

been taken out from these heaps, pointing unmistakably to their purpose and origin.

Mr. H. Gillman mentions a mound at Fort Wayne, where the confusion in which the bones lay showed secondary burials. The excavations made at Madisonville, Ohio, by Metz and Putnam have yielded more than six hundred skeletons of every age, and both sexes, showing, as the Book of Mormon states, that women and children were slain together with men. In a mound in Union County, Kentucky, the bodies lay one upon another without apparent method. See Lyon's *Smithsonian Contributions* 1870.

Another writer speaks of a mound in Ohio, in which a confused mass of human remains were found. "In one of the skulls was stuck a spear-head about six inches long; the wood, of course, had decayed." *Burial Mounds in Ohio; American Antiquities* 1870.

It is probable that in some cases the whole pile of corpses was cremated. In some mounds the ground, to the depth of several inches, was covered with fragments of human bones, mixed with cinders and charcoal. Excavations made into mounds on the Mississippi river, yielded immense deposits of bone debris, above which were charcoal and burnt earth; a particular proof that a large fire had operated upon the entire mass. *American Antiquities*, 1879 p. 99, 3rd Quarter.

All these data are signs, not of peace and customary sepulcher, but of turmoil, and of extraordinary expedients to meet visitations of calamity. Moreover, right in the immediate vicinity of these disorderly inhumations and holocausts, there have been found numerous monuments and vast mausoleums containing mummies, and carefully sepulchered skeletons, bearing all the evidences of peaceful and respectful interment of the dead. This incidental and eccentric burning of the dead, so unusual to the general custom of the time and the race, presents another perplexing incongruity to the inquiring archaeologist. But all is made clear by the simple narrative of Ether.

These sepulchral *tumuli* are thickly scattered throughout the country, especially along the valleys of the Mississippi, the Missouri and the Ohio, and have attracted intense interest and diligent investigation from lovers of antiquity.

Breckenridge wrote of them in his "Views of Louisiana," and declares, that he was astonished to find them

to so resemble the famed edifices and monuments of Egypt. In the "Archæological Americana," 1847, Squire and Davis testify to making excavations into over two hundred of those tombs. All these *tumuli* are declared by them to bear striking analogies to each other and to the burial structures of the most ancient peoples of the Orient; and those writers say that these are works of the same period, and of a race, having impulses and a common trend of thought and motives with Coptic-speaking races.

America is becoming famed for discoveries of mummies and sarcophagi; and has already outrivaled Egypt in its gruesome and startling revealments. If human remains of a similar kind and date were produced from the catacombs of the Nile, and the burial chambers of the Mississippi, the most experienced and astute archaeologist living, could not identify the mummies by their appearance, and the relics of the Old and New worlds, and separate them into American and Egyptian.

We have adduced from the history of the Jaredites, a few analogies between their annals and the testimonies and averments of the most respectable authorities. These are mere hints and suggestions of what might be produced in this vast field. Joseph Smith's production of the history of the most ancient inhabitants of America is sustained by a cloud of reliable witnesses; he spake, and these confirm his words. He declared that a certain race of people came to America, at a certain period; half a score of learned scientists declare that this is true, for that race have left their foot-prints and mementoes upon the land. Joseph received this information first, and by divine and supernatural agency. The confirmations follow, and are produced by human and natural means. The Prophet's divinity might be denied; but what about the declarations of the learned ones? The scientists should divest themselves of their unreasonable bias and unworthy prejudice; and before contemptuously repudiating the Book of Mormon, investigate its claims to archeological importance, and publish to the world their enlightened decision. If the record contains the valuable historical data claimed, science should have the benefit of it; but if the claim is worthless and the book a fraud, let the world know it, and also the process by which the conclusion is reached.

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[To be continued.]

THE JUDGMENT SEAT.

WHEN the restored Gospel—otherwise called "Mormonism"—becomes the subject of careful study in place of being the object of unthinking denunciation, it will be found to contain principles of the highest philosophy. Its founder, in the hands of God, laid down many maxims the practical application of which would tend to elevate the world from its present degenerate state.

One of the aphorisms which the Prophet Joseph Smith propounded was: "He only is competent to sit in judgment upon another who is himself innocent." Let it apply in this community with that universality that it will yet obtain, and Zion would soon become a shining light, the brilliancy of which would begin to be seen and appreciated by the nations afar.

This axiomatic statement has not only an irresistible force in reference to those who sit upon the judgment seat, but as well upon those who lift their hands in token of ratification of the decree of the tribunal which has passed upon the case of an accused person. It has more potency, however, upon the former.

Following up the philosophy of the Prophet, no man who holds an office which requires him to pass upon the misdeeds of others, and who has himself been guilty of the aggravated offenses upon which he sits in judgment, is qualified for the position. The exception to the rule would be where he had properly purged himself from the position of an offender of the law by compliance with the conditions upon which purgation is effected. Otherwise the deposition of such a person from judicial station is a necessity for the effecting, preservation, and perpetuation of the consistency of the judgment seat. Further, it is the inevitable result to be achieved if such is not the situation, otherwise the ecclesiastical body would be perpetually schismatic.

The presence in Church tribunals of unpurged officials is not only injurious to the body religious but is detrimental in the highest degree to such persons themselves. Every time they participate in an enforcement of the law of the Lord upon others, they are heaping up an ordeal of the future that will appal them when compelled to face it. Neither can they denounce wrong without being tormented by the terrible boomerang of self-denunciation.