of languages and peoples in the world. he drew a sharp distinction between history and legend for "history countenances only such reports as are verifiable." Unverifiable, the early Hebrew legends could not be understood as literal historical reports, but they were useful as myths which explain the Hebrew view of the world: "Only the childish and immature mind can lose by learning that much in the Old Testament is poetical and that some of the stories are not true historically.

Thus BYU campus became a forum for higher criticism not only of the Bible, but the Book of Mormon. One young student responded to a series of these lectures with the following:

How I enjoyed them! . . . I fully believed that the men who had done research on the old Hebrew records were just as honest as any scientist. Why should we turn down their findings? I must say that I was a little shocked, yet my mind consoled itself with the idea that God is our friend. . . . To illustrate, one of my greatest disturbances occurred when I learned that the study of Adam and Eve and the Garden of Eden may not be literally true. Its literal acceptance has been one of the important premises of Mormonism. Too, if the story of the flood came from the legends of the people the Israelites had met in captivity . . . why accept literally the story of creation as related in the Bible? '

[ONLY PART OF WHAT IS IN GEOG.I]

1916 Heman C. Smith (ed). *Journal of History*. Vol. 9, Lamoni, Iowa: Reorganized Church
(RLDS) of Jesus Christ of Latter-day Saints, 1916, p. 140.

2004^ LaMar C. Berrett General Editor Sacred Places: Missouri: A Comprehensive Guide to Early

Max H. Parkin editor for Missouri LDS Historical Sites, Volume 4: Missouri. Salt Lake City:

Deseret Book Company, 2004, pp. 377-397]

LaMar Berrett and Max Parkin write the following:

Adam-ondi-Ahman: "A Holy City " [pp. 377- 382]

Adam-ondi-Ahman is located 70 miles north of Independence, 25 miles north of Far West, and 13 miles north of Seth. It is two miles south of Jameson, the nearest town, and 4.5 miles northwest of Gallatin, the county seat. . . .

In December 1837, Oliver Cowdery headed a committee that explored the area of Daviess County for 20 days in an attempt to locate sites for stakes (FWR 132; EJ November 1837, 28; MIS, G 97-99). Lyman Wight, a member of the committee, must have liked the future site of Diahman because in February 1838 he purchased a farm and moved there from Far West. In May 1838 the Prophet Joseph led a survey team to the area and began to survey near Wight's Ferry, where Sections 25, 30, 36, and 31 meet.

The following narrative concerning Diahman describes three areas: Tower Hill, the valley of Adam-ondi-Ahman, and Spring Hill. Historical events are described beginning at the Tower Hill Altar Site. *

Note* Information concerning Adam-ondi-Ahman in this narrative came from many years of research by many scholars. Recent historical research was done under the auspices of Brigham Young University's Religious Studies Center, a research arm of the College of Religious Instruction, directed by Dr. LaMar C. Berrett. This 25-year research project has culminated in the publication of this book. The project started in 1970 when BYU's Church History Department, then chaired by Dr. Berrett, sent faculty members to the East, where they conducted intensive research on Church history sites. The project was called "The Cradle of Mormonism."

For the Adam-ondi-Ahman portion of the larger research project, the following researchers and writers made important contributions: historians Dr. Leland Gentry, Dr. Max Parkin, Dr. Berrett, Lyndon Cook, Charles Allen, and Stephen LeSueur. These scholars searched the archives of Missouri and other locations during three summers and then spent much time interpreting their findings.

An aerial photography research project in May and June 1978 involved the flying of a single-engine plane from Provo, Utah, and photographing the major Church history sites between New Hampshire and Utah using infrared photography and producing color and black and white transparencies. This project

developed a visual historical depository of Church History sites before the bulldozer and blacktop obliterated them. Project participants were Dr. Berrett, navigator; Dr. Ray T. Matheny, pilot; and Don James, electronic engineer in charge of cameras.

The third phase of the project involved archaeological digs, which took place during the summers of 1979, 1980, 1982, and 1984. Dr. Matheny directed the archaeological digs with teams of workers. Dr. Berrett, Dr. Larry C. Porter, and Charles Allen also assisted with the digs.

Dr. Berrett received permission to conduct the digs during a 45-minute interview in the home of President Spencer W. Kimball on Sept. 16, 1978, in the presence of President Kimball's wife and Dr. Berrett's three sons: Nathan, Evan, and Jared. President Kimball not only gave permission but also his blessing. After sharing legends surrounding the Joseph Smith Sr. home at Palmyra, N. Y., that turned out to be false, he said, "We need to know the truth about our Church history sites, and the Lord bless you in your work." Letters of approval were subsequently received on Dec. 27, 1978, and Jan. 4, 1979. Church real estate director S. Clair Bankhead made arrangements for the archaeological team to be housed the first year in the Dustman home at Adam-ondi-Ahman. He advised Dr. Berrett of the arrangements by letter dated April 24, 1979.

Of the 27 archaeological sites identified in 1979-80, 1982, and 1984, 15 of the most important ones were marked by five-foot-high metal poles imbedded in concrete bases at the southeast corners of buildings, wells, and so forth. The poles were installed in 1982 by Lloyd Emmett, a Church real estate department employee.

1. *Tower Hill Altar Site.* The Tower Hill Altar Site is a short two-minute, 560-foot walk on a path to the west of the parking lot on Tower Hill. Like the site of the Nauvoo Temple, the sacred Altar Site at Adam-ondi-Ahman is on a hill located at the bend of a river--in this case, the Grand River.

Tower Hill is part of a hilly area containing many springs. Church leaders called the area Spring Hill until Joseph renamed it Adam-ondi-Ahman, as recorded in the shortest revelation in the Doctrine & Covenants, dated May 19, 1838:

Spring Hill is named by the Lord Adam-ondi-Ahman, because, said he, it is the place where Adam shall come to visit his people, or the Ancient of Days shall sit. (D&C 116)

The unusual name *Adam-ondi-Ahman* means "The place where Adam dwelt" or "The valley of God in which Adam blessed his children" (ABH 28; CHC 1:421; JD 18:342-43). *Adam* means "man" in Hebrew, and *Ahman* means "God" in the pure language, said Orson Pratt (JD 2:342). In Egyptian religion *Ahman* (spelled Amen, Amun, or Amon) means "hidden," "the king of the gods," or the "Universal God of all Egyptian Gods" (ERB 129). Pharaohs of Egypt used the name Amen in their own names: Tutankhamen, Amenophis, and Amenhotep. *Ondi* means "in the presence of," "at," "by," or "around." *

Note* William W. Phelps wrote the text of the hymn "Adam-ondi-Ahman" as early as 1832-33. It was sung on many occasions, including the dedication of the Kirtland Temple on Mar. 27, 1836. The composer of the music is unknown. The song was published in Emma Smith's hymnbook in 1835 at Kirtland (HC 2:417; M&A No. 9, June 1835, 144) and is hymn number 49 in the Church's 1985 hymn

book. LDS scholar Hugh Nibley indicated to LaMar C. Berrett on Mar. 31, 2004, that the word ondi means "in the presence of."

Tower Hill, like a huge alter itself, rises from the floodplain with the Grand River not far from its base. From the Lyman Wight Cabin No. 1 Site, where Joseph Smith stayed during his first visit to Diahman, the Prophet saw a pyramid-shaped hill 500 feet to the east, possibly reminding him of other sacred mounts such as Mt. Sinai, Mt. Nebo, Mt. Zion, the Mount of Transfiguration, the Mount of Olives, and the Hill Cumorah.

[2004 Tower Hill. Tower Hill, Adam-ondi-Ahman, and Daviess County in the 1940s, looking east after the drought of the 1930's killed most of the trees. John D. Hill and Aerial Williams are standing in the field. (Courtesy of the Wilford C. Wood Foundation. LaMar C. Berrett General Editor, Max H. Parkin editor for Missouri, Sacred Places: Missouri: A Comprehensive Guide to Early LDS Historical Sites, Volume 4: Missouri. Salt Lake City: Deseret Book Company, 2004, p. 380]

[2004 Tower Hill. Tower Hill at Adam-ondi-Ahman in 1983, looking east from near Lyman Wight Cabin No. 1 site. Note the pyramid shape of Tower Hill. LaMar C. Berrett General Editor, Max H. Parkin editor for Missouri, Sacred Places: Missouri: A Comprehensive Guide to Early LDS Historical Sites, Volume 4: Missouri. Salt Lake City: Deseret Book Company, 2004, p. 381]

When the Prophet went to the top of the hill, he gave it the name *Tower Hill* "in consequence of the remains of an old Nephitish altar and Tower" located there (PoJS 2:244; SBJS May 19; HC 3:35).*

Note* Although the *History of the Church* used the word Nephite to describe the altar, the original handwritten source, the "Scriptory Book of Joseph Smith," written by George W. Robinson, clerk to the First Presidency, used the word "Nephitish," which turns out to be more appropriate. The "Scriptory Book" also used the phrase "an tower," but the *History of the Church* uses the phrase "or tower" (HC 3:35; SBJS May 19, 1838).

Adam-ondi-Ahman has been a sacred site since the days of Father Adam. Lorenzo D. Barnes, a resident of Diahman, called it "a holy city even one of the Stakes of Zion" (JLDB). The site is sacred for at least five reasons:

1. It was the cradle of civilization, where mortal family life began, and it was the home of Adam and Eve, where Adam began to till the earth and rear a family (Genesis 3:23-24; Moses 5:1-2).

2. It was Adam's home. Because of Adam's role, with stature and power second only to Christ, he sat in the council of the gods in planning and creating (Abraham 3:22-24); as Michael, he led the righteous in the war in heaven (Revelation 12:7-9); he brought mortality and death to men on earth as part of the gospel plan (2 Nephi 2:22-25); under Christ, he is the head of all gospel dispensations (HC 4:207-12); and he restored keys to Joseph Smith (D&C 128:21).

3. It is where the fullness of the gospel was first taught to man (Moses 5:57-59).
4. It is where Adam offered sacrifices and an angel appeared (Moses 5:5-8).
5. It is where Adam gave his last blessing to his posterity (D&C 107i:53-57).

Nephitish Altar or Tower [pp. 382-384]

Those who saw the altar on the southwest pointed edge of Tower Hill said it was "at the highest point of the bluff," "on a promontory," "at the point of the hill that formed a curvature," and "on a high mountain." It was located "a short distance from the public square" and "1/4 miles south of President John Smith's home which faced Main Street and the Public Square." It was also about 50 feet east of the center of Main Street, which ran along the east side of the public square on Spring Hill and south to the Grand River. Main Street and all of the other streets platted out by surveyors, however, existed only on paper and were planned for the future. Because their stay in Diahman was so short, the Saints probably did not do much more than make a token effort at laying out the streets according to the plat they had filed (AHB 5; AJLS 2).

When first located by the Prophet, the altar was composed of a loose pile of rocks on and in a mound of mixed dirt and rocks. The mound was about 36 feet in diameter and about 36 inches higher than the surrounding ground level. Some of the rocks making up the mound appeared reddish as a result of burning and were scattered, sometimes in piles about two-feet deep on top of the mound. The mound is still about the same size as it was when Joseph Smith discovered it, but the rocks have become even more scattered (HC 3:40).

Five of the men who were shown the Altar Site by the Prophet or who saw the Altar Site independently described it as a "pile of rocks, scattered" (John Taylor, Benjamin F. Johnson, Abraham O. Smoot), "ruins of three altars" (Heber C. Kimball), "remains of an altar" (Abraham O. Smoot), "remnants of an altar" (Henry Herriman), or "where the altar had been" (John Lytle).

The altar, as found by Joseph Smith, was not constructed of fine hewn stones with neatly mortared joints; rather, it was described as the remains of an altar that had been. The Lord revealed to Moses that "if thou wilt make me an altar of stone, thou shalt not build it of hewn stone; for if thou lift up thy tool upon it, thou hast polluted it" (Exodus 20:25).

[2004 Photograph: Altar Site on Tower Hill, Adam-ondi-Ahman. RLDS women (left to right): Mrs. Charles Brackenbury, Mrs. James W. Davis (daughter of Heman Smith, RLDS historian), and Mrs. Heman C. Smith. (Courtesy of RLDLS, 1915). LaMar C. Berrett General Editor, Max H. Parkin editor for Missouri, *Sacred Places: Missouri: A Comprehensive Guide to Early LDS Historical Sites, Volume 4: Missouri*. Salt Lake City: Deseret Book Company, 2004, p. 383]

[2004 Photograph: Fern and Enid Woodbury and Lillian and Wilford Wood at the Altar Site, circa 1950. Wilford Wood purchased 38 acres of Adam-ondi-Ahman for the LDS Church, which included Tower Hill and the Altar Site, on June 27, 1944, the 100th anniversary of the martyrdom of the Prophet Joseph Smith. Eugene Johnson sold the property to the Church for \$100 per acre. (Courtesy of Wilford C. Wood, 1944). LaMar C. Berrett General Editor, Max H. Parkin editor for Missouri, *Sacred Places: Missouri: A Comprehensive Guide to Early LDS Historical Sites, Volume 4: Missouri*. Salt Lake City: Deseret Book Company, 2004, p. 383]

[2004 Photograph: Altar Site looking southwest and showing the mound. (1990). LaMar C. Berrett General Editor, Max H. Parkin editor for Missouri, *Sacred Places: Missouri: A Comprehensive Guide to Early LDS Historical Sites, Volume 4: Missouri*. Salt Lake City: Deseret Book Company, 2004, p. 383]

When Joseph Smith identified the altar on Tower Hill as the remains of an old **Nephitish altar and tower** ("Scriptory Book of Joseph Smith," 43) in May 1838, he could have called it a **burial mound** because the visible portion of the mound is an early American burial mound. The practice of placing bodies of the deceased in burial mounds was common among Indians who lived anciently along the Illinois, Ohio, Missouri, and Mississippi river systems. In addition, Indians probably used the mound as an altar or tower, as Joseph Smith surmised.* [see note below] Zera Pulsipher said that many Saints "supposed there had been an ancient city of the Nephites" at Diahman (AZP 16).

[2004 Illustration: Entry of May 19, 1838, from the "Scriptory Book of Joseph," with handwriting by George W. Robinson. (Courtesy of LDSCA). LaMar C. Berrett General Editor, Max H. Parkin editor for Missouri, *Sacred Places: Missouri: A Comprehensive Guide to Early LDS Historical Sites, Volume 4: Missouri*. Salt Lake City: Deseret Book Company, 2004, p. 384]

Note* George W. Robinson, married to Athalia Rigdon, daughter of Sidney Rigdon, accompanied Joseph Smith on the Prophet's first surveying trip to Adam-ondi-Ahman on May 19, 1838, and was there when Joseph told the brethren the name of Tower Hill and Adam-ondi-Ahman. Robinson's record used the word "Nephitish" to describe the altar or tower in his handwritten history, which would seem to indicate that Joseph Smith knew that the altar had been built by Native Americans but that he was not sure of its purpose. Archaeologists have since concluded that it was an undisturbed Native American burial mound with remains of human bones estimated by carbon dating to be from the late Woodland Period, 400-560 A.D. The mound contained individual bodies as well as unrelated bones piled together. Some of the bones appear to have been burned. The bodies of at least six adults and probably two children were located in the small sample area that was excavated. Perhaps as many as 30 bodies may have been buried in the oval-shaped mound, which measures about 36-by-36 feet in diameter and about 36 inches high. Reddish (burned) limestone slabs were placed under and over the top of the graves by Native Americans apparently to prevent animals from disturbing the deceased. In 1980 Dr. Ray T. Matheny of Brigham Young University directed the dig at this site, Archaeology Site No. 25. A detailed report of the dig is located in the Department of Archaeology at Brigham Young University. The southeast corner of the dig is identified with a pole set in concrete.

Oliver B. Huntington wrote that a site where Adam had built a tower was located at a point along the south edge of Tower Hill, 660 feet east of the altar of Adam (JOBH 323). On a small map drawn by Orange Wight of Diahman, he also indicated that the tower was separate from the Altar Site. Other than these two references, no one else is known to have indicated that the tower was separate from the altar.

Altar of Adam [pp. 385- 389]

The Prophet Joseph Smith said the mound, in addition to being a Nephitish burial mound, is the site of Adam's altar, built after he was cast from the Garden of Eden, which was located in present-day Jackson County, Mo. After Adam was cast out of the garden, the Lord Jesus Christ appeared to him and commanded him to build an altar and offer sacrifices, which he did. During the time of the patriarchs of the Bible, an altar was regularly erected wherever Jehovah (Jesus) manifested his presence among men. Abraham built an altar at Shechem, and Jacob built an altar at Bethel (Genesis 12:7; 35:7). . . .

Tower Hill then, is where Adam offered sacrifices when he was cast out of the Garden of Eden and where he gathered his posterity together for his last blessing. Later it was the site of a Native American burial mound.

During surveying of Diahman in May and June 1838, Joseph apparently told some of the surveyors about Adam's altar. It became well known after Joseph took some of the brethren to the Altar Site immediately after the dedication of the public square on Sunday, Oct. 21, 1838. Heber C. Kimball, a member of that group, wrote:

The Prophet Joseph called upon Brother Brigham, myself and others, saying, "Brethren, come, go along with me, and I will show you something." He led us a short distance to a place where were the ruins of three altars built of stone, one above the other, and one standing a little back of the other, like unto the pulpits in the Kirtland Temple, representing the order of three grades of Priesthood; "There," said Joseph, "is the place where Adam offered up sacrifice after he was cast out of the garden." The altar stood at the highest point of the bluff. I went and examined the place several times while I remained there. (LHCK 209-10)*

Chapman Duncan wrote of the same or a similar experience:

I think the next day [Oct. 21, 1838], he [Joseph] said to those present, Hyrum Smith, Bishop Vincent Knight, myself and two or three others, "Get me a spade and I will show you the altar that Adam offered sacrifice on" . . . He went about forty rods north of my house and placed the shovel with care and placed his foot on it. When he took out the shovel full of dirt, it bared the stone, on the side of upper edge nearly a foot deep. (ACD 8)* **

Note* Heber C. Kimball gave a similar description of "three altars like the Kirtland Temple" when he described an altar found by members of Zion's Camp at Zeph's Mound near the Illinois River in 1834 (HC 2:79; see the Zeph's Mound entry in *Sacred Places: Ohio and Illinois*)

Note** The men who accompanied the Prophet to Adam's altar included Hyrum Smith (ACD 8), Brigham Young (LHCK 209-10; WW 491), Heber C. Kimball (LHCK 209-10; JHCK 85), John Taylor (MAA 69-70), Vinson Knight (ACD 8), Benjamin F. Johnson (MLR 33-36), Edward Stevenson (JEDS 1121-13; RJTP 40; AES 83), Henry Herriman (BiE 1:193-94), Chapman Duncan (ACD 8), Henry W. Bigler (JHWB 8 or 22), William Moore Allred (JWMA 4), and possibly Lorin Farr (WLF n.p.)

The following saw Adam's altar independently of Joseph Smith and wrote about it: Abraham O. Smoot (JWW May 13, 1883; BYUS Summer 1973, 566-67), Zera Pulsipher (AZP 10-14), John D. Lee (MU, L 91-92), Mariah Pulsipher Burgess (AMPB 43), and John Lyman Smith (AJLS 1-2). Two other men gave good accounts of the site: Luman A. Shurtliff (JLAS 34) and Oliver B. Huntington (JOBH 1:31).

At least four of the men to whom Joseph Smith showed Adam's altar indicated that on that occasion the Prophet revealed to them that Jackson County, Mo., was the site of the Garden of Eden.*

Note* The four men were Heber C. Kimball (JD 10:235; LHCK 209-10; JHCK-Record Book 94C), Edward Stevenson (JEDS 112-13; AES 83; RJTP 40), Lorin Farr (WLF n.p.), and Brigham Young (JD 8:195; JH Mar. 15, 1857). Other men who wrote that the Garden of Eden was in Jackson County included Wilford Woodruff (JWW 7:129; 8:172; JTAS), John D. Lee (MU, L 91), Samuel Miles (JSMI n.p.), and Reed Peck (RPM 5).

Benjamin F. Johnson became the owner of the lot on which Adam's altar was located. . . . He write:

When it was my choice I found I must take the top lot on the promontory overlooking the Grand River Valley . . . When, after a few days, the Prophet accompanied us to this spot, and pointed out those rocks as the ones of which Adam built an altar and offered sacrifice upon this spot, where he stood and blessed the multitude of his children, when they called him Michael, and where he will again sit as the Ancient of Days, then I was not envious of anyone's choice for a city lot in Adam-ondi-Ahman. (BFJ-L 33)

The site of Adam's altar was sacred to 10-year-old John Lyman Smith, son of stake president John Smith. He wrote:

About a quarter of a mile down the road, toward the river crossing, three or four rods to the left of the road, was a corpse of trees and bushes, in the center of which was a raised stone work, which showed marks of fire, coal, etc. The falling of the leaves and blowing in of sand and dust had rounded up this knell [sic] until it was some feet above the road. This place was where the Prophet Joseph said Adam offered sacrifices and blessed his children. I looked upon this as a sacred spot, and often used to hide there when strangers passed along the road. (AJLS 1-2)

On one occasion when stranger told young John that they were going to shoot him, he stood bravely before them. After they left, John retired to the Altar Site and kneeled to thank his Heavenly Father for preserving his life (AJLS 1-2)

Oliver B. Huntington was another one of the many Saints who revered the site. He wrote:

I frequently . . . went to the hill and sat upon Adam's altar. . . . I was of a prayerful turn of mind, and that was the mostly delightful place on earth to me to sit, pray and meditate upon the wonderful events that had transpired right there and around about. There, where our first parents lived, on that very pile of rocks, only a small portion of which I could see, Adam offered sacrifice of lambs, bullocks and the first fruits of the ground. (Thi 30, 1895, 720)

Numerous legends have been told about the Tower Hill Altar Site, but the most common legend is that it was the burial site of Adam and Eve. The story even appears in the official histories of Daviess and Caldwell Counties (HDC 189; HCL 118). Since Adam and Eve lived in the area, this so-called legend is not too far-fetched. Andrew Jenson, assistant Church historian write:

After Adam was driven from the garden by the Angel of the Lord with his flaming sword he emigrated about seventy-five miles northeast and settled in the fertile Grand River Valley, about six [four] miles north of Gallatin, Daviess County. There he lived over 6,000 years [ago], and his children grew up and occupied all the country round about. There Adam built an altar upon which to sacrifice to the Lord for his transgressions, and there he was buried. (AJS; MU, L 91)

Valley of Adam-ondi-Ahman [pp. 392-]

After the leaves have fallen from the trees in the winter, Site Nos. 2 and 3 in the valley of Adam-ondi-Ahman are visible from Site No. 1, the Altar Site, Site No. 2 is the site of Adam's last blessing to his posterity, according to John D. Lee; it is also the John D. Lee cabin site. . . .

2. *site of Adam's Last Blessing on His Posterity and John D. Lee Cabin Site.* Adam's blessing site is where the Lord appeared and where John D. Lee built his cabin, according to witnesses listed below. It was 248 feet directly south of Adam's altar, on the east side of Main Street. The site is about 50-60 feet north of the modern farm road located at the south base of Tower Hill.

After Joseph Smith identified Adam's Altar Site to some of the brethren on Oct. 21, 1838, and while still at the site, the Prophet turned toward the valley below and said, "Here . . . is the real valley where Father Adam . . . called his posterity together and blessed them" (AES 83; HC 3:388). Then Joseph and the brethren, including Chapman Duncan, descended Tower Hill, going south toward Chapman's home. He wrote that they went "perhaps fifteen rods" (247.5 feet) to the valley, after which the Prophet stopped and remarked, "this place where we stood is the place where Adam gathered his posterity and blessed them, and predicted what should come to pass to the latest generations" (ACD 8). John D. Lee wrote, "I had built a cabin in the valley of Adam-ondi-Ahman, at the point where the Prophet said Adam blessed his posterity after being driven from the Garden of Eden" (MU, L 65; spelling standardized). The "in the valley" location was also identified by the Lord in D&C 107i:53 and by Oliver B. Huntington, Edward Stevenson, and John Taylor (HC 3:388).

The ancient meeting at Diahman was one of the greatest spiritual gatherings of all ages. At that gathering, Adam offered sacrifices on the altar on the top of Tower Hill. In a revelation given to Joseph Smith in Kirtland, Ohio, on Mar. 28, 1835, the Lord Said: . . . (D&C 107:53-57; HC 3:388 is then quoted)

ACD Duncan Chapman. Autobiography. Holograph and typescript. LDS Church Archives

AES Edward Stevenson. "The Life and History of Elder Edward Stevenson." Typescript. LDS Church Archives.

AJLS John Lyman Smith. Diary. Typescript. BYU Special Collections.

AMPB Mariah Pulsipher Burgess. "Autobiography of Mariah Pulsipher Burgess." In *The Pulsipher Family History Book*. Compiled by Terry and Nora Lund. N.p.: 1953. Reprint, 1963.

AZP Zera Pulsipher. "History of Zera Pulsipher as Written by Himself." In *The Pulsipher Family History Book*. Compiled by Terry and Nora Lund. N.p.: 1953. Reprint, 1963, 10-24

BFJ-L E. Dale LeBaron. "Benjamin Franklin Johnson: Colonizer, Public Servant, and Church Leader." Master's thesis, Brigham Young University, 1966.

BiE *Biographical Encyclopedia*. Compiled by Andrew Jenson. 4 vols. Salt Lake City: Andrew Jenson History Co., 1901-1936; Salt Lake City: Western Epics, 1971.

BYUS Brigham Young University Studies. Published quarterly at Brigham Young University, Provo, Utah.

DOS Joseph Fielding Smith. *Doctrines of Salvation: Sermons and Writings of Joseph Fielding Smith*. Compiled by Bruce R. McConkie. 3 vols. Salt Lake City: Bookcraft, 1954-56.

EMS *The Evening and the Morning Star*. Published in Independence, Mo., June 1832-July 1833, and in Kirtland, Ohio, December 1833-September 1834.

HS Joseph Smith. *History of The Church of Jesus Christ of Latter-day Saints*. Edited by B. H. Roberts. 7 vols. 4th ed. Salt Lake City: Deseret Book, 1965.

HCL *History of Caldwell and Livingston Counties, Missouri*. St. Louis: National Historical Co., 1886.

HDC *History of Daviess County, Missouri*. Kansas City, Mo.: Birdsell and Dean, 1882.

JD *Journal of Discourses*. 26 vols. London: Latter-day Saints' Book Depot, 1954-86.

JEDS Edward Stevenson. Journal. Manuscript. LDS Church Archives.

JESm Elias Smith. Journal. LDS Church Archives.

JH Journal History of The Church of Jesus Christ of Latter-day Saints. Manuscript. LDS Church Archives.

JHCK Heber C. Kimball. Journal. LDS Church Archives.

JHWB Henry William Bigler. "Journal of Henry William Bigler." Holograph. LDS Church Archives.

JOBH Oliver B. Huntington. Journal. Salt Lake City: Utah State Historical Society.

JSDT Samuel D. Tyler. "A Daily Journal of the Camp of Latter-day Saints which Went Out from Kirtland for Zion, July 6th, 1838," LDS Church Archives.

JSMI Samuel Miles. Journal. Manuscript in possession of Mrs. Wallace Mathis, St. George, Utah.

JTAS Conversation between John Taylor and Abraham O. Smoot. Typescript. Provo, Utah, 4 Dec. 1881. LDS Church Archives.

JWMA William Moore Allred. Biography and Journal of William Moore Allred. LDS Church Archives.

JWW Wilford Woodruff. *Wilford Woodruff's Journal, 1833-1898*. Edited by Scott G. Kenney. 9 vols. Midvale, Utah: Signature Books, 1983.

LHCK Orson F. Whitney. *Life of Heber C. Kimball*. 3rd ed. Salt Lake City: Bookcraft, 1967.

MAA John Taylor. *An examination into an ellucidation of the great principle of the mediation and atonement of our Lord and Savior Jesus Christ* (commonly known as *Mediation and Atonement*). Salt Lake City: Deseret News, 1882.

MLR Benjamin F. Johnson. *My Life's Review*. Independence, Mo.: Zion's Printing and Publishing, 1947.

MU, L John D. Lee. *Mormonism Unveiled: The Life and Confessions of the Late Mormon Bishop, John D. Lee*. St. Louis: Bryan, Brand, and Co., 1880.

RJTP Edward Stevenson. *Reminiscences of Joseph the Prophet*. Salt Lake City: Edward Stevenson, 1893.

RLDSLA Library Archives and Museum. Reorganized Church of Jesus Christ of Latter Day Saints (Community of Christ).

RPM Reed Peck. "Reed Peck Manuscript" (1839). LDS Church Archives.

SBJJS George W. Robinson. "Scriptory Book of Joseph Smith, Jr., President of The Church of Jesus Christ of Latterday [sic] Saints in All the World." May-September 1838. LDS Church Archives.

ThI *The Instructor*. Published semimonthly in Salt Lake City by Deseret Sunday School Union, 1866-1929, as *Juvenile Instructor*; continued as *The Instructor*, 1929-70.

TMM Bruce R. McConkie. *The Millennial Messiah: The Second Coming of the Son of God*. Salt Lake City: Deseret Book, 1982.

WLF Lorin Farr. "Words of Lorin Farr." In Minute Book of Salt Lake City 17th Ward, 20 Oct. 1907. Copy in possession of LaMar C. Berrett.

WW Wilford Woodruff. *Wilford Woodruff, History of His Life and Labors*. Edited by Matthias F. Cowley. Salt Lake City: Bookcraft, 1964.