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A Sacred History: External Evidences of the Truth of the Book of Mormon, Chapter XVI

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Abstract: Uses historical, linguistic, and archaeological evidence to prove the truthfulness of the Book of Mormon. Basing his facts on research done by noted linguists and archaeologists of the time, the author writes concerning the god Quetzalcoatl, religious customs and ruins of advanced civilizations, comparisons between the Hebrew and Mayan languages, and the Egyptian hieroglyphic writings. Shreeve also tells of similarities in biblical beliefs between early people of both the western and eastern hemispheres and explains why Joseph Smith was incapable of writing the Book of Mormon without divine aid.

having swept thousands into eternity without a moment's warning. Invariably, too, these disturbances are followed by deadly epidemics which add their thousands to the lists of death.

One other great source of destruction is the tidal waves which at times cover an area of millions of acres and engulf thousands of souls. The greatest of these was the one in 1876. It occurred about midnight of October 31st, and consisted of three successive waves from ten to twenty feet high. These entirely submerged three islands and one hundred thousand acres of the mainland. The number of lives lost at this time was two hundred thousand. This terrible catastrophe was followed by the cholera, caused by the decaying bodies of the drowned people. It is designed, and the work has already been commenced, to erect an immense levee to prevent a recurrence of these disasters.

Another phenomenon of India is the monsoon. This wind brings the moisture for the maturing of crops. The storm clouds, which are precursors of the coming tempest, generally gather above the ocean in the early part of June. It is then, as a spectator of the scene describes, that "the coppery vapors are piled up like towers, or are massed together like elephants in battle. As they move slowly towards the land, one half of the firmament becomes densely overcast, while not a speck sullies the deep azure in the opposite direction. On one hand, mountains and valleys are wrapped in darkness; on the other, the outline of the seaboard stands out with intense sharpness, the surface of sea and rivers assumes the metallic hue of steel. The whole land, with its scattered towns, glitters with a weird glare. As the clouds strike the crags of the mountains, the thunder begins to rumble, the whirlwind bursts over the land, the peals grow more frequent and prolonged, the rain is discharged in tremendous downpours. Then the black clouds are suddenly rent asunder, the light of day gradually returns, all nature is bathed again in the rays of the setting sun, and of all the banked-up masses nothing remains except some fleecy vapor ascending the valleys or drifting over the tree-tops." This is generally but the commencement of the monsoon and is usually followed by regular rains.

Grand though this exhibition is, it has terrors for the mariners who may be upon the waters. Its dangers, however, are partly overcome since steam has come into such general use, but when sailing vessels were common, brave indeed was he who ventured into the place where the winds had such sway.

IMPORTANCE OF READING.

NO matter how obscure the position in life of an individual, if he can read he may at will put himself in the best society the world has ever seen. He may converse with all the best writers in prose and poetry. He may learn how to live, how to avoid the errors of his predecessors, and to secure blessings, present and future, to himself. He may reside in a desert far away from the habitations of man; in solitude, where no human eye looks upon him with affection or interest, where no human voice cheers him with its animating tones; if he has books to read, he can never be alone. He may choose his company and the subject of conversation, and thus become contented and happy, intelligent, wise, and good. He thus elevates his rank in the world, and becomes independent in the best sense of the word, and a master in the first branch in importance in the department of school education.

A SACRED HISTORY.

External Evidences of the Truth of the Book of Mormon.

BY THOMAS A. SHREEVE.

Chapter XVI.

BEFORE entirely leaving the subject of archaeological research in and upon the old sites of American cities, I take occasion to present a memorandum of the progress of a new expedition into Arizona in pursuit of this subject.

The San Francisco *Examiner* has sent a representative into the Salt River Valley to record the result of present investigations by Cushing and others into the life of the past. Under date of December 24th, 1887, the correspondent writes from Los Muertos as follows:

The city of the dead; this is the expressive name which Cushing has given to the ruins of a buried city, which now lie beneath the sands of a desert. There is no exaggeration in the title. The term is a simple earnest expression of the emotions which arise upon the first realization that where now all is a waste there once was a city of many thousand souls. When Cushing first began his labors the contrast between the present desolation and the activity of this life of the past must have been much more striking. Now the plain is covered with obvious ruins. The thick forests of mesquit which clothed the valley are being rapidly cleared away, the white tents of the Hemenway expedition, the busy gang of workmen digging in the ruins, the presence of the enterprising American citizen taking up desert land, have restored life to this plain, under which lies the city of the dead.

Mr. Garlick, being a topographical engineer, was able to make a map of the ancient irrigating-ditches constructed by the inhabitants of Los Muertos. He says that they were remarkable irrigators, and that he has traced their ditches all over the valley. Within a comparatively limited area there are seventy-five miles of main and supply ditches. The entire system in the valley must have comprised 300 miles of irrigating canals. Their plan of irrigation was much more complete than that now employed by the whites. In the first place they were satisfied with very little flow. They were thus able to irrigate the high ground which is now a desert. To get to this high ground they were in the habit of constructing levees upon which the water flowed. In spite of their great age these ditches still remain. The bottoms, hardened by the water running over them, resisted decay. In fact, they now serve as excellent roads all over the valley. At Mesa city the Mormons are now using an ancient irrigating ditch cut through the solid rock with stone implements. The present cost of making this small cut would be \$20,000. Not satisfied with river irrigation, they resorted to high irrigation. Large reservoirs exist near the hills above high-water mark.

In round numbers the modern irrigating systems of the Salt River valley cost \$1,500,000. With this expenditure a supply of a hundred thousand inches of water has already been developed. Taking the Arizona canal as a basis, \$8,000 a mile is not an excessive estimate for the cost of digging these large irrigating ditches. The Indian ditches are generally of greater size, and, as the system covered the entire valley, were more expensive than the modern ditches. Now we know there are at least 300 miles of main ditches alone belonging to the ancient Indian system. These ditches could not be constructed to-day for less than \$2,500,000. When we consider the fact that the supply or private ditches that are used to convey the water to the particular fields are much more numerous and therefore quite as expensive, the cost of these whole works is enormously increased. Besides, the grand canals were provided with reservoirs for storage purposes. The ancient Indians could have had but little outside demand for their products, and therefore the enormous yield suggested by the area of land under cultivation, must have contributed to the support of a large population.

The headquarters of the Southwestern Archaeological Expedition, is situated almost in the middle of the principal group of ruins called by Mr. Cushing "El Pueblo de los Muertos." Another allied city of the plain has been called "El Pueblo de los Hornas" (the city of ovens). Another city is "El Ciudad de los Pueblitos" (the city of the Pueblos); another, "El Pueblo de los Piedras" (the city of the stones). These are but a few of those that have been partially excavated or explored. There are any number of others still lying under the sands of the desert. In fact, the entire valley was a system of cities with adjacent farms; up in the mountains even are found the sacrificial caves and pueblos of stone. If subsequent explorations shall develop the fact that all the valleys of the southwest have been as densely populated as we have reason to believe has been the case with the Salt River valley, then we shall be confronted with the fact that this entire region was once inhabited and cultivated by a vast population which has mysteriously disappeared.

Up to a recent period the origin of the ruins of Casa Grande was involved in obscurity. Mr. Cushing's remarkable experience among the Zunis was not a wild freak—it was a systematic investigation. From early youth Mr. Cushing had been interested in American ethnology. When a mere boy he made careful excursions around the lakes of central New York. His collections of Indian antiquities made at that time were quite interesting and did much to prepare for his careful training as a scientific man. He was only 19 when he became attached to the ethnologic department of the Smithsonian Institution. Professor Baird, Secretary of the Smithsonian Institution, at the request of Major Powell, Director of the Bureau of Ethnology, detailed Mr. Cushing as ethnologist to accompany one of the parties sent out to investigate the habits and customs of the Pueblo Indians.

At this period of his career he made a formal entrance into the Zuni tribe, becoming to all intents and purposes a Zuni Indian, and remaining in the Pueblo nearly six years. His life is conceded to have been one of great hardship. No other scientific man was ever able so completely to penetrate into the secrets of a primitive race controlled by a strong theocratic constitution. The scientific reviews of Europe are unanimous in stating that ethnological reasoning has been made more definite, and their insight of primitive belief more complete by Mr. Cushing's researches. * * * The expedition began its labors so quietly that the extent and character of its aims have never been published. The satisfactory results obtained by Mr. Cushing among the Zunis have encouraged scientific men to expect important solutions of ethnological problems in the southwest. The discovery and exploration of Los Muertos have fully justified these expectations. Not only have the ruins of a vast population been uncovered to sight, but a large representative collection of their pottery, utensils and ornaments, their skeletons and their funeral rites are now the property of science. But this is merely the first step. The ruins of Los Muertos solve the mystery of the ancient Pueblo civilizations. Certainty of knowledge about all the ruins in the entire southwest is necessary, however, to that more varied study that will lead the American ethnologist to Mexico, Central America and Peru.

A DUTCH WEDDING.

THE ancient Dutch settlers of Albany and the Mohawk Valley prospered amid hardships. Having few wants, they keenly enjoyed their social pleasures. These, though not many and very simple, helped them to cheerfully endure privations, and kept them in the bonds of a common social life. In the country, families, as they lived quite distant from each other, visited—they had no time for calls, and weddings were celebrated with a general heartiness.

The law required that the banns should be published on three successive Sundays in church. That was to ensure against marrying in haste and repenting at leisure, and to give oppor-

tunity for any one to interpose legitimate objections to the marriage.

After the notice had been once read, the friends of the engaged couple usually celebrated the engagement by a dance. Several dances followed the marriage, and the wedding festivities continued for three days. When the groom had proposed and been accepted, he made his intended a present of some kind, generally a pair of silver shoe-buckles, or sleeve-buttons, or a snuff-box. Diamond rings were not then unknown, but, as a general thing, the Dutch lover did not present one to his lady-love. Both he and she preferred to invest the money in a farm.

Being Dutch, they were obstinate in adhering to their engagement. When they set the wedding day it was an extraordinary obstacle that could put off the marriage. Clergymen were not abundant, and therefore the dominie was notified several days before the appointed time. He was expected to be on hand, rain or shine, snow or ice, floods or tempests, notwithstanding. An amusing story of a novel marriage illustrates this Dutch persistency.

A young Dutchman and his intended were anxiously awaiting the wedding day. They resided on the north side of Tomhenick Creek, and the clergyman lived on the south side. Now usually, Tomhenick Creek was a demure, well-behaved stream; but the night previous to the wedding, a severe storm caused it to rise, swell, foam and fret. When the dominie arrived at the south bank, near the appointed hour, Tomhenick was impassable.

Its deep, rapid current was indifferent to the wedding hour, and the clergyman was turning his horse's head to return, when the voices of a man and woman cried, "stop!"

They were those of the groom and bride, who entreated the dominie to cross the creek.

"Stand vere you be, and I will make you man and wife!" cried the accommodating minister.

By this time, friends and guests had gathered; the dominie read the marriage service, responses were made across the noisy creek, and the twain were made one flesh.

The young couple started to leave, when the dominie cried out,—

"Stop, den, my young friends, von moment, if you please. You can't toss the guilders across the creek, but you can leave them at the first house below. Tell dem it is Dominie Bunschooten's marriage fee, and I will call and get it."

Then, bidding the happy couple good-by, he mounted his horse and rode home.

MIND AND HEALTH.—The mental condition has far more influence upon the bodily health than is generally supposed. It is, no doubt, true that ailments of the body cause depression and morbid conditions of the mind; but it is no less true that sorrowful and disagreeable emotions produce disease in persons who, uninfluenced by them, would be in sound health—or, if disease is not produced, the functions are disordered. Not even physicians always consider the importance of this fact. Agreeable emotions set in motion nervous currents, which stimulate blood, brain and every part of the system into healthful activity; while grief, disappointment of feeling and brooding over present sorrows or past mistakes, depress all the vital forces. To be physically well, one must, in general, be happy. The reverse is not always true; one may be happy and cheerful, and yet be a constant sufferer in body.