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Published approximately every six weeks by THE UNIVERSITY ARCHAEOLOGICAL SOCIETY at Brigham Young University, Provo, Utah. The purpose of the Newsletter is to disseminate non-technical but reliable information on the results of recent archaeological research, especially discoveries bearing upon the Latter-day Saint scriptures; also knowledge of the archaeological activities and viewpoints of the Society and its members. Subscription by membership in the Society: three dollars per year; or Life Membership, fifty dollars. (Membership also includes subscription to other publications of the Society and of the BYU Department of Archaeology.)

85.00 JOSEPH SMITH: A STUDENT OF AMERICAN ANTIQUITIES. By Lawrence O. Anderson.

Joseph Smith, the founder of the Church of Jesus Christ of Latter-day Saints, maintained throughout his life that he translated a part of the records of the ancient inhabitants who lived upon the American Continent. He claimed that the records were written in "reformed Egyptian" and that through divine assistance he was able to translate them into English.

It seems natural then that a man who had brought forth such a history would be interested in scientific discoveries which would illuminate and verify this record. It is the purpose of this article to show that Joseph Smith was intensely interested in archaeological discoveries which had a direct bearing on the Book of Mormon. At times he even expressed amazement that science had uncovered so many things which upheld the basic premises of the book which he had brought forth. Many of these discoveries he published by word of mouth and by means of the early Church periodicals, one of the most fruitful in this respect being the periodical known as the Times and Seasons. Joseph Smith was a student of many things: Hebrew, German, Egyptian antiquities, and history in general. Therefore, it is necessary to limit this article to the study of Joseph Smith as a student of American antiquities. No attempt has been made to be exhaustive but this writer believes that most of the references relevant to the subject at hand have been included.

In the book called the Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints, we find an admonition to which Joseph Smith wholeheartedly subscribed. "Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the Gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand; of things both in heaven and in the earth, and under the earth; things which have been,

things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations and the judgments which are upon the land; and a knowledge also of countries and kingdoms. And as all have not faith seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith." (Doctrine and Covenants, 88:78-79, 118)

In other words we are encouraged to become familiar with the world about us. Included here would be such things as astronomy, things pertaining to the cultivation of the soil, minerology, geology, history in all its branches, current events, prophesies, domestic and foreign policies, physical and political geography, and languages.

Included among these various fields of study would be the field of archaeology. In Joseph Smith's day, it was called the study of antiquities. After having translated the Book of Mormon, a whole new world was opened up to him. On his journeys throughout the eastern woodlands of the United States, he encountered earthen works constructed by the former inhabitants of the region. It was barely four years after the publication of the Book of Mormon that we find his first concrete statement indicating that he had an interest in the scientific discoveries concerning those people who had inhabited the New World prior to the coming of Columbus.

In his journal under the date of Tuesday the third of June, 1834, we find the following statement: "During our travels we visited several of the mounds which had been thrown up by the ancient inhabitants of this country--Nephites, Lamanites, etc., and this morning I went up on a high mound near the river, accompanied by the brethren. From this mound we could overlook the tops of the trees and view the prairie on each side of the river as far as our vision could extend, and the scenery was truly delightful.

"On the top of the mound were stones which presented the appearance of three altars having been erected one above the other, according to the ancient order; and the remains of bones were strewn over the surface of the ground. The brethren procured a shovel and a hoe, and removing the earth to the depth of about one foot, discovered the skeleton of a man almost entire, and between his ribs the stone point of a Lamanitish arrow, which evidently produced his death. Elder Burr Riggs retained the arrow. The scenery around us produced peculiar sensations in our bosoms; and subsequently the visions of the past being opened to my understanding by the Spirit of the Almighty, I discovered that the person whose skeleton was before us was a white Lamanite, a large, thick-set man, and a man of God. His name was Zelph. He was a warrior and a chieftan under the great prophet Onandagus, who was known from the Hill Cumorah, or eastern sea to the Rocky Mountains. The curse was taken from Zelph, or at least, in part--one of his thigh bones was broken by a stone thrown from a sling, while in battle, years before his death. He was killed in battle by the arrow found among his ribs, during the last great struggle of the Lamanites and Nephites." (Documentary History of the Church, Vol. 2, page, 79-80).

According to Heber C. Kimball, who was present at the time the skeleton was found, it was not until after they had departed from the mound that the facts were revealed to Joseph Smith concerning the identity of the skeleton. In the early church periodical known as the Times and Seasons, under the date of February 1, 1845, we find Kimball's commentary: "On Tuesday the 3rd, we went up, several of us, with Joseph Smith Jr. to the top of a mound on the bank of the Illinois River, which was several hundred feet above the river, and from the summit of which we had a pleasant view of the surrounding country: we could overlook the tops of the trees, on to the meadow or prairie on each side of the river as far as our eyes could extend, which was one of the most pleasant scenes I ever beheld. On the top of this mound there was the appearance of three altars, which had been built of stone, one above another, according to ancient order; and the ground was strewn over with human bones. This caused in us very peculiar feelings, to see the bones of our fellow creatures scattered in this manner, who had been slain in ages past. We felt prompted to dig down into the mound, and sending for a shovel and hoe, we proceeded to move away the earth. At about one foot deep we discovered the skeleton of a man, almost entire; and between two of his ribs we found an Indian arrow which had evidently been the cause of his death. We took the leg and thigh bones and carried them along with us to Clay county. All four appeared sound. Elder B. Young has yet the arrow in his possession. It is a

common thing to find bones thus drenching upon the earth in this country.

"The same day, we pursued our journey. -- While on our way we felt anxious to know who the person was who had been killed by that arrow. It was made known to Joseph that he had been an officer who fell in battle, in the last destruction among the Lamanites, and his name was Zelph. This caused us to rejoice much, to think that God was so mindful of us as to show these things to his servant. Brother Joseph had enquired of the Lord and it was made known in a vision." (Times and Seasons, Vol. VI No. 2, p. 788, Feb. 1, 1845).

Above we have quoted the story of the finding of Zelph, as it is given in the 1948 edition of the Documentary History of the Church. But in the 1904 edition there are some significant differences. The story is as follows: "During our travels we visited several of the mounds which had been thrown up by the ancient inhabitants of this country -- Nephites, Lamanites, etc., and this morning I went up on a high mound, near the river, accompanied by the brethren. From this mound we could overlook the tops of the trees and view the prairie on each side of the river as far as our vision could extend, and the scenery was truly delightful.

"On the top of the mound were stones which presented the appearance of three altars having been erected one above the other, according to the ancient order; and the remains of bones were strewn over the surface of the ground. The brethren procured a shovel and hoe, and removing the earth to a depth of about one foot, discovered the skeleton of a man, almost entire, and between his ribs the stone point of a Lamanitish arrow, which evidently produced his death. Elder Burr Riggs retained the arrow. The contemplation of the scenery around us produced peculiar sensations in our bosoms; and subsequently the visions of the past being opened to my understanding by the Spirit of the Almighty, I discovered that the person whose skeleton we had seen was a white Lamanite, a large, thick-set man, and a man of God. His name was Zelph. He was a warrior and chieftan under the great prophet Onandagus, who was known from the eastern sea to the Rocky mountains. The curse was taken from Zelph, or, at least, in part -- one of his thigh bones was broken by a stone flung from a sling, while in battle, years before his death. He was killed in battle by the arrow found among his ribs, during a great struggle with the Lamanites." (Documentary History of the Church, Vol. II, 1904 edition, p. 79-80).

This writer has never personally examined the original pen and ink entry in Joseph's journal, which tells the story of the finding of Zelph. Therefore,

I cannot say which of these two editions of the church history agree with the original pen and ink entry, but Fletcher B. Hammond claims to have examined a microfilmed copy of the original entry in Joseph Smith's journal so I will quote from Hammond's account.

"Preston Nibley, assistant Church historian, and I, on August 29, 1957, carefully examined a microfilm copy of the original pen-and-ink entry of the Zelph incident in the Prophet's journal, and Brother Nibley has authorized me to say that the 1904 edition of the Documentary History of the Church, Vol. II at pages 79 and 80 correctly reports the "Zelph" incident; and that the part of the 1934 [and the 1948] edition of the same history which differs from it is erroneous. That is to say that the Prophet Joseph did not say: 'Onandagus who was known from the hill Cumorah, or, eastern sea to the Rocky Mountains;' but he did say: 'Onandagus, who was known from the eastern sea to the Rocky Mountains'; he did not say Zelph was killed 'during the last great struggle of the Lamanites and the Nephites'; but he did say Zelph was killed in a battle '... during a great struggle with the Lamanites.'" (Geography of the Book of Mormon, by Fletcher B. Hammond pp. 102-103).

My purpose in making all these lengthy quotes about the Zelph incident, is not to propose that Joseph Smith held a particular view with respect to the geography of the Book of Mormon. My purpose here is simply to determine exactly what Joseph Smith said with respect to the discovery of the skeleton of Zelph.

During the period between about 1835 and 1840, Joseph Smith seems to have directed his interest in archaeology toward the mummies and papyri which later led to the translation and publication of the Book of Abraham. For this period, the Documentary History of the Church and the Times and Seasons are liberally sprinkled with references to these Egyptian Antiquities.

85.01 Statements about American Antiquities in the Times and Seasons. The following section will consist of material taken almost entirely from the Times and Seasons, an early religious journal of the Church. The first number of the first volume of the Times and Seasons was printed in November, 1839. On page 16 it is stated: "The Times and Seasons is printed and published every month at Nauvoo, Hancock County, Illinois, by Ebenezer Robinson and Don Carlos Smith." This periodical consists of six volumes, each volume covering approximately one year, from 1839 to 1846, some of the stormiest years in the history of the Church. It was discontinued shortly after January 1, 1846.

Before Joseph Smith assumed editorial responsibility for the Times and Seasons, there were many excellent statements in it describing discoveries in archaeology which were of particular interest to members of the Church.

Under the editorship of Ebenezer Robinson, the Times and Seasons published an article entitled: "American Antiquities, More Proofs of the Book of Mormon," which we quote as follows:

"We feel great pleasure in laying before our readers the following interesting account of the Antiquities of Central America, which have been discovered by two eminent travelers who have spent considerable labor, to bring to light the remains of ancient buildings, architecture and etc., which have proved beyond controversy that, on this vast continent, once flourished a mighty people, skilled in the arts and sciences and whose splendor would not be eclipsed by any of the nations of antiquity -- a people once high and exalted in the scale of intelligence, but now like their ancient buildings, fallen into ruins.

"From the (New York) Weekly Herald:

"Since the introductory address of Mr. Stephens which was noticed in the Herald last week, Mr. Catherwood has completed his course of two lectures, on the Antiquities which he has visited in the ruined cities of Central America. Mr. Catherwood and Mr. Stephens left New York in the month of October, 1839, to examine these memorials of a people lost, and landed at Balize, in the Bay of Yucatán, or Honduras, the English settlement, so remarkable for its produce of Mohogany. From thence the travelers proceeded through the interior of the country, into the state of Honduras, and to Copán, where a mass of antiquities was found. This city was situated on the banks of the river Copán, and its ruins consist of massive stone walls, enclosing a considerable space, statues, columns carved to a resemblance of human figures, altars, with bas-reliefs, and pyramids." (Times and Seasons Vol. II, no. 16, p. 440).

Although this quotation is taken from the Times and Seasons before the latter had come under the editorship of Joseph Smith, it is given here because it represents one of the very first indications that Joseph Smith and the Church had a real interest in the antiquities of Central America.

In the Times and Seasons for Tuesday, February 15, 1842, is printed a statement by Ebenezer Robinson relinquishing his editorial responsibility for the periodical, and announcing that President Joseph Smith would be the new editor.

Exactly two weeks later, on Tuesday, March 1, 1842, Joseph Smith formally announces his acceptance of the editorial responsibility for the Times and Seasons: "This paper commences my editorial career. I alone stand responsible for it, and shall do for all papers having my signature henceforward. I am not responsible for the publication, or arrangement of the former paper; the matter did not come under my supervision." (Times and Seasons, Vol. III, no. 9, p. 710).

On June 15, 1842, Joseph Smith published the following article entitled: "Traits of the Mosaic History Found Among the Aztec Nations." I quote here only a few paragraphs of the article:

"The [Aztec] tradition commences with an account of the Deluge, as they have preserved it in books made from buffalo and deer skin, on which account there is more certainty than if it had been preserved by mere oral tradition, handed down from father to son.

"They begin by painting, or as we would say, by telling us that Noah, whom they call Tezpi, saved himself with his wife, whom they call Xochiquetzal, on a raft or canoe. Is not this the ark? The raft or canoe rested on or at the feet of a mountain, which they call Colhuacan. Is not this Ararat? The men born after this Deluge were born dumb. Is not this the confusion of language at Babel? A dove from the top of a tree distributes languages to them in the form of an olive leaf. Is not this the dove of Noah, which returned with that leaf in her mouth, as related in Genesis? They say that on this raft besides Tezpi and his wife, were several children, and animals, with grain, the preservation of which was of importance to mankind. Is not this almost in exact accordance with what was saved in the ark with Noah, as stated in Genesis?

"There are many things contained in the above that go to support the testimony of the Book of Mormon, as well as that of the Mosaic History. The Mexican records agree so well with the words of the Book of Ether (found by the people of Limhi, which is contained in the Book of Mormon) in relation to the confounding of the languages, that we insert the following quote from the Book of Ether -- Chapter 1." (Times and Seasons, Vol. III, no. 16, p. 818-819).

It should be apparent to the reader after having read this quotation that Joseph Smith had a genuine interest in the increasing archaeological discoveries in the New World particularly those which bore a relation to the Book of Mormon.

One might wonder why Joseph Smith had such an intense interest in the archaeological discoveries which were occurring in Central America. He quotes many times (as will be seen) from John Lloyd Stephens' book Incidents of Travel in Central America published in 1841, describing the ruins of the ancient Maya cities which he and Catherwood had explored in 1839. It is my belief that Joseph was interested in the discoveries in this area because he believed that these lost cities were intimately connected with the history of the Nephites and the Lamanites which we find in the Book of Mormon. As we shall see later, he makes positive statements that he believes Stephens' ruined cities represent at least some of the Nephite or Lamanite cities.

On September 15, 1842, Joseph Smith published a long extract from Stephens' above-mentioned book. He devotes three full pages to this extract, which correspond to page 258-266 of Volume II of the 1949 edition of Stephens' work (Incidents of Travel in Central America, Chiapas, and Yucatan, edited by Richard L. Predmore, and published at New Brunswick by the Rutgers University Press). This particular extract deals with the magnificent ruins of Copán in Honduras and Palenque in Chiapas, México.

On the third page of the abstract Joseph Smith inserts this comment:

"The foregoing extract has been made to assist the Latter-day Saints, in establishing the Book of Mormon as a revelation from God. It affords great joy to have the world assist us to so much proof, that even the most credulous cannot doubt. We are sorry that we could not afford the expense to give the necessary cuts referred to in the original.

"Let us turn our subject, however, to the Book of Mormon, where these wonderful ruins of Palenque are among the mighty works of the Nephites: -- and the mystery is solved.

"On the 72nd page of the third and fourth editions of the Book of Mormon it reads as follows: 'And it came to pass that we began to prosper exceedingly and to multiply in the land. And I, Nephi, did take the sword of Laban, and after the manner of it did made many swords, lest by any means the people who were now called Lamanites should come upon us and destroy us, for I knew their hatred towards me and my children, and those who were called my people. 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 thereof was exceeding fine.' And on page 280-1 is a full description of the Isthmus.

"Mr. Stephens' great developments of antiquities are made bare to the eyes of all the people by reading the history of the Nephites in the Book of Mormon. They lived about the narrow neck of land, which now embraces Central America, with all the cities which can be found. Read the destruction of cities at the Crucifixion of Christ, pages 459-460. Who could have dreamed that 12 years would have developed such incontrovertible testimony to the Book of Mormon?

Surely the Lord worketh and none can hinder." (Times and Seasons, Vol. III no. 22, p. 911 & 915).

It should be noted very carefully in the foregoing quotation that Joseph Smith expresses his personal opinion that the Nephites "lived about the narrow neck of land," which in Joseph Smith's day embraced Central America. From this it appears that he believed, at the time of this writing, that the Land Southward cities of the Nephites were in the northwestern part of South America (Columbia and Ecuador) and in Central America, while their Land Northward cities were in Mexico, north-west of the Isthmus of Tehuantepec.

After quoting Stephens' remarks, Joseph Smith quotes a few paragraphs from the Book of Mormon which have reference to the temple which Nephi built in the Land Southward. He then points out to his readers the interesting parallel between Stephens' mighty temples at Copán and Nephi's Temple.

In the same issue of the Times and Seasons (Sept. 15, 1842) we find another very significant article entitled: "Facts are Stubborn Things." This again indicates Joseph Smith's views relating to the geography of the Book of Mormon.

"From an extract from Stephens' Incidents of Travel in Central America, it will be seen that the proof of the Nephite and Lamanite dwelling on this continent according to the account of the Book of Mormon, is developing itself in a more satisfactory way than the most sanguine believer in that revelation, could have anticipated. It certainly affords us a gratification that the world of mankind does not enjoy, to give publicity to such important developments of the remains and ruins of those mighty people.

"When we read in the Book of Mormon that Jared and his brother came onto this continent from the confusion and scattering at the tower, and lived more than 1,000 years, and covered the whole continent from sea to sea with towns and cities; and that Lehi went down to the Red Sea to the great southern ocean, and crossed over to this land, and landed a little south of the Isthmus of Darien, and improved the country according to the word of the Lord, as a branch of the House of Israel, and then read such a goodly traditional account as the one below, we cannot but think the Lord has had a hand in bringing to pass His strange act, and proving the Book of Mormon true in the eyes of all the people. The extract below, comes as near the real fact as the four evangelists do to the Crucifixion of Jesus. Surely "Facts are Stubborn Things." It will be as it ever has been, the world will prove Joseph Smith a true prophet by circumstantial evidence, in experiments, as they did Moses and Elijah." (Times and Seasons, Vol. III, no. 22, p. 922).

In the foregoing paragraph Joseph Smith states that Lehi went down by the Red Sea, crossed over to

the Americas and landed a little south of the Isthmus of Darien. The Isthmus of Darien is today known as the Isthmus of Panama. It would seem then that Joseph Smith believed that Lehi landed on the northern coast of South America. According to the Book of Mormon Lehi and his party landed somewhere in the lower part of the Land Southward. Could this mean that Joseph Smith believed that the Isthmus of Panama was the narrow neck of land which divided the Land Northward from the Land Southward? This writer feels that this possible conflict in Joseph Smith's statements will be clearly resolved when we quote his further statements in the Times and Seasons made two weeks later, on October 1, 1842.

"Since our 'extract' was published from Mr. Stephens' "Incidents of Travel," and etc., we have found another important fact relating to the truth of the Book of Mormon. Central America, or Guatemala, is situated north of the Isthmus of Darien and once embraced several hundred miles of territory from north to south. The city of Zarahemla, burnt at the Crucifixion of the Savior, and rebuilt afterwards, stood upon this land as will be seen from the following words in the Book of Alma: - "And now it was only the distance of a day and a half's journey for a Nephite, on the line Bountiful, and the land Desolation, from the east to the west sea; and thus the Land of Nehpi, and the Land of Zarahemla was nearly surrounded by water: there being a small neck of land between the Land Northward and the Land Southward."

Here Joseph Smith clearly states that the city of Zarahemla, burnt at the Crucifixion of the Savior and rebuilt afterwards, stood upon the land which in Joseph Smith's day was called Central America or Guatemala and which was and is located north of the Isthmus of Darien or Panama. This is in harmony with his previous statement that Stephens' ruined cities which were located in Guatemala were very closely related to the Nephite cities of the Land Southward. If there is still any doubt in the reader's mind as to where Joseph Smith believed the Land Southward to be, the following quote should dispel it.

"It is certainly a good thing for the excellency and veracity, of the divine authenticity of the Book of Mormon, that the ruins of Zarahemla have been found where the Nephites left them; and that a large stone with engravings upon it, as Mosiah said, and a 'large round stone, with the sides sculptured in hieroglyphics,' as Mr. Stephens has published, is also among the left remembrances of the (to him) lost and unknown. We are not going to declare positively that the ruins of Quiriguá are those of Zarahemla, but when the land and the stones, and the books tell the story so plain, we are of the

opinion that it would require more proof than the Jews could bring to prove the disciples stole the body of Jesus from the tomb, to prove that the ruins of the city in question, are not one of those referred to in the Book of Mormon." (Times and Seasons, Vol. III, No. 23, p. 927).

Let us analyze the above quotation. Quirigua, to which Joseph Smith refers, is a large ruined city in eastern Guatemala. I believe the reader will agree from re-reading the above quote that Joseph Smith believed that Quirigua and Zarahemla were probably one and the same city. He cites the fact that in the descriptions of both cities a large round stone is mentioned. He is reluctant to declare positively that the ruins of Quirigua are those of Zarahemla, but states that it would require a great deal to prove that this city is not at least one of the cities mentioned in the Book of Mormon.

Even after drawing the correlations between the description that Mr. Stephens gave of the ruins of Central America and the description that the Book of Mormon gives of the ruined Nephite and Lamanite cities, Joseph Smith goes on to publish another extract from Stephens' book. He prefaces the extract with this bold suggestion: "It will not be a bad plan to compare Mr. Stephens' ruined cities with those in the Book of Mormon: Light cleaves to light and facts are supported by facts. The truth injures no one, and so we make another extract from Stephens' Incidents of Travel in Central America." (Times and Seasons, Vol. III, no. 23, p. 927).

Joseph Smith ended his editorial career with issue no. 24 of Vol. III of the Times and Seasons, published in October, 1842. Issue no. 1 of Vol. IV was under the editorship of John Taylor. This writer feels that during the few short months when Joseph Smith was editor of the Times and Seasons he expressed himself often and clearly with relation to the antiquities of the New World. He had a sincere desire to investigate the archaeological discoveries made by competent scholars in that field of study. He was eager to publish these discoveries in order to assist the Latter-day Saints in establishing the truthfulness of the Book of Mormon.

85.02 Joseph Smith's Statement about the Kinderhook Plates. In the Documentary History of the Church, under the date of May 1, 1843, we find a very interesting series of comments by Joseph Smith in reference to the discovery of the Kinderhook Plates: "I insert fac-similies of the six brass plates found near Kinderhook, in Pike County, Illinois, on April 23, by Mr. Robert Wiley and others, while excavating a large mound. They found a skeleton about six feet from the surface of the earth, which [the mound?] must have stood nine feet high. The plates were found on the breast of the skeleton and were covered on both sides with ancient characters.

"I have translated a portion of them, and find they contain the history of the person with whom they were found. He was a descendent of Ham, through the loins of Pharaoh, King of Egypt, and that he received his kingdom from the Ruler of Heaven and Earth." (Documentary History of the Church, Vol. 5, p. 372)

On the next seven pages of the Documentary History of the Church, Joseph Smith quotes from an editorial in the Times and Seasons entitled "Ancient Records." Along with this quotation he saw to it that drawings of the six brass plates were reproduced in the Documentary History. Prints of these reproductions were kept in the office of the Times and Seasons and for awhile they could be purchased there at the corner of Water and Bain Street, Nauvoo, Illinois.

The plates themselves later disappeared, as a result of the pilferage of an eastern museum during the Civil War. But a few years ago one of the plates was found in the museum of the Chicago Historical Society, 38 Clark St., Chicago, Illinois (plate number five in the series of six plates originally published in the Documentary History of the Church by Joseph Smith).

An article discussing the circumstances surrounding the discovery of these plates, and the claims for and against their authenticity, has recently appeared in The Improvement Era under the authorship of Dr. Welby W. Ricks. It is sufficient to point out that Joseph Smith realized the significance of this find and was willing to spend the time and effort to translate a "portion" of the inscriptions on the plates.

85.03 Lehi's Travels -- A Revelation to Joseph Smith?

For many years there has been a notion among some students of the geography of the Book of Mormon that Joseph Smith received a revelation concerning the travels of Lehi and his family to the American continent. It is this writer's belief that B. H. Roberts gives one of the best analyses of this interesting subject, which I quote as follows: "I may say also that as these pages go to press the question of Book of Mormon geography is more than ever recognized as an open one by students of the book. That is to say, it is a question if Mormon views hitherto entertained respecting Book of Mormon lands have not been a misconception by reason of premises forced upon its students by the declaration of an alleged revelation. In a compendium of doctrinal subjects, published by the late Elders Franklin D. Richards and James A. Little, the following item appears:

"Lehi's Travels. -- Revelation to Joseph the seer: The course that Lehi and his company traveled from Jerusalem to the place of their destination: They traveled nearly a south, southeast direction until they came to the nineteenth degree of north latitude; then, nearly east of the Sea of Arabia,

then sailed in a southeast direction, and landed on the continent of South America, in Chili, thirty degrees south latitude. *

"The only reason so far discovered for regarding the above as a revelation is that it is found written on a loose sheet of paper in the hand writing of Frederick G. Williams, for some years second counselor in the First Presidency of the Church in the Kirtland period of its history; and follows the body of revelation contained in the Doctrine and Covenants, section vii., relating to John the Beloved Disciple, remaining on earth, until the glorious coming of Jesus to reign with His saints. The handwriting is certified to be that of Frederick G. Williams, by his son Ezra G. Williams, of Ogden; and endorsed on the back of the sheet of paper containing the above passage and the revelation pertaining to John. The indorsement is dated April, the 11th, 1864. The revelation pertaining to John has this introductory line: 'A Revelation Concerning John, the Beloved Disciple.' But there is no heading to the passage relating to the passage about Lehi's travels. The words 'Lehi's Travels'; and the words 'Revelation to Joseph the Seer,' are added by the publishers, justified as they supposed, doubtless, by the fact that the paragraph is in the handwriting of Frederick G. Williams, Counselor to the Prophet, and on the same page with the body of an undoubted revelation, which was published repeatedly as such in the life time of the Prophet, first in 1833, at Independence Missouri, in the "Book of Commandments", and subsequently in every edition of the Doctrine and Covenants until now. But the one relating to Lehi's travels was never published in the life-time of the Prophet, and was published no where else until published in the Richards-Little's Compendium as noted above. Now, if no more evidence can be found to establish this passage in Richards and Little's Compendium as a "revelation to Joseph, the Seer," than the fact that it is found in the hand-writing of Frederick G. Williams, and on the same sheet of paper with the body of the revelation about John, the Beloved Disciple, the evidence of its being a 'revelation to Joseph, the Seer,' rests on a very unsatisfactory basis."

"Yet this alleged 'revelation' has dominated all our thinking, and influenced all our conclusions upon the subject of Book of Mormon geography. Whereas, if this is not a revelation, the physical description relative to the contour of the lands occupied by the Jaredites and Nephites, that being principally that two large bodies of land were joined by a narrow neck of land -- can be found between Mexico and Yucatan with the Isthmus of Tehuantepec between. If the investigation now going on shall result in relieving us of the necessity of considering ourselves bound to uphold as a revelation the passage in Richards and

Little's Compendium, here considered, many of our difficulties as to the geography of the Book of Mormon--if not all of them in fact--will have passed away. In that event much found in this treatise of the Book of Mormon relative to the Nephites being South America - written under the impression that the passage in the above named Compendium was, as is there set forth, a revelation -- will have to be modified." (New Witnesses For God, B. H. Roberts, Vol. III, 1951, Pages 501-503).

In the foregoing article we have presented numerous statements made by Joseph Smith, which indicate that he had a genuine and lasting interest in the antiquities of America. He considered that these antiquities were another tool which should be used "to assist the Latter-day Saints in establishing the Book of Mormon as a revelation from God."

85.1 **ARCHAEOLOGY MAJORS.** Seventeen students are currently enrolled at BYU as archaeology majors, according to Dr. Ross T. Christensen, department chairman. Eleven Freshmen, three Sophomores, and three graduate students have elected archaeology as their field of specialization.

A year ago, following the restoration of the baccalaureate major in archaeology, 11 students registered (Newsletter 76.2, 77.4). Dr. Christensen believes that 17 majors is more than those for any preceding year in the history of the Department.

85.2 **UAS LOSES PROMINENT MEMBERS.** The Newsletter records with regret the recent deaths of a general officer and two other prominent members of the UAS:

85.20 Isaac B. Ball, 82, a prominent church leader, educator, and publisher in Utah and California, as well as a general officer of the UAS, passed away on December 1, 1962, according to the Church News (Deseret News and Salt Lake Telegram) of December 8.

Mr. Ball was born in Salt Lake City on July 17, 1880. He earned baccalaureate degrees at the Utah State Agricultural College and the University of Utah and taught in Utah public schools. He went to the University of California in 1924 for graduate study and later returned to Berkeley to make his home. He was a member of the Oakland Stake High Council and since 1938 the patriarch of the Oakland-Berkeley Stake.

Since 1946, he served as editor and business manager of The Messenger of Northern California, which is a local LDS newspaper. In this capacity he promoted interest in Book of Mormon archaeology throughout the Bay area, as well as by firesides and discussion groups.

Mr. Ball was a member of the original Itzan Society of 1938, also of one of the first exploratory

expeditions of the New World Archaeological Foundation to the State of Chiapas, Mexico (Newsletter, 28. 6, 37. 11).

In 1952, Mr. Ball became a member of the UAS. In September, 1959, he was elected a general officer (Newsletter 61. 1, 62. 00). In 1955, he was a contributor to the fund for the removal of the Lehi Stone (Newsletter, 29. 0).

Because of distance, it was not possible for Mr. Ball to attend the meetings of the Executive Committee of the UAS, to which he belonged by reason of his election as a general officer. At virtually every meeting, however, his written opinions were on hand in response to previously circulated agenda.

85.21 Mrs. Mildred Henry Makin, 42, a Life Member of the UAS and former assistant to the Society's general secretary-treasurer, was killed in an automobile accident on September 27, 1962. Mrs. Makin was born at Vernal, Utah on April 14, 1920. She was educated at Brigham Young University.

Mrs. Makin became a member of the UAS in 1954 and a Life Member in 1956 (Newsletter, 38. 6). In October, 1958, she went to work as part-time assistant to the UAS general secretary-treasurer and continued until January, 1961. In this capacity she was responsible for processing memberships as they were received and for filling orders for UAS publications. She was a member of a Socotwa tour which visited archaeological ruins in southern Mexico in 1961 (Newsletter, 73. 61).

She was driving alone late at night in Spanish Fork Canyon about six miles east of Thistle when her automobile went out of control, apparently as a result of a blowout. She was dead when a highway trooper reached the scene.

85.22 Mrs. Genet Bingham Dee, 78, of Salt Lake City, writer and long-time member of the UAS, died on November 30, 1962.

Mrs. Dee authored the widely-known work, A Voice From the Dust, which was a popular edition of the Book of Mormon with commentary, designed for introductory readings in that scripture and now in its eleventh printing.

Mrs. Dee attended the University of Utah, and Barnard College, the womens' division of Columbia University in New York City.

In 1953, together with her late husband, Ernest L. Dee of Salt Lake City, she was made a Departmental Affiliate of the BYU Department of Archaeology, which honor carried with it a membership in the UAS. Besides this, she was a chartermember of the Chi Delta Phi Literary Society and one of the founders of the Art Barn in Salt Lake City; and also a member of the Daughters of the Utah Pioneers, and of the General Board of the LDS Primary Association from 1916 to 1939.

85.3 RESEARCH PATRONS. Since the last listing in the Newsletter (74.2), more than 50 new and continuing Research Patrons have been entered upon the Society's records.

The following were recorded as Research Patrons for the year 1961: Otto Done, Tucson, Arizona; Enid L. Pollei, Salt Lake City; and Welby W. Ricks, Provo.

The following were entered as Research Patrons for the year 1962: C. E. Angel, Gretna, Virginia; Isaac B. Ball, Berkeley, California; R. Dean Benedict, Pocatello, Idaho; Herbert W. Brown, Los Angeles, California; R. F. Christensen, Riverside, California; Ross T. Christensen, Orem, Utah; Horald G. Clark, Morgan, Utah; James R. Clark, Provo; Hester Devenport, Ucon, Idaho; Otto Done, Tucson, Arizona; Harold Eckstein, El Monte, California; LaRue Ford, Cedar City, Utah; L. O. Halgren, Salt Lake City; Arthur D. Hansen, Phoenix, Arizona; Lincoln A. Jagerson, Long Beach, California; M. Wells Jakeman, Provo; Harold W. Johnson, Sullivan, Indiana; Clark S. Knowlton, El Paso, Texas; Lonnie D. Martin, Phoenix, Arizona; F. Mary McAuliffe, Long Beach, California; Jancie N. McAuliffe, Long Beach, California; Paul Merrill, Safford, Arizona; Charles L. Meyers, Jr., Santa Clara, California; Fred Olsen, Guilford, Connecticut; Harvey J. Platt, Phoenix, Arizona; Enid L. Pollei, Salt Lake City; Marion Poulter, Chelsea, Massachusetts; Donald Eugene Rickabaugh, Alhambra, California; Welby W. Ricks, Provo; Curt H. Seemann, Hamburg, Germany; Lorenzo H. Snow, Tucson, Arizona; Luana Collett Swade, Northridge, California; Irene Thorell, Salt Lake City; C. L. Trepanier, Montreal, Canada; Murray C. Udy, Niagra Falls, New York; Joseph E. Vincent, Garden Grove, California; L. A. West, Portland, Oregon; Joseph Leon White, Phoenix, Arizona; and Mary B. Wikoff, Cream Ridge, New Jersey.

The following have already become Research Patrons for the year 1963: C. E. Angel, Gretna, Virginia; R. Dean Benedict, Pocatello, Idaho; Wallace E. Broberg, Sr., Phoenix, Arizona; Avery Caine, Provo; R. F. Christensen, Riverside, California; Ross T. Christensen, Orem, Utah; Horald G. Clark, Morgan, Utah; James R. Clark, Provo; Hester Devenport, Ucon, Idaho; Einar C. Erickson, E. Ely, Nevada; Harold Eckstein, El Monte, California; Dee F. Green, Carbondale, Illinois; L. O. Halgren, Salt Lake City; R. J. Hammer, Seattle, Washington; Lincoln A. Jagerson, Long Beach, California; M. Wells Jakeman, Provo; Clark S. Knowlton, El Paso, Texas; Lonnie D. Martin, Phoenix, Arizona, F. Mary McAuliffe, Long Beach, California; Janice N. McAuliffe, Long Beach, California; Harvey J. Platt, Phoenix, Arizona; Marion Poulter, Chelsea, Massachusetts; George S. Snow, Milk River, Alberta, Canada;

Joseph Surdyk, Orem, Utah; Murray C. Udy, Niagra Falls, New York; Leah Woolley, Huntington Park, California.

George S. Snow of Milk River, Alberta, Canada, is a Research Patron for 1964.

Robert G. Harding, Bountiful, Utah, is a Research Patron for a five-year period extending from 1961 to 1965.

Virgil V. Peterson and Franklin S. Harris, Jr., of Salt Lake City have both been recorded as Research Patrons through the year 1970 (see Newsletter, 66. 2).

The distinction of becoming a Research Patron may be obtained by contributing \$10 or more per year-- in addition to regular membership dues--to the Society's Research Fund.

85.4 NEW LIFE MEMBERS. Seven archaeology enthusiasts have become Life Members of the UAS since the last listing in the Newsletter (74. 2); Einar C. Erickson, E. Ely, Nevada; Lu C. Fawson, Salt Lake City; Marguerite Kirk Gharda, Springville, Utah; Don Kirkham, Ames, Iowa; Donald Eugene Rickabaugh, Alhambra, California; Paul P. Shipley, Mesa, Arizona; and Mary B. Wikoff, Cream Ridge, New Jersey.

Life Membership is available for a fee of \$50. The Society now claims 32 of this category.

85.5 SYMPOSIUM DRAWS NEAR. The Fourteenth Annual Symposium on the Archaeology of the Scriptures will be held on Saturday, April 13, 1963.

Dr. Welby W. Ricks, president of the UAS, will act as chairman. All Society members who wish to read a paper at the Symposium are requested to submit a one or two page abstract of their paper to the Symposium Committee before March 1, 1963. Papers should be addressed to: The Symposium Committee, Maeser 139, BYU, Provo, Utah.

Anyone wishing to serve on any of the committees concerned with the symposium should contact Dr. Ricks at the above address.