

Another noteworthy point in the Book of Mormon record is the remarkable clearness which characterizes accounts of the erection and uses of buildings for public worship, and other religious purposes. Three distinct classes are mentioned—temples, synagogues, and sanctuaries. Those edifices were constructed "after the manner of the Jews," a distinction of great importance as this bold declaration establishes one of the crucial tests of the verity of the record.

About 40 years after the landing of the Lehiite colony, Nephi, in consequence of the hatred of his brethren, left the main body of the people, and, with a considerable number of friends and relations, went out into the wilderness and established a new settlement in what was afterwards called the "Land of Nephi." Great prosperity attended the little band. Nephi says:

"And I did teach my people to build buildings; and to work in all manner of wood, and of iron, and of copper, and of brass, and of steel, and of gold, and of silver, and of precious ores, which were in great abundance.

And I, Nephi, did build a temple; and I did construct it after the manner of the temple of Solomon, save it were not built of so many precious things; for they were not to be found upon the land; wherefore, it could not be built like unto Solomon's temple. But the manner of the construction was like unto the temple of Solomon; and the workmanship was exceeding fine." II Nephi, v: 15, 18.

An interesting and suggestive feature of what Squier calls "sacred enclosures," so frequently met with all over North America, is the remarkable resemblance they bear in lineament, arrangement and style of architecture to Israelitish tabernacles, temples and sanctuaries. They were always laid out with great topographical skill, and displayed careful attention to a general and peculiar design, to which the constructors conformed with accuracy and precision. They were of various forms, but the square, oval and circular, vastly preponderated.

There is no doubt that the character of the surface to be covered had a great deal to do in determining the shape of the structure, as was the case with Solomon's temple at Jerusalem. Sometimes the styles above named were combined in one and the same design. There is an enclosure of this complex character at Liberty, Ohio, and another at Fort Hall, in the same State.

The outer walls of the first, enclose an area of 111 acres.

Inside of this is a smaller square; and this encloses a still smaller wall of circular form. These inner enclosures are considered by Squier and others to be "places sacred to religious rites, or to the councils of the chiefs."

Breckenridge in his "Views of Louisiana," describes in Pike County, Penn., a perfect square, enclosed within a circle constructed with no less regularity.

At Portsmouth are four concentric circles, intersected with wide avenues perfectly true to the cardinal points. Breckenridge further says: "The mounds near St. Louis formed three sides of a parallelogram about 328 yards long, by 215 wide; the fourth side was shut in by three smaller mounds."

Conant speaks of an enclosure on the Root River, Miss.: "The most important is an elevation 12 feet high, by 34 in diameter. It is perfectly round, and enclosed by another circle. A triangle formed of equal ridges 144 feet in length, with entrances at each angle, completes the design."

The diameter of these ridges are three, four, and five feet, respectively. It is remarkable that these heights, taken together, i. e., $3+4+5=12$, equal the height of the central mound. And when they are multiplied together the length of the sides of the triangle are attained; viz., $12 \times 12 = 144$.

In "Footprints of Vanished Races" page 30, mention is made of several other earth-works of rectangular form where a similar relation exists between the different measurements of heights and lengths and breadths. These peculiarities of tri-unity in configuration; this concordance in measurements, and geometrical precision with regard to the points of the compass, must strike every one as being remarkably Mosaic in character.

"And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal." Rev. xxi: 16.

Undoubtedly many of the temples, synagogues and sanctuaries erected by the Nephites, were costly and magnificent structures when they were first designed and built; and while that mighty nation was at the zenith of its civilization and glory. Such edifices would suffer from the wear of ages and the attrition of the elements; as also from the ravages and spoliation of successive generations of a declining

race. Every traveler in any part of the world is constantly reminded of what time and spoliation will effect for the ruin and annihilation of the most splendid and costly works of man.

In their primitive times, and while they were struggling with the hardships of war and poverty, the Nephites would construct their sacred and other public resorts, of the natural materials—earth and stone; and these would resemble, in general design, the more elaborate edifices; and these natural elements would endure; offering no inducement to the spoiler, their general figure and dimensions would not be altered or destroyed. It is the handiwork of man that decays; and the richest adornments, and the most skillful products of his labor are the first to be rifled and destroyed.

But the earthly substances remain to mark the spot where the treasure was enshrined. Hence so many of the earth-works remain, almost intact; not only those erected as fortifications, but those also, believed by eminent scientists to have been used for religious purposes. In some cases the entire structure exists almost as it was reared; because it was formed of materials that time could not demolish, nor plunder carry away.

If the Book of Mormon is true, there should be found upon the face of this land signs and relics of Jewish religion and Israelitish sacred architecture. Explorers and travelers testify that such mementoes do exist in great abundance.

It is probable that each important city had its temple, synagogues and other sacred shrines; and even that the smallest village would not be without its sanctuary and public lecturn. The character of the existing remains, and their arrangement according to a general custom, makes this supposition almost certain. Some writers believe that the small inclosure always joined to the large one was the chief's dwelling. But recent discoveries have shown that this notion is incorrect. Their mode of construction and the nature of the remains found in them is against the idea of their being private dwellings.

While there exists a singular harmony of the parts to the entire plan in each individual structure, the structures as groups are not uniform in size or figure. Some are round, others oval, polygonal or square; but they always end in a platform at the top. Geo. E. Squier, in his "Ancient Monuments," expresses his belief that