



Type: Magazine Article

Archaeology and the Book of Mormon - Part VII. Horses in Ancient America (continued)

Author(s): Milton R. Hunter

Source: *Improvement Era*, Vol. 58, No. 12 (December 1955), pp. 898–899,
972–977

Published by: The Church of Jesus Christ of Latter-day Saints

Abstract: No abstract available.

ARCHAEOLOGY

and the BOOK OF MORMON

by President Milton R. Hunter
OF THE FIRST COUNCIL OF THE SEVENTY



Pictograph depicting horses carved on Pictured Rocks near Monte Vista, Colorado.

—Courtesy of Carl A. Erickson

Part VII

Horses in Ancient America (continued)

THE SUN was nearing the western horizon when José Dávila, our guide, stood near the south end of the Temple of the Plaques at Chichén Itzá and, pointing to a carving on one of the rocks near the center of the plaque, said: "This is the likeness of a horse which was carved here at the time of the erection of this building by the ancient Mayan inhabitants of Chichén Itzá."

We had climbed pyramid after pyramid from early morning and had observed numerous carvings of plumed serpents. We had seen many likenesses of bearded men, non-Indian-like in appearance, most of whom were bedecked with head-dresses composed of quetzal feathers,

all of which—the serpents and the feathers—symbolized the worship of the "White Bearded God" identified by Mormons as Jesus Christ.¹ Also, with delight we had beheld numerous beautiful ancient temples, pyramids, and other archaeological structures. But seeing this figure, which appeared to all members of our party to be a representation of a horse, intensified my feelings more acutely than had all the other Book of Mormon evidences which we had seen at Chichén Itzá. I was thrilled practically beyond expression.

On the two trips that I made to Chichén Itzá, many times I visited

¹John Taylor, *Mediation and Atonement* (Salt Lake City, 1950), pp. 194-196.

the Temple of the Plaques and numerous groups of tourists and guides discussed this figure in my presence. Not once did any person, either guide or tourist, question that that carving actually represented a horse.

One might ask, "Why so much elation over the discovery of the likeness of a horse depicted on an ancient Maya building? Is there anything so rare or so unusual about such a thing?"

The answer is, "Positively, yes!"

Since archaeologists claim that these buildings were erected approximately 1000 A.D.—Dr. J. Eric S. Thompson placing the dates of the erection of New Chichén Itzá from A.D. 968 to 987,² and Dr. Sylvanus Griswold Morley stating that Chichén Itzá was reoccupied in 968 A.D.³—this figure was carved by the ancient Mayan Indians approximately five hundred years before the discovery of America by Columbus and the arrival of the Spanish *conquistadores* with their horses. This carving of a horse-like figure at Chichén Itzá constitutes, it seems to me, one of the most startling, significant, and unusual evidences yet discovered to sustain the claims made by the writers of the Book of Mormon records that the inhabitants of ancient America possessed horses.⁴

As was explained in the article on "Horses in Ancient America" in the last issue of *THE IMPROVEMENT ERA* (October, 1955), more than one hundred years ago Joseph Smith published the Book of Mormon which claimed that both the Nephites and Jaredites possessed horses and used them extensively. However, all contemporary writers during the Prophet's time claimed that there were no horses in ancient America before the Spanish conquest and the bringing of them to America from Spain. Those people who were enemies of the Book of Mormon and the restored Church of Jesus Christ ridiculed Joseph Smith for publishing such statements regarding horses in ancient America, maintaining that he was very naive in making such claims and that even a child with an elementary understanding of what had transpired in ancient America should have known that there were no horses on this continent before the coming of the Span-

²J. Eric S. Thompson, *The Civilization of the Mayas* (Chicago, Ill. 1953), p. 20.

³Sylvanus Griswold Morley, *The Ancient Maya* (Palo Alto, Calif., 1947), p. 81.

⁴Ether 9:19; 1 Nephi 18:25; Enos 1:21; Alma 18:9-10; 20:6; 3 Nephi 3:22; 4:4; 6:1; 21:14.

iards. However, since the coming forth of the Book of Mormon, scientists have discovered numerous remains of horse fossils, and so the view generally held today by non-Church members is that horses were abundant in ancient America, but that they were exterminated before the advent of white men in the Western Hemisphere.

Since I was thoroughly acquainted with such conclusions, naturally I was highly elated to find archaeological evidence at Chichén Itzá which definitely indicated that the Maya-Toltec builders of those ancient structures possessed horses, as is evidenced by the carving on the Temple of the Plaques. It is reasonable to conclude that if those Indians possessed no horses and had never seen any, they could not have carved the likeness of one.

Furthermore, a man is depicted standing by the figure. This seems to indicate that horses were domesticated, and that the people of that day (approximately 1000 A.D.) used them in ways similar to the uses made of them by other peoples. This may also suggest that the descendants of Nephite-Lamanite peoples of Book of Mormon days continued to use horses at least down to the time of the founding of New Chichén Itzá.

On December 22, 1954, nearly a year after I first saw the likeness of a horse carved on the Temple of the Plaques, I made another trip to Chichén Itzá with the principal purpose in mind of obtaining some good photographs of the horse. I was accompanied by a touring party composed of twenty faithful Latter-day Saints.

When we arrived at Merida in Yucatán, we were met by José J. Novelo and Manuel J. Sabido, two official guides of a travel service, and taken in automobiles to Chichén Itzá. I asked them if they knew of the likeness of a horse carved on any of the archaeological structures in Yucatán. They informed me that there was one at Chichén Itzá which they would be happy to show me.

Our prime object of importance was the Temple of the Plaques. Soon the cameras of all the party members were put into action on the one stone on which the horse was depicted. I presume that few if any objects have been more extensively photographed by a group of tourists than was this one at Chichén Itzá. I returned

(Continued on page 972)



Top: Likenesses of horse and man on Temple of Plaques, Chichén Itzá, Yucatán, Mexico. Center: Temple of Plaques with arrow indicating where carving of horse appears. Lower: Milton R. Hunter pointing at likenesses of horse and man.

—Photographs by Otto Done



ARCHAEOLOGY AND THE BOOK OF MORMON

(Continued from page 899)

personally to the Temple of the Plaques several times during our two days' stay at this archaeological site for the purpose of photographing the horse under various lighting conditions, taking thirty to forty exposures. The fact that the photographs turned out well this time was very gratifying.

At the end of the tour the party members returned to the United States; and then, accompanied by Otto Done, a professional photographer, and José Dávila, a Mexican guide who belongs to the Church, I took another three weeks' trip, visiting primarily the archaeological sites located in the jungles off the beaten paths usually followed by tourists. However, we included Chichén Itzá in our itinerary, since we desired to take moving pictures of the gorgeous temples and pyramids as well as of the likeness of the horse.

On this later trip to Chichén Itzá I had a very interesting experience. I was standing south of the Temple of the Plaques when a Mexican guide came around the building with a group of American tourists. Pointing to the carvings on the wall, he explained to his party members that this building was called the Temple of the Plaques, because the ancient Mayans who had constructed it had placed a panel composed of carved rocks in both the north and south walls of the building and that these carvings depicted the various animals, birds, and other forms of life with which the ancient builders were acquainted.

He pointed to the carving on one of the rocks of the panel saying: "That is the likeness of a deer"; and then pointing to others he declared: "Those are likenesses of monkeys, those of parrots, and those of eagles." And then he pointed to the rock in which I was especially interested and remarked: "On this rock, as you will note, is carved the likeness of a horse with a man standing beside it; but of course it is definitely understood and universally known that there were no horses in America before the discovery of this land by Columbus. The first horses were brought here by the Spaniards."

I was not a member of his party of tourists, but because of my special in-

terest in that particular plaque, I took advantage of the situation and asked: "If there were no horses in America before the coming of the Spaniards, then how is it that the Maya Indians who erected this edifice knew enough about the appearance of a horse to carve its likeness on this building?"

Could a person accurately depict the likeness of an animal of which he was completely unfamiliar?"

Immediately several members of the touring party replied that it appeared to them that the people who erected the building and carved on it the likeness of the horse would have

On Living Away from Home

Richard L. Evans

WITH SCHOOL under way once more, and also for opportunities for work, many young people find themselves away from home—some for the first time. Not only with young people, but with others also, the problem of how to behave away from home is a persistent problem. But it shouldn't be a particularly perplexing problem, because a person is what he is wherever he is, and principles don't change with geography. But sometimes people suppose that there is a different code of conduct away from home, and that they can count on not being known. This might be true in fiction, but it isn't true in fact. Such plots have a host of variations in a long line of literature. But in life we cannot count on not being known. Fugitives have often found this out. Sometimes they go to the ends of the earth; but almost surely, sooner or later someone discovers their identity. Gambling on not being known isn't a very good gamble. Often people are surprised at meeting friends in far places. But seasoned travelers learn never to be surprised at meeting almost anyone almost anywhere. (We may think to lose ourselves in the big city, but, trite as it may seem to say so, it is a small world), and if we engage in unbecoming conduct a thousand miles away, the news will likely get back sooner than we will. Those who let down their standards away from home often learn this and often have cause to be very much embarrassed. But this isn't the only reason for behaving ourselves well away from home. We ought to have enough sense and courage and character to do it anyway. Our principles and self-respect should give us reason enough to conduct ourselves in the highest code and character no matter where we are. Personal principles shouldn't shift with geography. But even if there were no question of principle and no question of conscience, it would still be well to remember that we just can't be sure that we won't be seen by someone whom we shall sometime see again. Our record and reputation travel with us. More than that, they often precede us and show up almost anywhere. At home or away we cannot rely on not being known. Furthermore, there is no reason why we should—because good conduct and good character are matters of permanent principle, and not merely matters of whether or not we are known. Our identity is indelible—and so is what we are—no matter where we are.*

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
SYSTEM, SEPTEMBER 25, 1955

Copyright, 1955

*Revised.

had considerable knowledge regarding those animals.

Upon listening to our conversation and conclusions on what appeared to us to be so obvious a fact, the Mexican guide paused, thought for a few moments, and then replied: "I suppose that conclusion is correct. I had never thought of it in that light before. It appears that I will have to change my story and conclude that the ancient Mayans possessed horses at the time they erected this building, although it may be true that the horse had become extinct before the coming of the Spaniards."

The reader will observe that the horse is rather small in stature and that the man in comparison is unusually large. There may be at least two explanations for this exaggerated contrast. First, the horses in Yucatán at the present time are very small animals, those used for taxi service at Merida being approximately five to six hundred pounds in weight, and they may have been comparatively as small in Yucatán during ancient times. Second, it may be that the artist was attempting to show perspective by carving the man rather large in proportion to his horse, indicating that the man was standing nearer the observer than was his horse.

Another point of interest on this plaque is that the man is pictured with a rather long beard, probably indicating that he was a representative of the bearded white race which constituted a portion of the population of Chichén Itzá at that time, possibly being of Nephite lineage.⁵ Regarding this race of people, Dr. Gregory Mason wrote:

... Maya sculpture showing bearded men, in the attitude of conquerors, led Dr. George Vaillant to suggest that a bearded race ruled these lands before the ascendancy of the Mayas.⁶

The likeness of the horse carved on the Temple of the Plaques at Chichén Itzá does not stand alone as evidence that the inhabitants of ancient America possessed horses, as is claimed by the Book of Mormon. Other archaeological finds collaborate these claims; for example, Thomas Gann, in his book, *Ancient Cities and Modern Times*, published in 1926, recorded another archaeological find of great importance, sustaining the

(Continued on following page)

⁵Milton R. Hunter, "Archaeology and the Book of Mormon," *THE IMPROVEMENT ERA* (Salt Lake City, July, 1955), vol. 58, p. 522.

⁶Gregory Mason, *South of Yesterday* (New York, 1940), p. 137.

HENTZ

Of Things Not Seen



by Harriet H. Houser

This is the true story of the faith, determination and courage of a mother who fought for the life of her son.

Harriet Houser's son Hentz was critically injured. His family was told that there was no hope of recovery. But Mrs. Houser was not to be defeated, and in this story she tells of the inspiring spiritual triumph which sustained her in this crisis. Her discovery of unseen resources will brighten the lives of many readers who search for new courage and a way to victory over the threat of despair.

\$3.50

The Macmillan Company

60 FIFTH AVENUE, NEW YORK 11, N.Y.

Good Idea:

family dinner

once a week

at the

**COFFEE
SHOP**



Hotel Utah

Max Carpenter
Manager



ARCHAEOLOGY AND THE BOOK OF MORMON

(Continued from preceding page)

claims made by the Jaredite and Nephite historians of horses in ancient America. He pointed out that certain of the Maya cities of the Old Empire "... flourished during the fourth and fifth centuries A.D.," and then he wrote that "... two little figurines were picked up at Lubaan-tun, one of a horse. . . ."⁷

The ancient Maya-Indian inhabitants of those towns could not have made a figurine likeness of a horse if they were completely unfamiliar with those animals. This figurine adds additional evidence to the Book of Mormon claims that the inhabitants of ancient America possessed horses. If this figurine was carved sometime during the fourth or fifth century A.D., it would date during the closing years of Nephite history or shortly after the close of the Book of Mormon record and approximately six hundred years before the likeness of the horse was carved on the Temple of the Plaques at Chichén Itzá.

⁷Thomas Gann, *Ancient Cities and Modern Times* (New York, 1926), p. 229.

Another archaeological find in Yucatán, reported by Désiré Charnay in 1887, seems to furnish unusual evidence that before the Spanish Conquest the Mayan Indians possessed horses. Mr. Charnay wrote:

... the discovery is due to S. Salisbury who in 1861, whilst exploring a group of mounds and structures near the hacienda of Xuyum, fifteen miles north of Merida, unearthed the remains of two horses' heads, made of very hard chalk, with bristling hair like a zebra. The work shows considerable artistic skill, and the explorer thinks that they formed part of some bas-reliefs which had belonged to the demolished monuments.⁸

Since these two horses' heads were found among the archaeological ruins of an ancient Mayan building, and since Father Landa maintained that the Indians of Yucatán were completely unfamiliar with horses when they first saw the ones brought to the New World by the Spanish conquista-

⁸S. Salisbury, *The Mayans* (Worcester, 1877), p. 25, cited in Désiré Charnay, *The Ancient Cities of the New World* (New York, 1887), pp. 383-384.

dores,⁹ the evidence seems to indicate that these two horses' heads may have been carved many years before the Spanish conquest of Yucatán. Also this discovery furnishes additional evidence that the inhabitants of ancient America possessed horses, as is claimed by the ancient record keepers who wrote the Book of Mormon.

Not only have the remains of horses' heads been found at Xuyum, Yucatán, the likeness of a horse carved on the Temple of the Plaques at Chichén Itzá, and the figurine of a horse found in the Copan area of Central America, all of which definitely connote the fact that Indians in post-Book-of-Mormon times possessed horses, but also very recently (only three or four years ago) a figurine of a horse, having the appearance of being very old, was discovered by the natives of the upper Rio Grijalva south of the city of Tuxtla, Chiapas, Mexico. Thomas Stuart Ferguson of Oakland, California, and John Sorenson, of Provo, Utah, were in that part

⁹Diego de Landa (cir. 1556), *Relacion de las Cosas de Yucatan* (1941 ed.), p. 203, cited in Milton R. Hunter and Thomas Stuart Ferguson, *Ancient America and the Book of Mormon* (Oakland, Calif., 1930), p. 310.



Merry Christmas
to you
from all of us
at
HILAND DAIRY

of Mexico in 1953 doing archaeological research in behalf of the New World Archaeological Foundation. They conversed with several people who testified that they had seen this figurine, and one of them, a well-educated schoolteacher, gave them an affidavit claiming that the horse figurine was genuine and appeared to be very old. The writer has examined the affidavit and is of the opinion that the evidence of the recent discovery of that horse figurine seems to be genuine.

The upper Rio Grijalva region constitutes a section of America wherein very little archaeological work has been undertaken; however, the New World Archaeological Foundation has an archaeological expedition there at the present time and anticipates doing extensive work. Most of the artifacts discovered in that region have been classified as coming from the pre-classic period which dates back to Book of Mormon times. If the horse figurine was made during that same period, it could have been made by either a Nephite or a Lamanite.

Carl A. Erickson of Monte Vista, Colorado, a non-Mormon who has made archaeology a hobby throughout most of his lifetime, read the writer's statement in *THE IMPROVEMENT ERA* regarding horses in ancient America and thereupon brought to my office the photograph of the pictograph of horses published in this article. He took the photograph nearly thirty years ago. He informed the writer that four horses with riders and one horse without a rider constitute the complete horse group on the pictograph which is located nine miles southwest of Monte Vista on some ledges called Pictured Rocks.

After having devoted many years to the study of this pictograph, Mr. Erickson has concluded that it gives evidence of considerable antiquity, having been made by Indians many years before the discovery of America. His conclusion was drawn from the fact that there appears on the same rocks with the horses representations of Mayan gods similar to those depicted in codices and archaeological ruins of Yucatán and Guatemala. Mr. Erickson's careful study of the complete pictograph has convinced him that the representations of the Maya gods and the horses were carved simultaneously, perhaps as early as the building of Chichén Itzá (approximately 1000 A.D.). A point of

vital importance is that herein lies one more strong evidence that horses were owned and used by man in ancient America, as is claimed by the Book of Mormon.

On September 17, 1955, Mr. Erickson graciously escorted Stewart B. Eccles and me to the Pictured Rocks where for several hours we studied and photographed the Indian pictographs. We discovered another likeness of a horse which he had not heretofore observed. It was accompanied by two men. A mountain ram was carved on the same rock with the horse, standing directly above it. There were approximately one hundred pictographs on these rocks, artistically carved, and all appearing to have been made during the same period. We agreed with Mr. Erickson in his conclusion that the evidence pointed to a rather great antiquity for these pictographs.

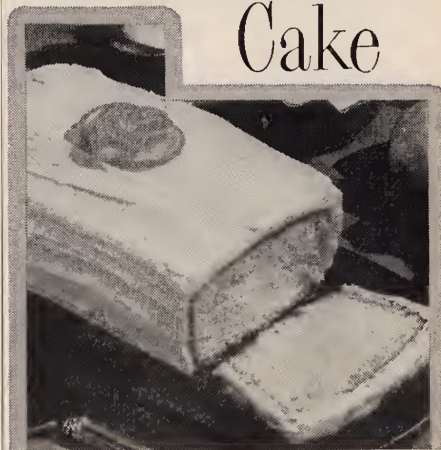
Science has experienced much progress since the days of the Prophet Joseph Smith, producing an abundance of evidence that horses were numerous in ancient America and that they were here contemporaneously with the American Indians. There have been numerous discoveries of bones of horses "... found in association with human relics in North and South America,"¹⁰ supplying irrefutable evidence that Indians and horses inhabited both of the Americas simultaneously and that the Indians made extensive use of them, including using horses for food in times of hunger. Perhaps all of these discoveries have been made since the publishing of the Book of Mormon.

Caves, especially in the less humid sections of the Americas, have served as the best depositories for animal fossils and human relics. Perhaps on numerous occasions Indians killed animals for food and brought them into the caves which they were occupying. On certain occasions the animal bones were left in the debris on the cavern floors. Human artifacts of various kinds also were lost in the dirt which may have fallen from the roof of the cave and thereupon intermingled with bones of the animals. And so, especially during the past hundred years, caves have served as fruitful spots for archaeologists. Many discoveries of relics of past ages have been made which have helped to tell the story of life in ancient America.

¹⁰E. H. Sellards, *Early Man in America* (Austin, Texas, 1952), p. 110.

(Continued on following page)

try Clabber Girl's Flavor Fresh* Lemon Loaf Cake



Lemon Loaf Cake is truly flavor fresh, a fine example of how delicious a cake may be when baked only with fresh ingredients. Baked as a loaf, it is easy to slice and serve as a base for fruits, ice cream or sauces. Baked as cupcakes it ideally fits into the family menu or the lunch box. Fresh Clabber Girl Baking Powder guarantees its flavor and light texture.

LEMON LOAF CAKE

Yield: 1—9½ x 5¼-inch loaf cake
or 24—2½-inch cupcakes

2¼ cups sifted all-purpose flour	2 teaspoons grated lemon rind
2¼ teaspoons Clabber Girl Baking Powder	1 teaspoon lemon extract
¾ teaspoon salt	3 eggs, separated
½ cup butter or margarine	¼ teaspoon salt
¾ cup sugar	¼ cup sugar
	½ cup milk

Sift together flour, Baking Powder, and ¾ teaspoon salt. Cream together butter or margarine, ¼ cup sugar, lemon rind, and lemon extract thoroughly. Beat in egg yolks until mixture is light and fluffy. Beat egg whites and ¼ teaspoon salt until foamy. Gradually beat in the ¼ cup sugar until whites form stiff, moist peaks. Add dry ingredients to egg yolk mixture alternately with milk, adding dry ingredients first and last; beat only until mixture is smooth after each addition. Fold in beaten egg whites. Pour batter into a greased and floured 9½ x 5¼ x 2¼-inch loaf pan. Bake in a 350° F. (moderate) oven about 1 hour. Or bake in 24 greased or oiled 2½ x 1¼-inch muffin pans at same temperature for 20 minutes.

*Flavor Fresh...

Remember, it's the fresh ingredients
in your home-baked recipe that
make things taste better;
stay fresh longer!



is now Exclusively Known
as the Baking Powder
with the Balanced Double Action.

ARCHAEOLOGY AND THE BOOK OF MORMON

(Continued from preceding page.)

Dr. E. H. Sellards has written a very comprehensive and scholarly book¹¹ on the various discoveries, especially in caves, made by scientists of fossil horses and human artifacts in their relationship to each other. His book is highly respected by scientists and regarded as an accurate presentation of these discoveries. In it he wrote:

In 1846, M. W. Dickenson announced the discovery of an interesting group of vertebrate fossils, which include part of a human pelvis [and the bones of a horse], near Natchez, Mississippi. Lyell, who examined the pelvic bone of the man and other fossils states that the human bone "appeared to be quite in the same state of preservation and was of the same black color as the other fossils . . . and that the bone differs in no other respect from that of the corresponding bone of recent man."¹²

In 1916 a human skeleton and artifacts were found at Vero Beach, Florida, associated with the remains of various animal bones such as the mammoth and the horse. An analysis of fossil bones was made by Heizer and Cook of the University of California in which these men concluded that the human bones appeared to be of the same antiquity as those of the animals,¹³ thus indicating the use of horses by men in ancient America.

The bones of a horse and of a number of other mammals have been found in Friesenhahn Cave, located near the inner margin of the Texas Coastal Plain. A scraper was found with the fossils which is apparently of the same age.¹⁴

Dr. Sellards described the excavations made chiefly during 1930 under the direction of the Southwest Museum of Los Angeles in the Gypsum Cave, Clark County, Nevada, as follows:

Gypsum Cave had been inhabited, perhaps intermittently, through a long period of time and contains relics of early man and of more modern Indians. Among fossil remains are the . . . horse. The plants well enough preserved to be identified are all of species now growing in southern Nevada. . . .¹⁵

Since the plants which had been preserved could be identified with all the species now growing in southern Nevada, it seems to indicate that the

horses whose bones were found there could have been used in relatively recent times by the "more modern Indians," thus sustaining the claims made by the Book of Mormon that horses were possessed by man in ancient America.

Dr. Sellards reported another archaeological find as follows:

E. B. Howard, J. L. Cotter, and their associates, representing the University of Pennsylvania Museum and the Academy of Natural History of Philadelphia, excavated horse fossils and human artifacts side by side on the Baxter Ranch at the north side of Black-water draw in Roosevelt County, New Mexico, during the years of 1933 to 1937.¹⁶

In 1941 at Sulphur Springs in southeastern Arizona, Professor Byron Cummings discovered the bones of several different kinds of animals, including those of the horse, associated with human artifacts.¹⁷

Sandia Cave, in the Sandia Mountains of New Mexico, contains deposits in which are found artifacts and vertebrate fossils . . . [which] include horse, camel, mastodon, elephant, and bison.¹⁸

Nineteen whole, or broken arrow points were found intermingled with the bones of the vertebrate animals, and other evidences of human beings having lived there were present.

E. W. Haury and others in 1950 excavated the floor of the Ventana Cave, southwestern Arizona. The floor, having a maximum thickness of ten feet, was composed of deposits consisting chiefly of fine dust containing animal bones, fragments of rocks, and debris resulting from human habitation. A permanent spring flows from the cave which made this spot a desirable place for human habitation. Remains of such animals as the wolf, four-pronged antelope, and the horse were among the fossil remains. There were also found at the same levels such human artifacts and evidences of humans having lived there as ". . . charcoal . . . projectile points, knives, scrapers, graters, choppers, plains, hammer stones, and grinding stones. . . ."¹⁹

Not only have horse fossils and human artifacts been found side by side in various caves in North America, but also similar discoveries have

been made in South America; for example, in the debris which covered the floor of the Palli Aike Cave in Chile to the thickness of approximately three feet were found in 1938 ". . . many bone fragments, stone and bone artifacts, and bones of horse, sloth, and guanaco. The artifacts included rubbing stones, many scrapers, stemmed projectile points, and one non-stemmed point. . . ."²⁰

In 1926, Dr. Padberg-Drenkpol of the Rio National Museum discovered the entrance to one of the caves in the Laguna Santa region of eastern Brazil which had been closed for many years by a conglomerate of debris and fallen stones. The cave was named Confins Cave. Seven years later (1933) the excavation of the cave was undertaken by the Academy of Science of Minas Geraes. The fossils of a number of animals were obtained from the debris on the floor of the cave, including the horse. In 1935 a partial human skeleton, including the skull, was found under the animal fossils which had been previously discovered.

The condition of the [human] bones is reported to have been similar to that of the associate fossil animals. Inasmuch as the cave entrance had evidently been long sealed it is concluded that the man was contemporaneous with the fossil animals of the cave.²¹

It is impossible to ascertain the exact date of that particular man, but it is quite definite that he knew and was associated with the horse, as is claimed in the Book of Mormon.

When the Prophet Joseph Smith, in his innocence and complete unfamiliarity with the worldly viewpoint on the subject of horses in ancient America, translated the Book of Mormon and published the claims made by the ancient writers that they possessed horses, such claims hit directly counter to those made by the vast majority of writers of his day; however, the evidence presented in the forepart of this article of the likeness of a horse carved on the Temple of the Plaques at Chichén Itzá, added to that of the discovery of two horses' heads in the ancient ruins of Xuyum, Yucatán, the finding of a horse figurine at Lubaantun, Central America, as well as another one on the upper Grijalva River, southern Mexico, and the pictograph

¹¹*Ibid.*, pp. 1-211.

¹²*Ibid.*, p. 87. Italics are supplied by the writer.

¹³*Ibid.*, pp. 90-91.

¹⁴*Ibid.*, p. 94.

¹⁵*Ibid.*, pp. 77-78.

¹⁶*Ibid.*, pp. 29-31.

¹⁷*Ibid.*, p. 79.

¹⁸*Ibid.*, p. 83.

¹⁹*Ibid.*, pp. 79-81.

²⁰*Ibid.*, p. 97.

²¹*Ibid.*, p. 98.

of horses near Monte Vista, Colorado, furnish an abundance of irrefutable evidence of man's association with horses in ancient America, as is claimed in the Book of Mormon. The numerous horse fossils discovered with human relics and human bones, discussed in the latter part of the article, also clearly show the close contact of man and horse during a long period

of time in ancient America. Although more than one hundred years have passed since Joseph's death, scientific discoveries during that period have thoroughly vindicated the claims made relative to horses by the ancient writers and published by a latter-day prophet—thus evidence from the dust has strongly testified.

(To be continued)

Harboring Our Hurts

Richard L. Evans

IN THE pressures and impatience and thoughtlessness of life, our relationships with others are often likely to be less considerate than they should be—and all of us it seems, are almost sure to have our feelings hurt from time to time—and often, unthinkingly, are likely to hurt the feelings of others also. Sometimes the consequences of hurt feelings, of personal offense, have been appallingly serious, far out of proportion to the first cause, as men have stubbornly misunderstood one another and families and others implacably have fought and feuded (like Shakespeare's Capulets and Montagues), and the lives of the innocent have been blighted (like Romeo and Juliet), and irreparable damage has been done—because someone has had his pride injured, because someone has had his feelings hurt. It is true that people are often thoughtless, often inconsiderate, blunt, undiplomatic, sometimes cruel, and often deal with others the wrong way. But men being as they are, imperfect as they are, so long as we live with one another, we are sometimes going to have our feelings hurt, even when others don't know they have hurt us. There likely isn't one of us who hasn't been hurt (and likely there isn't one of us who hasn't hurt others, whether we know it or not). But if too easily we assume a martyr's role, if we nurture and magnify our hurts, if we withdraw ourselves from fellowship, from activity, and sulk and brood and let our injuries fester, we do serious damage to ourselves, our families, our friends, and to the causes we might have served. As in the healing process following some kinds of surgery, so hurts of the heart, hurt pride, and injured feelings can sooner be healed if we don't nurse them too long, if we are sooner up, and out, and active. Life goes on whether we go with it or not, and sitting aside in hurt silence when there are things to be done is one unfortunate way of letting life waste away. We do ourselves great damage by languishing too long in injured inactivity. We commend once more these words recalled from an unidentified author: "In the very depths of your soul, dig a grave; let it be as some forgotten spot to which no path leads; and there in the eternal silence bury the wrongs which you have suffered. Your heart will feel as if a load had fallen from it, and a divine peace will come to abide with you."*

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
SYSTEM, OCTOBER 2, 1955

Copyright, 1955

*Revised.



FOR CHURCHES
LARGE OR SMALL
CHOOSE



America's finest Electronic Organ . . . with amazing performance and thrilling tone, wide selection of solo "voices" and rich, full organ effects — can be delivered in time to make your church services this Christmas more inspiring, more effective. Organ committees and individuals are cordially invited to come in for free demonstration at no obligation.

Daynes Music



Company

15 E. 1st SO.

Salt Lake City

145 NORTH UNIVERSITY, PROVO 2260 WASHINGTON BLVD., OGDEN

For that
Special Date
GIVE *Glade's*
CHOCOLATES
AT YOUR FAVORITE
CANDY COUNTER