

THE PROPHET.

DEVOTED TO THE DISSEMINATION OF TRUTH; MORAL, RELIGIOUS, POLITICAL, AND SCIENTIFIC.

S. BRANNAN PUB.

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets—Amos, 3: 7.

S. BRANNAN, ED

VOL. I.—NO. XLII.

NEW-YORK, SATURDAY MORNING, MARCH 8, 1845.

\$2 PER AN. SINGLE COPIES 6 CTS

NO. 2.

'THE PROPHET'
IS PUBLISHED EVERY SATURDAY BY
S. BRANNAN.
AT NO. 7 SPRUCE STREET N. Y.
AT TWO DOLLARS PER ANNUM.



The Journey of Lehi and his family from Jerusalem to the continent of America, in the first year of the reign of Zedekiah King of Judeah, previous to the Babylonish captivity.

The Vision of Lehi.

The above engraving is No. 2 of the journey of Lehi from Jerusalem to America.

We do not wish to lay down our own opinion as being the only standard for the explanation of these glyphs, for this would not be liberal, but when God speaks we will keep silent. But it must be admitted that the above is a very striking representation of some things that are recorded in the Book of Mormon.

The four personages represented as travelling a journey, bear the appearance of the four sons of Lehi,—Laman, Lemuel, Sam, and Nephi, from whom sprung our modern tribes of Indians, and the founders and builders of those ruined cities in Central America.

The Tree and the Rod that leads to it, with the company of five seated on the ground, three of them partaking of fruit, while the other two are not, strikes our mind very forcibly of the vision of Lehi, which can be found on the 20th page of the Book of Mormon,—He saw his wife (Sarah) with his two sons (Nephi and Sam) partaking of the fruit, while the other two (Laman and Lemuel) did not.

A query may arise in the minds of some, why that Tree should be represented as broken and falling, with a man's arms clasped around the trunk of the roots.

We can come to no other conclusion, why this Tree, which is called the Tree of life or the kingdom of God on earth, should be represented in a broken and fallen state than this:—The church and kingdom of God was fully organized among the Nephites, (a name that this once enlightened class was designated by,) but along about the fifth or sixth century they went into a state of apostasy, and they were no longer as a people under the protection of heaven. The Lord suffered the Lamanites (the author of the above record) to go to war and prevail against them. They were finally exterminated, and at the time of their overthrow and extermination, there was but one man that adhered to the commandments of God and sought to sustain his kingdom on the earth, (so says the Book of Mormon,) which, we are inclined to believe, is here represented with his arms extended around the tree, at the very time the top is severed and falling to the ground.

The next group is undoubtedly the family of Lehi assembled in prayer and worship. They are denoted speaking by the small spots near the mouth, and weeping, with tears falling from their eyes.

The glyphs on the upper part of the engraving are without doubt the marks of distinction or coat of arms of the different noted families that sprang from Lehi and Sarah.

Discovery of America in the Eighth century by a Civilized race from Asia or Europe, Probable settlement of the United States by them. Ruins of one of their cities in Wisconsin.

Among the various curiosities of our country, there are none better calculated to excite a feeling of wonder in the mind of the beholder than the mounds of the West. Many of them seem to be the relics of the glory of a people that have long since passed away. Those situated on the Great

sin, and which bears the name of Aztalan, are the most curious that have been found. Recent examination of these mounds have induced the belief that they are the ruins of an ancient city, found by a civilized race of beings totally distinct from the Indians.

They derive their name of Aztalan, from a tradition among the Indians, mentioned by an old French traveller, who in the seventeenth century, made a tour throughout the extent of the great Lake, in a canoe paddled by Indians. The tradition alluded to, was the effect, that some hundred of years previous, a warlike people came from the north-east, and after several battles, wrested their land from them. This people were Aztalans, and are described as being possessed of tools and implements of all kinds, with which they cultivated the soil, built houses, and exhibited a degree of civilization far superior to the natives.—After subduing Indians they proceeded to build a city, in about the forty-second degree of north latitude, which they called Aztalan. The tradition then proceeds to state, that after the lapse of a hundred years the Aztalanians becoming dissatisfied with the country, burnt their city, and proceeded south to Mexico, which they conquered, and have ever since retained. The extensive and magnificent ruined cities now found in that country are supposed to be the work of this people as well as the ruins above represented.

In corroboration of this, Baron Humbolt's writings inform us, that at the time the Spaniards overran Mexico the people inhabiting the vale where that city now stands, were called Azteeks or Aztekas, and were as the history informs us usurpers, and came from a country far North which they called Aztalan.

The country of Aztalan, Baron Humbolt remarks, "we must look for at least, north of the forty-second degree of north latitude." He comes to this conclusion from an examination of the Mexican, or Azteka manuscript, which are made of a certain kind of leavs or skins prepared on which an account painted in hieroglyphics or pictures, was given to their migrations from Mexico, and how long they halted at certain places, which in the aggregate amounts to four hundred and sixteen years, and they commenced their journeying in the eight century.

In the fall of 1839 we were in Wisconsin, and having plenty of leisure time determined to take a tour through the Territory, and as we had heard much of these ruins, decided to make this the first subject of visitation. Accordingly having hired a little foundred pony, at the moderate price of one dollar per day, we left Milwaukie early one morning in November. On the adventures that we encountered, and of the feelings realized by us on the first sight of one of those 'gardens of the west' a Prairie, we will not now speak. Suffice it to say, that on the afternoon of the second day, we reached Aztalan and having "put up" at a log hut in the immediate vicinity, which bore the dignified title of Hotel, we proceeded at once to make an examination of the ruins.

There are amongst these ruins walls and buttresses built of brick. This brick is evidently formed by a mixture of the clay and sand, in the immediate vicinity. Judging from its appearance, it was piled up mixed with grass or straw and was then burnt, or baked until it assumed a degree of hardness much greater than our ordinary brick, as it is now after the lapse of centuries quite solid and difficult to break. It is full of pores of about an eighth of an inch in diameter which intersects it in all directions, evidently caused by straw which was consumed by the great heat necessarily made to harden the wall. There are also several square mounds of plains whose use must have been synonymous with the towers which are seen in the old forts of Europe. One of these contains an excavation or cellar, from which a stairway leads to the top. About three feet below the surface

the appearance of the ruins it is evident that a part of them once contained a fort. On a slight eminence about eighty rods to the right of the fort are about one hundred and fifty mounds, built on straight lines. They are evidently places of burial, as all that have been opened contained human bones, beads, and other Indians ornaments.

These ruins being so much more extensive than we anticipated, the enclosure containing twenty-three acres, and the artificial work being so distinct and palpable, induced us to delay our stay at the hotel some days, and make a thorough survey and exploration of their mysteries. Accordingly after having traversed and examined every part extensively, we procured assistance and opened mound No. 4. After much hard labor we penetrated to the depth of six feet, when we found the skeleton of an Indian in a sitting position. The bones were much decayed, and many of them crumbled to pieces, by accidental blows of the spade. Beneath the skeleton, and upon which it appeared to be seated, we found the charred remains of a fabric, which appeared much like hemp. This mat or article of dress was braided together in a very neat manner, and was undoubtedly the cloth of which the natives formed their clothing. In addition to this, we found between the legs of the skeleton a piece of earthenware, shaped somewhat like a common bowl, and covered with a glazing surpassing any thing of the kind that we ever saw. This alone, would indicate a knowledge of the arts, possessed by the Aztalanians, far superior to that which the Indians have ever been known to possess.

The walls were probably about three times as high as they now are, and were evidently built to protect the city from an enemy. There is much here to indicate, that this has been a densely populated walled city. The number of mounds on all sides, and the quantity of human bones which are found in each, are conclusive evidences of a populous vicinity. Some conjecture that the houses of the inhabitants were built upon the buttresses, but we are inclined to believe that this was not the case, as excavations for cellars, &c. are only found within the enclosure. The form of the walls and buttresses are said to resemble the Chinese method of building fortifications, but of the truth of this statement, we are entirely ignorant.

Many speculations and conjectures have been made in regard to the origin of these ruins, and the people who constructed them, but none we think, are as plausible, and bear so much the appearance of truth on their face, as the one mentioned. That several hundred years have elapsed since they were abandoned, it is proved by the fact that large oak trees are growing on the top of the wall which must be at least five hundred years old. Although the wave of oblivion has swept away forever the founders of this city, and left not a monument where with to penetrate into the deep mystery that hangs over their fate, the foundation of the city still remains, and afford the antiquarian a fruitful theme of speculation. The indications of civilization, manifested here as well as in the middle and southern part of this continent afford sufficient evidence to assume that a populous and enlightened people once swayed the rule of dominion over this country, and that by intestine wars they were thus destroyed and degenerated into the present Indian. It caused us sensation of no ordinary character to gaze on these ruins, where once a mighty and intelligent people congregated, some of whose bones were beneath the very ground upon which we stood. And as we gazed upon these decayed relics of humanity in the early twilight of the second day of our arrival, a specie of awe stole over us, and visions of the long past flitted before our mental vision—These fleshless bones appeared again in their animated form, and around on every hand appeared

The loud and joyous laughter of youth, the song of the maiden, and the plaintive notes of the Indian flute were heard, breaking through the stillness of the night. The voice of the host calling us to supper, dispelled the illusion, but as we left the Fort we trod softly feeling that we were on hallowed ground.—Eagle, Greenwich, N. Y.

Another evidence of the Book of Mormon.

It has been somewhat of a matter of speculation by many, after having read the book of Mormon, why the name of the brother of Jared was withheld but always designated through the whole history as "The brother of Jared," leaving the reader entirely ignorant of the name of that good as well as great and noble man.

Who knows but what this was for some wise purpose on the part of God, but we will leave the reader to judge for himself; and we will proceed to call his attention to an extract from Delafield's Antiquity page 75, which was taken from the Scythian and Phœnician history as follows.

We have shown that one of the "sons," or descendants of Nimrod [or "Belus"] was named Nilus, and from him the river took its appellation. This Nilus, a direct descendant of Belus, is said to have been the son of Finiusa, who was king over a band of Scythians which hovered in the vicinity of their dwelling-places in Shinar.—With this monarch, we commenced the narrative of the events to which we alluded. They rest on the valuable monument of antiquity called "THE PEDIGREE OF MILESIVS," a compilation made, like the Homeric poems, by the filid, or bards, and which has, for many years been admitted as authority by European antiquarians.

"There is something very peculiar in this monarch's history, as delivered by these filids. He is said to have been a prince of uncommon genius for learning, applying himself in a most assiduous manner to the study of languages, and at length to have made himself master of many; for some time before he was established in his government, there arose a variety of tongues, from the building of Babel by the sons of Nimrod; and before this, that all the then inhabitants of the earth spoke but one language; and that while they were busied about this tower, in order to preserve themselves from another flood, by carrying it up higher than they fancied water could reach, the filids say that Heber, of the family of Shem, admonished them against such an enterprise, and refused joining in it: alleging that it was a wicked attempt, and a vain one, carried on in defiance of Heaven, whose ordination there was no resisting. They were not moved with this remonstrance, but obstinately persevered in their resolutions, when, in the midst of it, a strange confusion in their language broke out, and frustrated their design. Heber, for his pious behaviour on this occasion, had his language preserved pure in his family, say these records.

Now we will call your attention to an extract from the Book of Mormon, third American edition page 523.

And now I Moroni, proceed to give an account of those ancient inhabitants who were destroyed by the hand of the Lord upon the face of this north country. And I take mine account from the twenty-four plates which were found by the people of Lamhi, which is called the book of Ether. And as I suppose that the first part of this record, which spake concerning the creation of the world, and also of Adam, and an account from that time even to the great tower, and whatsoever transpired among the children of men until that time, is had among the Jews, therefore I

had upon the plates; and whoso findeth them, the same will have power that they may get the full account. But behold, I give, not the full account, but a part of the account I give, from the tower down until they were destroyed. And on this wise do I give an account. He that wrote this record was Ether, and he was a descendant of Coriantor; Coriantor was the son of Moron; and Moron was the son Ethem; and Ethem was the son of Ahah; and Ahah was the son of Seth; and Seth was the son of Shiblon; and Shiblon was the son of Com; and Com was the son of Coriantum; and Coriantum was the son of Ammigaddah; and Ammigaddah was the son of Aaron; and Aaron was the descendant of Heth, who was the son of Hearthom; and Hearthom was the son of Lib; and Lib was the son of Kish; and Kish was the son of Corum; and Corum was the son of Levi; and Levi was the son of Kim; and Kim was the son of Morianton; and Morianton was a descendant of Riplakish; and Riplakish was the son of Shez; and Shez was the son of Heth; and Heth was the son of Com; and Com was the son of Coriantum; and Coriantum was the son of Emer; and Emer was the son of Omer; and Omer was the son of Shule; and Shule was the son of Kib; and Kib was the son of Orihab, who was the son of Jared; which Jared came forth with his brother and their families, with some others and their families, from the great tower, at the time the Lord confounded the language of the people, and swear in his wrath that they should be scattered upon all the face of the earth; and according to the word of the Lord the people were scattered. And the brother of Jared, being a large and a mighty man, and being a man highly favored of the Lord; for Jared his brother said unto him, cry unto the Lord, that he will not confound us that we may not understand our word. And it came to pass that the brother of Jared did cry unto the Lord, and the Lord had compassion upon Jared, therefore he did not confound the language of Jared; and his brother were not confounded. Then Jared said unto his brother, cry again unto the Lord, and it may be that he will turn away his anger from them who are our friends, that he confound not their language. And it came to pass that the brother of Jared did cry unto the Lord, and the Lord had compassion upon their friends and their families also, that they were not confounded. And it came to pass that Jared spake again to his brother, saying, go and inquire of the Lord whether he will drive us out of the land, and if he will drive us out of the land, cry unto him whither we shall go. And who knoweth but the Lord will carry us forth into a land which is choice above all the earth. And if it so be, let us be faithful unto the Lord, that ye may receive it for our inheritance.

The Leading Diplomats of Europe.

It has been much the fashion of the day to express an absurd wonder that the Jews possess so much influence in so many European cabinets. Why, they possess this influence in all, for show me the cabinet in which one at least of the privy councillors is not a Jew. A few years ago I went to negotiate a public loan to St. Petersburg. On my arrival I had an immediate interview with the Russian minister of finance Count Cancrin; I found him the son of a Lithuanian Jew. I afterwards went to Madrid on a like errand, and I had to transact business with the Spanish minister, Mendizabel, the son of a Spanish Jew. Something connected with this loan required me to proceed straight to Paris, to consult the president of the French Council, Marshal Soult, in whom I found another Jew. Marshal Massena was also a Jew, his real name being Manasseh. Nor did my experience end here. Having a short time afterwards to go to Prussia, I was attending the