

these days through the instrumentality of Joseph Smith, the founder, under the Almighty, of the Church of Jesus Christ of Latter-day Saints, by whom it was translated by the power of God.

This remarkable book explains that the present aboriginal remnants of this continent sprang from Hebrew stock. In proof of this fact Mr. Haines, author of a voluminous work entitled, "The American Indian," has presented an array of evidence that is simply overwhelming.

The first colony, by command of God, left Jerusalem for this part of the world 600 years before Christ. The head of it was a prophet named Lehi, a lineal descendant of Manassah. He was accompanied by his children and a few others.

Dr. Daly shows that the traditions of the Mexicans, when Cortez landed, proved that their progenitors were familiar with Biblical lore, including the story of Adam and Eve, the flood and the tower of Babel. The Book of Mormon shows that the first colony brought the Jewish records with them. After Lehi and those who accompanied him had left Jerusalem, some members of the company were sent back to procure these records from a relative named Laban. After encountering a number of obstacles the undertaking was finally crowned with success. [See I Nephi, iii chap.] The knowledge among the Mexicans in relation to the Tower of Babel probably resulted to some extent also from their forefathers having been in possession of a record of a race who inhabited this continent anterior to the landing of Lehi's colony. They came direct from the region where the tower was built, about the time of the confusion of tongues, but through wars and strife became extinct.

The chief point, however, is to establish the identity of Quetzatcoatl. Lord Kingsbury states that it referred to Christ Himself; not that He actually visited this continent, but that the ancients on this land had heard of Him, and it became to be traditionally believed that He had actually been personally on this continent, established Christianity and promised to return. But why should He not visit this part of the world? Indeed, there is not the slightest ground for separating the identity of Quetzatcoatl, the Fair God of the Mexican tradition, from the personality of the Savior.

In this connection we quote the words of Jesus Himself, as placed on record in the tenth chap. of John, 16th verse:

"And other sheep I have, which are not of this fold; them also I must bring, and there shall be one fold, and one shepherd."

If this meant anything it is that there was another people whom the Savior, in the prosecution of his ministry, proposed to visit and enlighten.

The Book of Mormon presents the verification of that statement. After an account of the land having been visited with great destruction, at the time of the crucifixion, because of the wickedness of the people, the record gives the details of the personal advent of Christ to this land. We here introduce a quotation from iii Nephi, 2 chap.:

"And now it came to pass that there were a great multitude gathered together, of the people of Nephi, round about the temple which was in the land Bountiful; and they were marveling and wondering one with another, and were shewing one to another the great and marvelous change which had taken place;

"And they were also conversing about this Jesus Christ, of whom the sign had been given concerning His death.

"And it came to pass that while they were thus conversing one with another, they heard a voice as if it came out of heaven; and they cast their eyes round about, for they understood not the voice which they heard; and it was not a harsh voice, neither was it a loud voice; nevertheless, and notwithstanding it being a small voice, it did pierce them that did pierce to the centre, inasmuch that there was no part of their frame that it did not cause to quake; yea, it did pierce them to the very soul, and did cause their hearts to burn.

"And it came to pass that again they heard the voice, and they understood it not;

"And again the third time they did hear the voice, and did open their ears to hear it; and their eyes were toward the sound thereof; and they did look steadfastly towards heaven, from whence the sound came;

"And behold the third time they did understand the voice which they heard; and it said unto them,

"Behold my beloved Son, in whom I am well pleased, in whom I have glorified my name; hear ye Him.

"8. And it came to pass as they understood, they cast their eyes up again towards heaven; and behold, they saw a man descending out of heaven; and He was clothed in a white robe, and He came down and stood in the midst of them, and the eyes of the whole multitude were turned upon Him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared to them.

"And it came to pass that He stretched forth His hand and spake unto the people, saying,

"Behold, I am Jesus Christ, whom the Prophets testified shall come into the world;

"And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning."

This striking picture coincides, in every detail, with the tradition in relation to Quetzatcoatl. The latter was described as white, bearded, appareled in a long robe, and from no source has

it ever been learned that he was accompanied by companions. There is also a striking coincidence between the foregoing narration and the following quotation from Dr. Daly's article:

"Lord Kingsborough makes the suggestion that Quetzatcoatl was no other than Christ Himself, and in support of this maintains that the phonetic rendering in the Mexican language of the two words 'Jesus Christ' would be as nearly as possible 'Quetzat-Coatl.'"

A considerable portion of the Book of Mormon following that containing the account of the sudden appearance of our Lord, relates the fact of his placing His identity beyond doubt with the people by exhibiting the marks of the spikes received at His crucifixion. It gives a description of the way in which He established Christianity, being in form and genius a counterpart of what he instituted in Palestine. It also tells of many wonderful works performed by Him. The labor of salvation was prosecuted after His departure by men whom He called and commissioned to represent Him, thus fulfilling His words found in the tenth chapter of St. John.

It ought to be stated that the tradition is not confined to Mexico, but exists more or less among the tribes located all over the continent. It is probable that it had more or less to do with the recent expectation of the coming of Messiah to the aborigines. It includes this anticipation of the future coming of a Deliverer, which anticipation caused the Mexicans to be deceived by the appearance of Cortez, as they imagined that he was the Fair God, returned according to promise to re-establish a new and brighter era among the people.

Tradition and discovery afford unanswerable proofs of the authenticity of the Book of Mormon. The difficulty in the way of men arriving at the truth in matters of this kind is that they, as a rule, conclude that the record is a fabrication without investigating it, and there are none more blind than those who are not willing to see.

UGHT TO BE SUPPRESSED.

ANTHONY COMSTOCK is reaping a new crop of ridicule. He is accustomed to this sort of thing and perhaps really enjoys that kind of harvest. He is now waging war against the nude in art, and turning his special attention to vulgarity and obscenity in pictorial journalism. If he succeeds in suppressing the suggestive and coarsely butchered wood-cuts that appear in such low periodicals as the *Police Gazette* and similar publications, he will do the whole country good service. Prudery may carry these assaults on un-