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JOAN OF ARC.

Last Sunday, April 18, Joan of Arc was solemnly beatified in Rome with due ceremonies. And never before was reverence paid by the Roman church to the memory of a mortal more deserving of honor. Joan of Arc was an instrument in God's hands for the salvation of the independence of France. She was inspired to do that work, which no one else was capable of doing. Her miraculous calling, her marvelous, though brief, career, and her tragic end, form one of the chapters in human history of which it can truly be said that truth is stranger than fiction.

Seldom has the extinction of a nation appeared more inevitable than was the case with France when Joan of Arc appeared on the scene. The people were discouraged by a series of dreadful defeats in war and a foreign king had been proclaimed in the French capital. The French were divided into factions and weakened by vices and crimes. Anarchy and brigandage prevailed. The English were masters of the northern provinces and prepared for the conquest of the south. The city of Orleans was regarded as the last stronghold of the French national party. It was thought that France must necessarily fall, if the English could obtain possession of that place. One of the most skillful of the English generals, the Earl of Salisbury, marched to the attack and appeared before the walls of the city on the 12th of October, 1428. The investment was carried on with great vigor. Salisbury was killed, but his successor, Lord Suffolk, continued the siege with energy and the city seemed to be doomed. It was during this crisis that the deliverer appeared, in the form of a young peasant girl from an obscure village.

Joan of Arc was born at Domremy, on the borders of Lorraine. Her parents were poor but respected. According to her own testimony she was about thirteen years old when she received her first revelation. Before her merciless persecutors she testified that:

"At the age of thirteen, a voice from God came to her to help her in ruling herself, and that voice came to her about the hour of noon, in summer time, in her father's garden. She had tasted the day before. And she heard the voice of the church, and when she heard the voice she also saw a bright light. Afterwards, St. Michael and St. Margaret and St. Catherine appeared to her. They were always in a halo of light, and she saw their heads crowned with jewels; and she heard their voices, which were sweet and mild. She did not distinguish their arms or limbs. She heard them more frequently than she saw them; and she was used to hear their voices when she was alone. And if she was in the woods when she heard them, she could plainly distinguish their voices drawing near to her. When she thought that she had discerned the heavenly voices, she knelt down, and bowed herself to the ground, and her presence gladdened her even to tears; and after they departed she wept because they had not taken her with them back to Paradise. They told her that something would be saved, and that she was to save it."

Such were the visions and visitations this peasant girl of the age of thirteen claimed to have. Consequently, when the tidings came to her native village of the siege of Orleans, and the sufferings of the population, she informed her parents of her divine mission and prevailed upon an uncle to take her to Vaucouleurs where Baudricourt commanded. The grief and anger of her parents did not prevent her from obeying the voices she had heard. Baudricourt at first thought her insane, but gradually he was persuaded to send her to the king. She was equipped as a knight, and was, after some difficulties, admitted into the presence of the dauphin. Charles disguised himself, in order to test the powers of the "holy maid," but she singled him out immediately among his courtiers, and, kneeling before him, said: "Most noble Dauphin, the King of Heaven announces to you by me that you shall be anointed and crowned king in the city of Rheims, and that you shall be his viceroy in France."

We may theorize about the mysterious influence that inspired this remarkable woman, but the fact remains that the common people soon became firm believers in her divine calling and that the soldiers blindly followed her lead. She cleansed the camps of the French of all bad characters. She compelled both generals and soldiers to attend the devotional exercises, and punished those who indulged in oaths and foul language. The army felt that it must go forward in a new spirit, and the purity and the holiness of the girl was admired by all. Men, women and children thronged around her, to touch her garment, or her banner. Her very presence in New Orleans meant new life, new hope. When the decision was taken to make a sortie and attack the English forts, Joan was among the first to reach the bulwarks. She planted her banner in the ground, raised a ladder against the wall and commenced to ascend. But she was hit by an arrow between the neck and shoulder and fell back bleeding. She was carried away to the rear, and the French soon became discouraged and the general was about to sound the order for retreat. Then the wounded girl called him to her side and said:

"You shall soon enter there. Do not doubt it. When you see my banner

waive again up to the wall, to your arms again! The fort is yours."

It happened just as she predicted. As soon as she was able to return to the assault, she did so. A soldier was carrying her banner, and when he touched the wall the French swarmed madly up the ladders. The English commander was killed and the troops gave up all resistance. The French re-entered the city of Orleans in triumph. The English were panic-stricken. They destroyed their own forts, stores and munitions, while the French led by a girl, knelt in prayer and thanksgiving for their deliverance.

Within three months after the first interview with the dauphin, Joan had fulfilled her promise as to the defeat of the English at New Orleans. In three months more she stood with her banner by the high altar at Rheims while Charles was anointed king of France. Thus her other promise was fulfilled. The enthusiasm of her countrymen knew no bounds. But now she believed that her mission was at an end. She asked for permission to retire to her peasant home and to her flock. But the king and the soldiers persuaded her to remain with the army.

On the 24th of May, 1430, she was taken prisoner and sold to the English, who took her to Rouen, near their main stronghold in France. After nameless cruelties practiced upon her she was accused and condemned for witchcraft and on the 30th of May, 1431, burned at the stake, at the market place of the city.

That such an awful fate could be meted out by human beings to one so pure, so patriotic, so unselfish as this French peasant girl, is one of the sad testimonies to human depravity. But the vanquished thirsted for revenge. And so the charge of witchcraft was resorted to. And when she claimed to have heard "voices" and have had revelations, it was easy to arouse the prejudices of her executors. The judges having declared her statements false, she was pronounced rebellious against the church and a blasphemer, and given over to the civil authorities to be put to death.

Irregularities in this trial there were. Bishop Cauchon, chosen by the English to conduct the trial, had been driven out of his French see of Beauvais before selling himself to the invaders, and so had no right to preside over an ecclesiastical trial about which Rome was never even consulted. Priests drawn round Cauchon were all either black sheep like himself or else were coerced into compliance, and one-third of the entire number withdrew after the first sitting, in spite of threats, because they saw the manifest injustice with which the proceedings were directed; the full act of accusation was never read to Joan, but when the time came for her abjuration to be extorted, one document was read aloud to her, and another was submitted for her signature, so that whereas she thought she was merely submitting to the supreme authority of the church, she was in reality signing away the principles for which she had lived and for which she was to die. But such irregularities counted for nothing. The main thing was to secure her condemnation and death.

Those who ridicule the claims of the Prophet Joseph that he was called by revelation to establish the great and marvelous work of the restoration of the Gospel, would do well to reflect that interference by the Almighty in human affairs, through visions and revelations, by no means, unknown to history. When Joan of Arc first put forth her claim to be a messenger from God, she was examined before a tribunal presided over by Archbishop Regault du Chartres. This tribunal after a searching investigation became convinced of her sincerity. They declared:

"That for six weeks the maid had been examined in public and in private, by wise men, priests, captains, nobles and prudent ladies; that she had received many people of all conditions who found in her no evil but, on the contrary, kindness, virginity, devotion, honesty and simplicity; that marvelous things were related of her birth and life; that when asked for a miracle in proof of her divine gifts, she had offered to deliver Orleans in accordance with God's wish; and that she must be led with soldiers before Orleans, since to lack faith in her or to abandon her would be to reject the Holy Ghost and become unworthy of favors from heaven."

Even the ancient pagan world presents at least one notable instance of supernatural communication with the invisible world. Socrates, as is well known, believed himself to be constantly attended by some one whose voice he heard and who cautioned him on his way from the field of battle at Delium, and which from his boyhood to the time of his death visited him. Let skeptics reflect upon the evidences of history and not reject the truth, to their own condemnation.

A VOICE FOR PEACE.

The "News" is in receipt of a circular issued by the Permanent International Bureau of Peace in Bern, containing a suggestion relative to the peace demonstration that will be made throughout the world on the anniversary of the opening of the first Hague congress. The suggestion is that the various governments of the world be urged to adopt treaties making arbitration obligatory. It ever strong peace demonstrations were called for it is now, when two European world powers seem to be agitated to the point of war madness, and the war spirit is possessing nations whose missions professedly is one of peace and good will. It is a time when the peace friends ought to lift their banner high and make their proclamations of the gospel of peace heard to the uttermost ends of the world.

We offer the following translation from the French of the circular. The suggestion it contains, it is stated, comes from the Netherlands society "Peace through Justice."

Berne, April 5, 1909.
Dear Colleagues.—This bureau is in receipt of a proposition emanating from the Netherlands General League, "Vrede door Recht," and which may be summarized as follows:

"On the 18th of May, next, which is the anniversary of the first Peace congress—being the tenth after its convocation—some decisive step ought to be taken for the cause of international arbitration. With this object in view the friends of peace and the peace societies of the different countries might direct

an appeal to the governments of the respective countries, either in the form of a written address or through a deputation, petitioning them to enter into treaties similar to that concluded between Denmark and the Netherlands by which these two countries have obligated themselves to submit all differences that may come up between them to the members of the Bureau who have been consulted through correspondence have given their full assent to this proposition. We therefore take the liberty to ask you to kindly take the step suggested, as far as this may be possible. Perhaps, in the various countries some means might be found to give this measure a certain degree of solemnity and to organize on this occasion public reunions."

"The Bureau, of course, leaves to the National associations full latitude as to the carrying out of the proposition referred to and the task of adapting it to the particular circumstances of each country."
"For the Permanent International Bureau of Peace."
"H. LA FONTAINE, President."

PLEASE TAKE NOTICE.

Elder Charles W. Penrose, of the Council of the Twelve, now presiding over the European mission, asks the "News" to call editorial attention to the fact that the address of the headquarters of the Mission, as well as the Millennium Star office, is 295 Edge Lane, Liverpool, and has been for two and a quarter years. The change in address is announced in the Deseret News from week to week, but communications still come from many parts of Utah, and even from Salt Lake City, addressed to 10 Holly Rd., or to 42 Wellington, the old time office known to a past generation.

President Penrose also says that many correspondents from the United States continue to put five cent stamps upon letters that cost only two cents. The reason for that is, of course, that they are not aware that the letter postage has been lowered. To Great Britain it is now but two cents an ounce. It also seems that letters are sometimes received at Liverpool with the envelopes unsealed. Others come insufficiently stamped, and the office has to pay for them.

We hope our readers will kindly take notice. It is also suggested that letters of inquiry concerning genealogical matters and transportation rates should not be addressed to the headquarters of the mission but to the proper offices. Information regarding genealogy may be obtained through the Genealogical Society of Utah, by addressing the Historian's office, 60 East South Temple Street, Salt Lake City, and inquiries about emigration matters should be made of Elder W. C. Spence, Box B, Salt Lake City. Having most willingly complied with the request to give prominence to these pointers, we are pleased to add that, according to the information we have, President Penrose is enjoying his labors in the mission field and is meeting with great success. The Lord is blessing him and his associates abundantly.

THE DANGER OF WAR.

Andrew Carnegie fears that hostilities may break out between England and Germany.

Not if the statesmen and the financiers are permitted to control the situation. But there is a possibility that misguided public sentiment may force the countries into war against the cooler judgment of their governments.

All the recent war furnish illustrations of this. Japan and Russia would not have fought but for the feverish public sentiment in Japan. Our own war with Spain was forced by the strength of public opinion. Napoleon was forced by the public opinion in France to invade Germany, and the probability is that emissaries of Bismarck were busy fomenting a sentiment of hostility against his own country because he wanted France to begin the war.

At present the English people are talking about the necessity of smashing the Teuton navy before it is permitted to attain proportions large enough to rival British supremacy of the seas, and the Germans, as a consequence, urge the necessity of building many ships and equipping them so that they may rival the British war engines. They are even suggesting an invasion of England and the capture of London without a preliminary declaration of war. In short, the public sentiment in both countries is being agitated just as was the case in this country and in Spain previous to our late war.

Here is the danger. If anything should happen to still further intensify the excitement, as for instance an accident to a German vessel in an English harbor, the war dogs would surely break their chains, regardless of consequences. And this danger is all the more grave since no one can foresee where and when an outward event may happen.

Diplomacy can be guided by reason but public sentiment sometimes defies all attempts at control.

MISREPRESENTATIONS.

Now misrepresentations sometimes may have serious results was illustrated in an Associated Press dispatch from Tokio.

A fire broke out one day in a Japanese laundry in San Francisco. There was nothing unusual in that occurrence. It was accidental and the loss was inconsiderable. But somebody must have sent a misleading report to Tokio, for the press dispatches from that place can be accounted for on no other supposition. Here is the sensational dispatch:

"Tokio, April 20.—Special press dispatches received from San Francisco state that mobs are burning the Japanese laundries in that city. Commenting upon this news the local newspapers say that it is evident that some influence is at work in the United States with the determined purpose of fostering friction between that country and Japan, in spite of the many evidences that have been forthcoming of Japan's good faith every article with respect to the limitation of Japanese emigration to the United States. They declare that Japan's every act in this regard has shown the determination of the government not to allow its people to go where they are not wanted."

And thus, by false reports the Japanese are being stirred up to resent wrongs that have never been committed. They are made suspicious of the

intentions of this country. Seeds of hostility are sown, that may grow up and ripen and yield a harvest of death. Utah has for years been the victim of just such misrepresentations. The effects have been felt by all. Let there be a complete change. Let the winter be past, and the flowers appear, and the sweet song of birds be heard instead of the voice of the crowler. Let us catch "the foxes, the little foxes, that spoil the vines, for our vines have tender grapes." Let there be a new era.

HEALTH AND SANITATION.

While in Great Britain a few years ago, the writer visited the meat inspection department, the slaughtering places, and the sewage refineries, of several of the more important centers of population; and secured, from the police officials in charge, a copy of all the sanitary and health laws of the United Kingdom.

The contrast between the comprehensive and business-like provisions of the English laws on this subject and our own meager statutory provisions for the public health, was very striking.

A copy of the British sanitary and health regulations was forwarded to the public health committee of the legislature then in session and an effort was made, but with only indifferent success to get a general sanitary law placed upon the statute books of our own State.

Prof. Norton of Yale, has recently called attention to the delinquency of our government, state and national, in the general failure to enact any comprehensive measures for the protection of the health of the people. He shows that 1,500,000 persons will die in the United States within the next twelve months; that 4,200,000 will be constantly ill, and that over 5,000,000 homes, consisting of 25,000,000 persons, will be made more or less wretched by mortality and morbidity. "We look with horror," he remarks, "on the black plague of the middle ages. The black waste was but a passing cloud compared with the white waste visitation. Of the people living today over eight million will die of tuberculosis, and the federal government does not raise a hand to help them."

He shows that while the Department of Agriculture spends seven million dollars on plant health and animal health every year, yet with the exception of the work done by Drs. Wiley, Atwater, and Benedict, the American Congress does not directly appropriate one cent for promoting the physical well-being of babies. It is indeed singular that thousands have been expended in stamping out cholera among swine, while not one dollar has ever been voted for eradicating pneumonia among human beings. He calls attention to the fact that although hundreds of thousands are consumed in saving the lives of elm trees from the attacks of beetles; in warning farmers against blights affecting potato plants; in importing Sicilian bugs to fertilize grain blossoms in California; in ostracizing various species of weeds from the ranks of useful plants and in exterminating parasite growths that prey on fruit trees; in fact that the Department of Agriculture has expended during the last ten years over forty-six millions of dollars on these worthy projects; nevertheless "not a wheel of the official machinery at Washington was ever set in motion for the alleviation or cure of diseases of the heart or kidneys, which will carry off over six millions of our entire population." He estimates that eight millions will perish of pneumonia, and points out that the entire event is accepted by the American people "with a resignation equal to that of the Hindoo, who, in the midst of indescribable filth, calmly awaits the day of the cholera."

According to Dr. Talmage, the official head of this organization, the purposes of the Utah Health League are primarily educational. The organization seeks no executive or police powers, nor does it desire to assume any of the duties or prerogatives belonging to officers of the law. It intends to work in harmony with the officially established boards and health officers throughout the state, spreading information and aiding the people in the improvement of health conditions. From the constitution of this organization, we learn that the purposes of the association may be summarized as follows:

"The object of the League shall be the promotion of the public health. It shall study the sanitary questions and needs of the State, shall assist in securing the enactment of suitable laws and measures for the prevention of disease, and shall further the dissemination of information relative to the public health. It shall aid in the movement to establish a national Bureau of Health, and shall encourage and foster local health organizations as branches of this League within the State of Utah."

Among the many matters of pressing importance involving the public health and well-being are questions of domestic sanitation and municipal hygiene; the safeguarding of the public water supply; the importance of proper inspection of food products offered for public sale; dairy sanitation, and care as to the physical condition of animals furnishing milk or meat; plumbing and other features of building construction; measures to prevent or restrict the spread of contagious diseases, etc.

The Utah Health League is in line of affiliation with the national organization known as the American Health League, and seeks friendly association for mutual assistance with other State leagues having objects and purposes similar to its own. It desires to encourage and foster the organization of branch associations in all sections of the State of Utah. We recommend these objects and hope it will be able to accomplish them.

Our news items have already announced the first public meeting of the Utah Health League, which will be held next Tuesday evening at the public library at 6 o'clock. The special topic to be taken up is "The Public Milk Supply," and this theme will be treated under several heads.

In view of the probable results that such meetings may accomplish of the importance of the matters to be considered, we hope that all those who sense the pressing need of helping to

forward a movement for better sanitation will give it their support and cooperation.

See Constantinople and die.

The quicker the revision the better.

When in Africa do as Colonel Roosevelt does.

There is a busy air about wireless telegraphy.

To the family the family skeleton is a living horror.

Will the police club the saloon clubs into submission?

It isn't those who raise wheat that raise the price of wheat.

A Georgian offered to trade his wife for a keg of beer. But she took-od.

The value of experience doesn't always depend upon the price paid.

Colonel Roosevelt will hunt the lions and the lions will hunt their lair.

To the "bull" the drop in wheat comes with a dull, sickening thud.

The mobbing of the umpire signifies the real opening of the baseball season.

The same thing cannot come to all those who wait. For example, the marshaling.

Self-willed, often erratic, always independent, William Morris Stewart was a grand old man.

Theatrical people always realize that there is just the difference of two letters between star and starve.

In the battle of the Daughters of the American Revolution Mrs. Scott was victorious. A Scot for a forlorn hope every time.

It is to be regretted that the assistant professor of engineering at the State University is going to take French leave.

Castro at Fort de France, sitting up in bed and calling for a newspaper reporter to whom he might tell his tale of woe, is a fine tribute, from one who knows, to the power of the press.

The New York Evening Sun refers to the new tariff bill as "the ripe fruit of Mr. Payne's wisdom." The Sun should wait until Senator Aldrich gets through grafting before credit for the ripe fruit is given to anyone.

If chauffeurs are not made to observe the law some one will yet be killed on First street where it comes into North State. Chauffeurs often turn the corner there at the rate of twenty to thirty miles an hour.

Never having received a satisfactory answer to his question, "What is a Democrat?" the New York World now asks another, "What is a Southern Democrat?" Usually said to be a gentleman, a scholar and a good judge of whisky.

RECENT PUBLICATIONS.

This is the list of contents of Harper's Magazine for April: "When Our Ship Went Down," George Harding; "Endymion Unlost," a story, Arthur Standwood; "Prophesies," a poem, Charlotte Becker; "Diplomatic Life at The Hague—1867-71," Madame de Bunsen; "The Satraps," a story, James Branch Cabell; "Gray Erin," a poem, Charles Buxton; "The Inner Shrine," a novel (continued), "Last Spring," a poem, Isabel Eccleston Mackay; "Christophorus," a story, Elizabeth Stuart Phelps; "Chicago," Charles Henry White; "Song of the Earthlings," a poem, Richard Burton; "The Illegitimate Diamond Mine," a story, James Harrison; "In Touch," a poem, John B. Tabb; "Cymbeline," Theodore Watts-Dunton; "One Man's Story," a story, Leo Crane; "The Wind," a poem, Martha Gilbert B. Bianchi; "Recent Surgical Progress," W. W. Keen, M.D., Ed.D.; "A Man's Song," a poem, Brian Hooker; "The Enchanted Bluff," a story, Willa Sibert Duncan; "Beyond Beersheba," a story, Alice MacGowan—Harper & Bros., New York.

NEW WITNESS FOR GOD.

The Deseret News Publishing Company, has just issued from its presses, the second and third volumes of B. H. Roberts' splendid work on the Book of Mormon, entitled New Witness for God. The two volumes now issued from the press contain an average of 200 pages each, and are sold by the Deseret News, in cloth at \$1.25 per volume.

The first volume of this series is Joseph Smith, the Prophet, and was published some years ago. The second part in the series, now appears in two volumes under the above title. Volume two is ready for distribution and three will follow in a few days. Over twenty years have gone by since Elder Roberts first began work on these volumes, and it is about six years since they were first published in a three-year course of Manuals designed for the Y. M. C. A. senior classes. He was so full of the subject that the manuscript, first designed for one year's course on the Book of Mormon, grew into three manuals which were adopted by the Y. M. C. A. in the years following. As the author became enthusiastic and interested in his subject, he seemed to have had the power to transfer those feelings to every person who has studied his text. The members of the classes who took up the study were not only enthusiastic, but their desires for further investigation grew, and the general interest was increased in the sacred record, and invariably a stronger testimony of its divine origin. Elder Roberts has both written and spoken much on the Book of Mormon, in the meantime, and is without doubt the most widely read author, as well as the best known speaker, on this subject in the Church. The text of the volumes is a masterpiece of thorough revision, with amplifications, new facts added to bring in the latest thought, with eliminations where these were necessary to meet just criticism or to strengthen the evidence.

While the Book of Mormon is only an incident in the establishment of the great Church of Christ in the latter days, it is so very important that it is coming to be regarded as a more important part of the Christian era than what the Prophet Joseph claimed it to be—an ancient volume of American Scripture preserved and translated by the power of God, dealing with the history of the people and inhabitants of America, and containing a message from God to them, and being a witness to the present generation for Him—Joseph Smith could be called a false prophet, and all the marvelous work resulting from his labors, vain. So it is that the author, in these thousand pages, ably enters the literary field to prove the origin of the Book of Mormon to be what we say it is, and the book itself to be what we proclaim it to be—a revelation from God.

To do this his treatise is divided into four parts:

I. The value of the Book of Mormon as a Witness for the Authenticity and Integrity of the Bible; and the Truth of the Gospel of Jesus Christ. II. The Discovery of the Book of Mormon and its Translation—Migrations, Lands, Intercontinental Movements, Civilization, Governments and the Religions of the People and the Book of Mormon. (External and Internal.)

IV. Objections to the Book of Mormon. Every person must recognize that the testimony of the Holy Ghost to the mind is the primary and only absolutely sure way of obtaining a knowledge that the Book of Mormon is divine, yet no person will underestimate the very important bearing that secondary evidences of its divinity has upon the human mind, to place it in condition to receive the primary testimony. These secondary evidences have never before been as fully treated as in these volumes.

No part of this work will be of greater benefit to, nor elicit more attention from, those who are interested in controversial subjects as well as in the divinity of the sacred record, than the division on "Objections to the Book of Mormon. Practically every objection that has been raised to the work by critics, as well as by enemies, is touched upon frankly and answered candidly, setting forth the best that can be given in response to the criticism. Among the objections that are treated are the counter theories of the book origin, as set forth by Alexander Campbell, by Spalding, and by others; the theory of Sidney Rigdon as the author of the Book of Mormon. The "Joachim" fragments of the Spaulding-Rigdon theory, and also Woodbridge Riley's theory, are discussed. The latter is the very latest theory of the origin of the book, and lays it to the hallucination and epilepsy of the prophet. The author holds this theory a fallacy for this one reason alone that the dreams and hallucinations of an epileptic end in mere hallucinations; "they never crystallize into great systems of philosophy nor into rational religious institutions," nor do they result in great organizations capable of perpetuating such philosophy and such religion in the world, as is the case with the Book of Mormon and the Prophet Joseph Smith, whose

doctrines and revelations have been the means of establishing one of the great religions of the world—a religion that, great as are the promises and the work which he brought forth, is infinitely greater than both of them, and that all the prophecies connected with it. The author comes to the conclusion that the consistency of the work of God, the Church, its power, its permanency, its institutions emphatically and effectively contradi-

Following the counter theories of the origin of the Book of Mormon, in which he treats yet in objections to the record under various heads including the errors of style and grammar, objections based on the existence of passages which follow King James' translation of the Bible verbatim, together with miscellaneous objections, based on the literary style and language of the book. This is followed by a treatise on the objections to the Book of Mormon on account of the "Call of the Gentiles," the birth of Jesus "at Jerusalem," and that the book aims at the settlement of modern controversies. Treats very peculiar legends and the errors of style and grammar of standard historical and biblical events. These and other charges are enumerated, and it is pointed out how they may be fairly met. A chapter is devoted to the absence of Chiasm in the Book of Mormon, and the persons in the "native American language," the difficulty of iron and steel among the Nephites; and the naming of the horse and other domestic animals in the Book of Mormon. The objection urged against the credibility of the Prophet Joseph Smith, carrying the plates home from the Hill Cumorah on account of their weight, is also treated. The whole is discussed in such a simple, yet convincing fashion that the reader must come to the conclusion that the evidence presented in these volumes are sufficient both in quality and quantity to fill the Book of Mormon names both of places and persons in the "native American language," the difficulty of iron and steel among the Nephites; and the naming of the horse and other domestic animals in the Book of Mormon. 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