



# The Witness

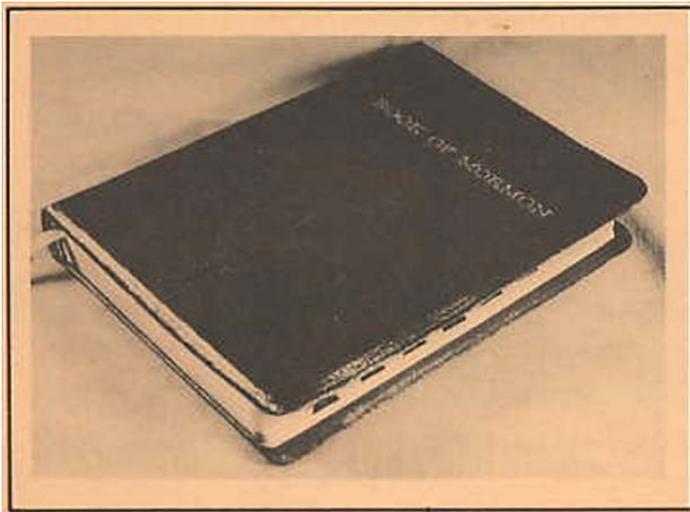
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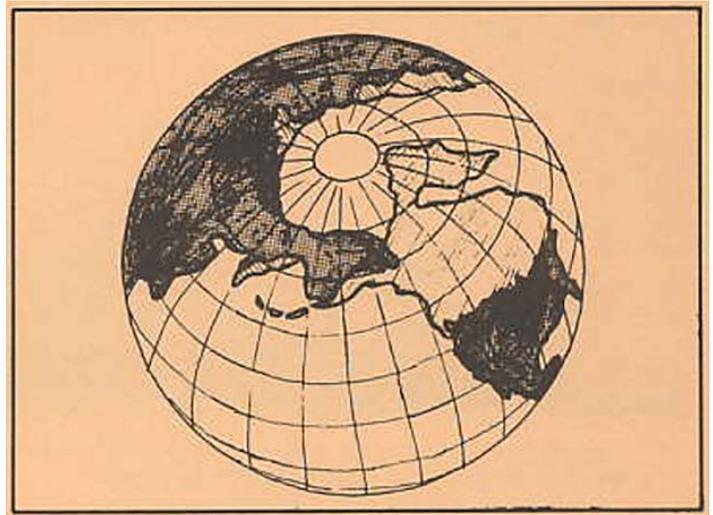
NEWSLETTER NO. 50

## TIME VINDICATES THE PROPHET — AGAIN

by Donna Weddle



**Trans-oceanic Voyages**



**Bering Land Bridge Crossings.**

The origin of the first Americans has long been of importance to archaeologists who study the movement of populations and their interaction with the environment. For many years the accepted concept has been that hunters crossed from Asia into the northern part of North America by a former existing Bering Land Bridge. This bridge was 1000 kilometers wide and joined the two continents. The area is called "Beringia".

Successive discoveries have complicated the one time simple theory of hunters wandering from Asia to North America. Geologists and botanists are now revealing that at the time it was theorized many hunters crossed over the land bridge because of the attractive land and animals, that Beringia was actually very unappealing with little vegetation and game, and many sand dunes.

These new scientific discoveries have caused controversy among various researchers. However, upon one important conclusion there is agreement. The earlier portrayal of people crossing a lush area binding together Asia and North America was over-simplified and there needs to be a more realistic concept which includes the complex and changing ecology of Beringia over many years.

E. James Dixon, a reputable archaeologist, is currently the Curator of Archaeology and Associate Professor of Anthropology at the University of Alaska Museum in

Fairbanks. His varied studies have included research in the Bering Sea, Aleutian Islands, Alaska, North and South America, Siberia, and Europe. In the March/April issue of the magazine *ARCHAEOLOGY* he states the following: "Monte Verde and other discoveries in South America are changing the picture of archaeology of early humans in the Americas. The possibility that perhaps the oldest sites in the Western hemisphere occur in South America rather than North America must now be more realistically considered. These discoveries have a direct and profound impact on the study of the Bering Land Bridge as the presumed avenue by which humans first entered the Americas."

He further states that when all the archaeological evidence is considered, it is more reasonable to believe that the early settlers arrived in South America and gradually moved northward instead of their having originated in the extreme north and eventually moved toward the south.

"According to this line of reasoning, early humans first entered the Americas by trans-oceanic voyages across the Pacific Ocean from Asia. Current research already suggests this as an increasingly viable explanation, even though there has been a tendency in the earlier archaeological literature to discount such interpretations as wildly speculative. . . Archaeologists are now adopting a more complex and realistic view of the movements and abilities

*(Continued on page 11)*

# WHERE IS HILL CUMORAH?

by MICHAEL GATROST

## WAS THE FINAL BATTLE OF THE NEPHITES IN NEW YORK OR MEXICO?



Hill  
Rabon  
in  
Southern  
Mexico  
Photograph  
by  
Fred Weddle



*I, Mormon, began to be old; and knowing it to be the last struggle of my people, and having been commanded of the Lord that I should not suffer the records which had been handed down by our fathers, which were sacred, to fall into the hands of the Lamanites, (for the Lamanites would destroy them,)*

*Therefore I made this record out of the plates of Nephi, and hid up in the hill Cumorah, all the records which had been entrusted to me by the hand of the Lord, save it were these few plates which I gave unto my son Moroni.*

—Mormon 3:7,8

In obedience to God's plan, Moroni received those "few plates" from his father and buried them in a stone box in the northeastern portion of North America. These plates would eventually be found by Joseph Smith in 1823, when Moroni would appear to him as a heavenly visitor, and direct him to their location.

For generations, many members of the RLDS Church and the Utah Mormon Church alike have concluded that the last great battle of the Nephites, in which they were destroyed, must have taken place at this small hill near Palmyra, New York, and therefore all the records described by Mormon must be buried there also. The hill became known as "Hill Cumorah." It was theorized that the Nephites had retreated for many years across the North American continent to escape the Lamanite armies.

But was this the Hill Cumorah described by Mormon where his vast library of records was hidden, and the place of the final destruction of the Nephites?

It is not certain whether Joseph Smith himself ever referred to the hill as "Cumorah" nor is it recorded that

Moroni told him that this was the scene of the last great battle of the Nephites. For four years prior to the removal of the plates Moroni appeared annually to Joseph Smith at the hill in New York giving him "instruction and intelligence." If this hill had special meaning, as did Cumorah, surely Moroni would have shared such information with Joseph.

In fact, Mormon recorded in the plates that he had hidden all of the plates entrusted to him in the Hill Cumorah *except* the plates he gave to his son, Moroni. Moroni, however, perhaps significantly, never recorded where he buried his writings. He simply says:

*Therefore, I will write and hide up the records in the earth, and whither I go it mattereth not.*

—Mormon 4:4

Why then did the hill in New York become identified as Cumorah, if it were a different place than that where Mormon hid his records? It is likely that Oliver Cowdery was the one to name the New York hill "Cumorah." Influential leaders such as Orson Pratt advocated that New York was the scene of the last battles of both the Jaredites and the Nephites. Brigham Young also propagated this belief. He is reported to have said, "This book, which contained these things, was hid in the earth by Moroni, in a hill called by him, Cumorah, which hill is now in the state of New York, near the village of Palmyra, in Ontario County." (Autobiography of Parly P. Pratt, pp. 55-56)

Notwithstanding the personal opinions of some of these men, archaeological discoveries in recent years present

strong evidence that Hill Cumorah was not in New York, but in southern Mexico. The Book of Mormon indicates that Hill Cumorah occupied a prominent place in Book of Mormon history, so any inquiry into its location must take into account its geographical references. Two civilizations were destroyed at Hill Cumorah. In addition to the Nephite

far to the south near the cities they built in Mesoamerica, or southern Mexico.

A further consideration is that Hill Cumorah must have been a large and imposing landmark, well known to the Nephites, since the cry went out for all to gather there for the final defense of their homeland. Mormon states that

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**The Hill  
Cumorah  
In  
New York**

**1923  
Photograph  
by  
Elbert A.  
Smith**

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destruction, the Jaredite nation was also destroyed in its vicinity. Moroni referred to the Jaredite war when he abridged Ether's account. He wrote:

*And it came to pass that the army of Coriantumr did pitch their tents by the hill Ramah, and it was that same hill where my father Mormon did hide up the records unto the Lord which were sacred.*  
—Ether 6:83

What is significant, is that the Jaredite history indicates there were *cities* in and about Hill Cumorah, or Ramah as the Jaredites called it. In Ether's record he states:

*And it came to pass that Shiz pursued after Coriantumr, and he did overthrow many cities. . .*  
—Ether 6:53

If Hill Cumorah is in New York State, where are those cities? None have been found in the northeastern United States.

Further, Coriantumr, the last survivor of the Jaredites was found by the Mulekites whose principal city was Zarahemla. It is difficult to imagine the great city of Zarahemla being located near New York State or that Mulekites from southern Mexico (Where ancient cities have been found and the more probable sight of Zarahemla) traveled across deserts, mountains, and plains to find Coriantumr in New York.

Considering the fact that winters which would have brought severe hardships are not mentioned by either the Jaredites or the Nephites, gives additional evidence that Book of Mormon history took place not in New York, but

he witnessed the destruction of 230,000 of his people, and this apparently did not include women and children. It must also be taken into account that the Lamanite army was much more numerous, since the Nephites were "filled with terror because of the greatness of their numbers."

After the battle, only twenty-four Nephites were left, among which were Mormon and Moroni. Mormon wrote that they climbed to the top of Hill Cumorah and could view the destruction which had befallen his people. This indicates the hill must have been large enough to see perhaps a million people, but also large enough to provide a place where they could retreat and hide from the Lamanites and not be seen. The hill in New York is far too small to view the carnage of the battle or to keep from being discovered by possibly hundreds of thousands of Lamanites who survived the battle.

The one Nephite to survive and escape was Moroni who was entrusted with the few plates his father had given him. Did he make his way to New York, and then deposit the plates for Joseph Smith to find them, or did the last battle actually take place at Palmyra, New York?

The evidence seems conclusive that the hill in New York where Moroni deposited his plates is *not* the Hill Cumorah described in the Book of Mormon.

#### **THEN WHERE IS HILL CUMORAH?**

The answer appears to lie somewhere in southern Mexico near the Nephites' deserted cities "in a land of many waters, rivers and fountains. . ." Here waiting to be revealed are the records of Mormon's library, in a hill called Cumorah!



# PASSAGES FROM PATRIARCHAL BLESSINGS

*"Behold, my soul delighteth in the things of the Lord; and my heart pondereth continually upon the things which I have seen and heard."*

—II Nephi 3:30

One of God's great gifts to his people is that of speaking to us individually through patriarchal ministry. These patriarchal blessings are a rich source of inspiration, direction, and encouragement. Many have tended to reserve the thoughts expressed to them as of such personal nature that they hesitate to share them with others. There are others who have rejoiced in sharing some things which particularly helped them. In the early days of the Restored Church patriarchal blessings were given at what they termed "Blessing Meetings," at which time all present rejoiced in each other's blessings as they were pronounced.

In our last issue of THE WITNESS an invitation was extended to share with you, our readers, a brief testimony or a short excerpt from your blessing which may hold special meaning for you. We are pleased that so many responded. Indeed, it is going to be necessary to hold some of them over for a later issue of THE WITNESS because of lack of space.

We trust that yet others will contribute to this column by sending things of this nature which you wish to share. We shall not use your name or anything that would identify the source, just the date, so that the personal nature of the blessing may be respected.

Please keep your excerpts to 100 words or less. That portion which is written in your own words we may have to edit or condense, if necessary.

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Thank you for sending these testimonies and passages from your blessings:

"Great blessings and privileges will befall you as you prepare yourself and allow the Lord to have his full and complete way in your life, for it is in doing the little things of service that good fellowship, love and peace are achieved . . .

"The Lord would that you make no major decision in your life without prayer to him for his guidance, direction and help . . .

"Then fear not. Be strong and of good courage. Have strong faith to move forward trustingly even though you cannot always see the way clear, and you will surely know that you have been guided even more than you have been able to see at the time. Lift up your heart in rejoicing, then and praise the Lord that you are called to participate in the great and marvelous work of latter days . . ."

— 1957

★ ★ ★ ★ ★

"It is yet day when all can labor, hut it is very urgent that my people are willing to go the way of my Son more unreservedly, more completely. If they do, I will grant them a greater degree of my Spirit for the fulfillment of the task entrusted to their care."

—1977

My father died one month after I was twelve years old. He had taught me well . . . I was very grateful to receive my blessing at the hands of J. W. Wight that fall. It has deepened in meaning for me as the years have gone by, but it has always been a source of strength and I have never doubted that it came from the Lord. I was told to study my blessing "over and over until I memorized it." When I was thirty-two, our house burned and all our possessions. I had been impressed shortly before that to finish memorizing my blessing, which I did. Therefore, I was able to write it down and have it to read. At that time I did not know that copies could be obtained from The Auditorium. Many years later I learned of it and sent for a copy.

★ ★ ★ ★ ★

I believe this one point in my patriarchal blessing could be of special interest. I had a special need that nobody knew about, the ability to think in German and in English. The ability to think without having to translate was given me by the Lord himself. What a humbling experience it was. It still brings tears to my eyes.

★ ★ ★ ★ ★

I was baptized and confirmed into the church in 1956 at the age of eight. As I look back, I recognize many times I had the guidance of the Holy Spirit, but not to such a degree that I understood from whence came my help. In July 1975, I asked to receive my patriarchal blessing. I spent the next 3 months preparing, time in which I prayed, fasted, and often got up in the middle of the night to read the scriptures, seeking to truly understand this ordinance and to be receptive to God's message, as he spoke to me.

As Patriarch Lloyd Cleveland placed his hands on my head, I sensed the nearness of the Holy Spirit and felt God's presence. But, later as the following words were given came the height of my experience, ". . . receive ye of that greater gift — the gift which He offers to all his children who will listen and will prepare their lives — the gift of his Holy Spirit."

I can say that at the speaking forth of these words I was filled with the Holy Spirit. I was so filled that tears streamed down my face, my body trembled, and I experienced such joy and such a cleansing feeling that I knew without a doubt that God had touched my life, that I was being given another opportunity to serve him with greater dedication and love for him and for all his people. The understanding and purpose my blessing brought to my life have no earthly value. My life was truly changed by the touch of God in my life through the avenue of my patriarchal blessing.

—1975



**Study  
Along  
with . . .**

**Thelona  
Stevens**



## *Administration For the Sick*

**Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him."**

—James 5:14,15

When one incurs physical illness, help may come from self-medication, from the medical profession, or by calling in faith upon the Lord. Indeed, with wisdom, it seems that each of these sources could apply from time to time. Circumstances govern each situation, of course.

When serious conditions exist and the elders are not immediately available, certainly it is not a mark of poor faith to call upon a doctor for help. Not to do so could lead to criticism and even question by civic authorities under some circumstances—as in accidents, severe heart attacks, and many other situations. Obviously to await the arrival of the elders from some distance when an ambulance with trained attendants could be had quickly could mean the difference between life and death, and failure to call for this help could bring forth questions and censure.

Many dedicated men and women are trained to serve in the medical profession, some under the direction of God (D&C 127:2; 129:2). Those lacking in faith may rely upon them entirely. All must agree that God recognizes their devotion and conscientious services. In this author's opinion, it is just good, common sense to call for a doctor for acute illnesses. Let us not forget that many doctors are ordained elders in the church, and many doctors of all religious persuasions do pray over their patients. There can be no gainsaying that a doctor who prays for his patient in faith in the name of Christ will be heard of God even without actually administering to him. Doctors who are elders gladly respond to patients' requests to administer to them.

### **CALL FOR THE ELDERS**

Nothing that has been said is intended to minimize the importance of the great privilege of calling upon the elders

of the church for administration to the sick. The Lord said, as to a sick person, "Let him call for the elders of the church." "Let him" is not exactly a commandment, but to fail to do so, one may be denying himself greater blessings than readily meet the eye. Careful reading of the above quoted passage in James denotes that much more is involved than physical healing.

Administration to the sick, when there is faith, offers these promises:

**"The Lord shall raise him up;  
"If he have committed sins, they shall be  
forgiven him."**

### **"I WILL RAISE HIM UP"**

This promise is not necessarily limited to physical healing. It insures the sufferer of being in God's care, regardless of the outcomes as to the physical body.

**And the elders of the church, two or more, shall be called, and shall pray over them, and lay their hands upon them in my name; and if they die, they shall die unto me, and if they live, they shall live unto me.**

—D&C 42:12d

It is erroneous thinking that when one is administered to he must be healed physically or he simply was unworthy, or he was lacking in faith. God may have a far greater blessing for him than a physical blessing, important as that is.

God has sounded a word of warning to the elders when administering to the sick:

**Propheying over them that are sick in administering to them has been a fruitful source of trouble among my people. They must observe that this they are not required to do except there be a direct manifestation of the Spirit which may direct it. Pray over the sick, anoint them with oil, as commanded in the law, and leave them in my hands, that the Spirit may deal with them according to wisdom.**

—D&C 125:15

### **REQUIRING MIRACLES**

**Require not miracles, except I shall command you; except casting out devils; healing the sick; and against poisonous serpents; and against deadly poisons; and these things ye shall not do, except it be required of you by them who desire it.**

—D&C 23:68

**"If he have committed any sins, they shall  
be forgiven him"**

What a glorious, merciful promise! One may sin against the laws of health, bringing about the illness. This would be forgiven, but of course the patient would be expected to mend his ways, or the same thing could occur again. If he has sinned otherwise, God's mercy is also offered.

Matthew 9:2-7 is a clear account of healing and forgiveness, with a warning to "go thy way and sin no more." How wonderful to be released from the burden of sin at the same time God grants physical healing!

### **WHO IS ELIGIBLE FOR ADMINISTRATION?**

Some have questioned the right of administration to nonmembers. "Is there any sick among you. . .?" can apply to some members of our own household who are not

members of the church—some of them may even be attending church services. Should they be denied the blessings of administration to the sick? The same could apply in our circles of close friends who believe enough to want administration, but who have not made their covenant in baptism. Must they be denied? It is unthinkable that any sick person requesting administration should be denied—member, inactive member, or nonmember. God has stipulated that one seeking administration should ask for it himself. One who asks, regardless of his religious convictions (or lack of them), must not be turned away.

Even though God has said that one to be administered to must ask for it himself, circumstances can alter this. For instance, when one lies comatose, loved ones knowing that he would call for the elders if he were able, should certainly feel they are within their rights to call upon God through the channel of administration.

However, to ignore the requirement of God to make it a matter of agency on the part of the one needing the service must not be ignored. Those lacking in faith or in open rebellion against God and his laws must not have the ordinance forced upon them. Harm rather than a blessing could result.

A nonmember friend had a very sick husband. I explained to her briefly about administration and ask if she thought he would like the elders to come and pray for him. In alarm, she exclaimed, "Oh, I think it would scare him to death." I was surprised and puzzled over her reply until I suddenly realized that their religious understanding was limited and they knew only that priests came and administered last rites to the dying. What a difference! Their priest would come and pray, expecting him to die, whereas the elders of the church would pray for him to live!

#### JOHN L. BEAR'S TESTIMONY

John L. Bear, an old-time missionary of the church said that he had administered to hundreds, even thousands, including many who did not belong to the church.

He told of two instances when nonmembers who were at the point of death were healed. One was later baptized. The other who wanted desperately to live, went so far as to promise that if God would heal her that she would join the church. Brother Bear cautioned her that she should be sure she wanted to keep such a promise before making it, for if she failed to keep her vow, if she got sick again she might not recover. Her doctors were utterly amazed that she was healed, but after this dramatic healing, she did not keep her promise to God. Some years later he heard that she was ill again. The next report was of her death. He warned, "When you make a vow to God, keep it."

Brother Bear said that he had been called "to administer for relief of bodily sickness, from some hereditary ailment, from some impediment, from some overt act, and to others who desired a spiritual blessing, encouragement, knowledge, and to know that their Redeemer liveth, and many received wonderful blessings."

One thing puzzled him for years. Sometimes good, faithful, active members of the church did not have expected healings, whereas others who were indifferent and

inactive, indulging in worldly sins and pleasures, who thought of God only when they were in distress, almost invariably received a blessing. He went to God in prayer for an explanation, asking, "God, why is it? Art thou not just?" After much prayer, a gentle voice said, "That is all they get; would you deny them that?" He wanted to be sure that he had heard aright, so prayed again, when in strong but tender voice he heard again, "That is all they get; would you deny them that?" (*Herald*, March 1, 1933)

#### WHAT OF THE USE OF OIL BY THE LAITY?

The elders, when administering to the sick, are to anoint with oil, and there is no substitute for administration by the Melchisedec priesthood because there is so much more involved than physical healing. But what of those who do not have access to the elders of the church? There is a divergence of opinion about anyone other than the elders using the oil, but in the early days of the church there was no question about this. Devoted families had their vial of consecrated oil and did not hesitate to use it.

One instance occurred to a family with whom I was very well acquainted. They lived in a sparsely settled area far from a congregation of the church, and even far from a doctor. The father was out of town at the time. The five little boys of the family during their play one day somehow had an accident which cut off the lobe of the ear of one of them. Terrified, they ran to their mother, one carrying the severed lobe, the injured one bleeding profusely, and all of them crying in terror. The mother quietly said a prayer in the name of Jesus. She dipped the piece of ear into some consecrated oil and stuck it in place. It stayed! And healing took place rapidly. When their father returned a few days later, the little boys met him with full account of what had happened. He looked at the injured lad and said, "Well, I must believe what you are telling me is the truth. The lobe is just a little crooked."

Many other great and beautiful testimonies have been shared from time to time by those of the faith, of how they have been blessed by the use of the oil even when administration was not possible. In my own case, Brother Hubert Case counseled me to use the oil daily on my ears because of dull hearing, in addition to frequent administration.

#### HOW MANY TIMES SHOULD ONE BE ADMINISTERED TO FOR THE SAME THING?

This is a question which troubled me for a long time. When Brother Case advised me to be administered to frequently for the same problem, I countered that it seemed to be a lack of faith to return again and again to the Lord. Quickly he asked, "How many times do you go to the doctor for the same thing? You go and get some help, but as long as the need continues, you keep returning. Why not do the same thing with the Lord?"

I advanced the idea that I did not wish to "bother" the Lord and the elders when healing was not granted at once. Brother Case patiently explained that each time there is administration, there is some blessing granted, and that only God in his wisdom knows why one must return again and again in faith. To fail to do so is to deny oneself

blessings God would like to grant. As to "bothering" the elders, he emphatically set that aside with an explanation about how blessed they are when responding to the call of the Saints and they do not consider it a bother but a privilege, adding that every time they pray for others they themselves are also blessed.

### MY OWN EXPERIENCE

In my own life there have been rich experiences in administration. I have been instantly healed on some occasions. Once when doctors were puzzled as to the source of a serious stomach ailment from birth which caused high fever and delirium, instant relief came under the hands of the elders and that condition never returned.

Another time there was instant healing of what my doctors diagnosed as diphtheria.

On other occasions there have been gradual healings, as when I was said by four doctors to be in the act of dying of typhoid fever. The elders arrived from some distance (having been directed by God to our home) and healing began with administration.

On another occasion following a severe ankle injury when I was in excruciating pain, I was administered to and to all appearances nothing happened. The pain continued for weeks. Later a doctor unfamiliar with the case marveled that I could walk normally, explaining that with the type of injury certain healing had taken place deep within or I would have been left a cripple. It was then that I *knew* that I had been blessed in administration—when I thought nothing happened!

It is beyond belief that God would instruct us to go to him for administration and he not respond to the prayers of the elders and ourselves. Even though we may be slow to comprehend, we must believe that when his children go to

him in faith as instructed, God will never turn them away empty handed.

Always God bestows a blessing—the one we need most!

### QUESTIONS

*(For further lesson evaluation and study)*

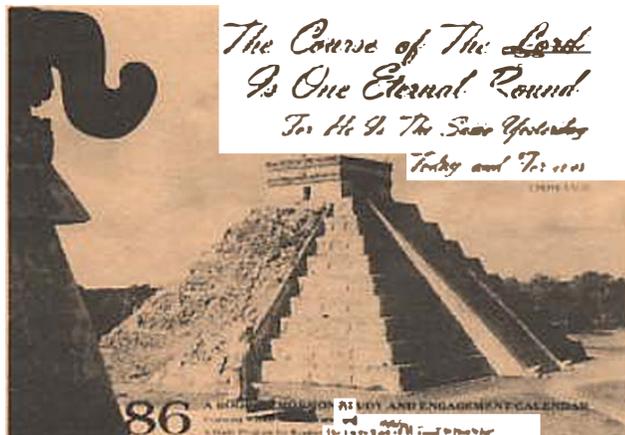
- When one is sick, what else may be involved than physical illness?  
Note the testimony of John L. Bear and the reasons individuals had requested him to administer to them. Would you feel comfortable asking for administration for all of these things if there were a need? Why or why not?
- When only one elder is available, he may administer to the sick because of his priesthood authority. Give some reasons you can think of for the Lord saying that two or more elders should be called for this purpose.
- When you are ill do you feel justified in expecting to be healed through administration? James 5:15 stated, "The prayer of faith shall save the sick, and the Lord shall raise him up . . ." In what sense does this involve healing and even more than physical healing?
- Tell the story of the healing of the man sick with palsy related in Matthew 9:2-7, emphasizing that healing meant forgiveness of sin also. What further responsibility then rested on the recipient of the blessing?
- What association of principle can you see between the healing of the sick as practiced by Jerusalem and also among the Nephites in Ancient America with the elders presenting the sick to the Lord through administration?
- When the Lord provided for administration to the sick by the elders, why did he also provide for doctors and the establishment of the Sanitarium? Associate Doctrine and Covenants 119:9c with this.



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# BEFORE COLUMBUS

By George F. Carter

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Arabic in a  
Mayan glyph  
writing at  
Comalcalco,  
Mexico.



D-L-Y-T-H

I am just back from the meeting of the Western Epigraphic Society in Albuquerque, New Mexico, October 20-21. These columns get written so far ahead that "just back" may not be very up-to-date by the time that this comes out. It was the most exciting meeting of the last 50 years, for me.

The Caroline Island script, in Micronesia, to the east of Polynesia, was identified as Cypriot; that is, from the island of Cyprus. Improbable? Impossible? Well, not to me. One of my students had already identified it as coming from the Mediterranean. Micronesia has some unexplained structures. So?

The irrepressible Barry Fell has read the Easter Island script. Several others claim to have, but Fell's reading makes by far the most sense. He also reads the plaque-like garments worn by the Incas as virtual billboards proclaiming who they are and how they came to power or some other outstanding item in their reign. All of this writing reaches back across the Pacific and it is not out of step with a lot that we know. It will all have to be confirmed, but it seems likely that it will be.

I met a young man named Neil Steede, limping along, living in Mexico on beans, and working on the bricks at Comalcalco. The great monumental structures there were built of fired brick. The brick-makers doodled on the bricks in Mandingo (Africa), Libyan, and Arabic (North Africa) and mingled their writings with standard Mayan glyphs. Oddly, I have been seeing alphabetic writing in the incidental marks in classic Mayan glyphs for some time—and doubting my sanity. I had written Barry Fell about this just before the meetings. I even recall that I pointed out to Ye Proprietor of the Bucks Harbor Inn that the Mayan hanging that they have on the wall has letters in it. The idea has been growing on me, but madman that I am in this field, I had lacked the courage of my convictions, or rather, the evidence before my eyes.

If this perception is true, then the implications are awesome, for we will read the Mayan glyphs by the aid of Mediterranean alphabetical explanatory material included

in the glyphs and missed by the great scholars for the last 100 years or so. Nothing new in that.

We also went on a field trip. I missed the excitement last year by not going, so this year I went. The trip was to Los Lunas, and I have written about this spot previously. At the foot of a steep-sided hill there is a rock with the Ten Commandments written on it in good Hebrew. I did not climb the hill, but son George, who has some military background, came back down to tell me that there were structures up there and that it was a fortified defensive site of great strength. It is another Masada. A professor from a rabbinical school was along. He measured the letters, their height in relation to their width and to the spacing of lines, and the regularity of the lines. These follow very definite rules and are datable by the rules. The style falls in the First Century A.D. So does the use of the word *Yahwe*. After the Second Century, one could incur the death penalty for using that word; *Adonai* was substituted. By every test of this sort, the inscription belongs in the First Century A.D. A geologist pointed out evidence for some age, despite the annual cleaning and chalking and scrubbing by the Boy Scouts. Excavations are planned.

This is on the Rio Puerco River in New Mexico. Why there? Does this stand all alone? The Rio Puerco was a flourishing Pueblo area. Were the Jews there as merchants? Broken bits of pottery were noted about five years ago with Semitic letters on them. In Mexico, the Star of David turns up here and there. Another set of Ten Commandments in Hebrew was found after the Civil War in Ohio. Strong evidence of a Jewish settlement has turned up in Tennessee: an inscription, coins, and a Hebrew ceremony preserved to this day.

My prediction is that with the planned excavation at Los Lunas, clear evidence of a First Century Jewish settlement in America will be found. This means that within ten years there will be a movement afoot to make the site a national monument. It is going to be fun to watch this one. Remember that you read it first here.



# AMARANTH UPDATE



**Amaranthus Hypochondriacus**



Earliest remains were probably collected in their wild state, and from about 2300 B.C. were cultivated along with other major plants, such as squash, avocado, and chili peppers. In addition to the use of amaranth as a food (both the grain and leaves are sources of protein of unusually high quality), it also appears as a tribute item (a tax) and records indicate storage of surplus grains.

Amaranth was the subject of an international conference in September 1979. Experiments with amaranth have been conducted by *Organic Gardening and Farming* as a potential food crop. This is of particular interest for use by small farmers in countries where a frequent major problem is protein deficiency. In San Gregorio, for example, Amado Garcia uses the growing method that has been in existence for over 4,000 years. Amado raises amaranth in chinampa\* seedbed squares 1 1/4" x 1 1/4", using a stick 7/8" wide to poke a hole or use his fingers. Placing approximately 8 seeds in each hole, they are transplanted in twenty days when 6"-8" tall, and harvested at 6 feet. Five varieties of maize, beans, chili peppers, tomatoes, and two kinds of grain amaranth are still cultivated today as they were in the past.

\*Chinampa—an agricultural field developed by building up marshy areas, with irrigation by canals, often referred to as "floating gardens," a misnomer.



In 1979, research done by Shirley Eakin Heater, member of the FRAA Board of Directors, information was gathered relating to a very early recognition of amaranth as a high protein food source in the Mesoamerican highlands. Most information comes from Spanish sources from the time of contact with the Aztecs in the sixteenth century, as well as Aztec records and archaeological excavations in the last half century.

*Here is the information many of you requested about amaranth following our last issue of THE WITNESS:*

## Johnny's Selected Seeds

### GRAIN AMARANTH

(*Amaranthus cruentus*)

Amaranth, like corn, is a native American crop. In cooperation with the Rodale Research Center in PA, we are doing considerable work in selecting better varieties. The variety we offer, R158, is the most refined grain amaranth available today.

**CULTURE:** The seed is tiny. Sow thinly after frost danger in rows, 18-36" apart, thinning to 1-2" between plants. Some growers prefer a wider, 8-12" spacing like corn. Soil nutrient requirements are similar to corn, but less nitrogen is needed. Cut and thresh mature grain heads after frost. Clean by screening and winnowing. Prepare by popping, sprouting, milling into flour, and cooking whole. Our variety will mature here in Albion. **PACKET:** 1 gram, about 1000 seeds (sows about 50'). **OUNCE:** 25,000 seeds (sows 1,000-1,500'). Figure 8-10 oz. per acre or 4-6 oz. per acre using precision seeders.

**509 GRAIN AMARANTH R158:** 95 days. Create a striking effect with red stalks, leaves, and seed heads. Height 4-7', depending on seeding rate and soil conditions. Growers and researchers alike agree that our R158 is the most uniform and refined grain amaranth. It has been the top performer in numerous independent growing and cooking tests. Mostly white seeds. Matures easily in Albion. PKT. 90¢; Oz. \$3.00; 1/4 Lb. \$8.50; Lb. \$25.00; 10 Lbs. and up @ \$24.00/Lb.

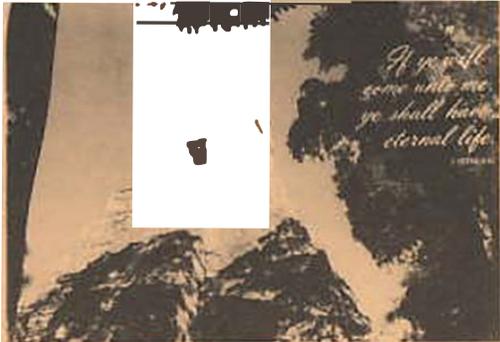
**B440 Amaranth Production Guide.** By the Rodale Research Center. This new, revised, guide is the only one of its kind. It has good information on field preparation, plantings, insects and diseases, harvesting, drying, etc. The guide is must reading for anyone considering production of grain amaranth other than on a small, experimental scale. The guide is periodically revised and we will supply the most current issue. \$1.95 ppd. (ME res. add \$.10 tax).



# FRAA NEWS

Plan now to attend a Book of Mormon Day sponsored by FRAA on October 19 at the Stone Church. Mark your calendars and watch for further details!

The FRAA is publishing a Book of Mormon Study and Engagement Calendar for 1986. It is for home, office or church—fourteen full color pages of beautiful scenes of archaeological sites in Mexico, Central and South America.



This calendar features a suggested daily reading program for reading the entire Book of Mormon in one year. Also included are inspirational selections from the Book of Mormon for each month and for each week of the year.



There is ample room for noting appointments and special events.

This Book of Mormon Study and Engagement Calendar is an ideal gift for birthdays, Christmas, or to use as a missionary tool. For further information, see the advertisement on page 7.

In April of this year a group of men with back pack, hiking boots, and camping gear toured a remote part of Mexico, including the Hill Rabón area. Michael Gatrost (member of the FRAA Board of Directors), Douglas Gatrost, Ben Lowman and Rusty Stuck traveled from the States and were met in Mexico by Neil Steede (FRAA Advisory Board) and Bravlio who is a native Mexican Indian. The six men, all of whom are members of the RLDS church, climbed Hill Rabón and explored the surrounding environs. The trip could only be taken by adventurous young men. Thoughts concerning the last days of the Nephites and of the Jaredites were solidified in the minds of some. The reader is referred to the article by Michael Gatrost on page 2, "Where is Hill Cumorah?"

Dr Richard DeLong reports a warm reception of his presentation, "Cbiasmus Maya Hieroglyphic Writing" at the Symposium on Maya Hieroglyphic Writing in Austin, Texas in March of this year. He indicates special interest was shown by several of the archaeologists. Some breakthroughs in translations could be quite significant to Book of Mormon believers. Dr. DeLong will share his experiences at a future date.

Last October Neil Steede was invited to give a presentation on the Comalcalco bricks at a meeting of the Western Epigraphic Society in Albuquerque, New Mexico. George Carter, news writer, made mention of Neil and his work in a column in the Ellsworth American, a Maine publication. A reprint of his article is offered on page 8.



## YOU ASKED US

**Q.** The Doctrine and Covenants states the need for the establishment of the School of the Prophets among his people. The Bible also mentions the School of the Prophets. Why is there no mention in the Book of Mormon of the School of the Prophets?

be only one such president in all the church in all the world at one time.

There is one interesting statement in *Bible Dictionary* with regard to the School of the Prophets:

Generally, the inspired prophet came from the college of the prophets, and belonged to the prophetic order; but this was not always the case. Thus Amos, though called to the prophetic office, did not belong to the prophetic order. (Amos 7:14)

—BIBLE DICTIONARY, Wm. Smith, LL.D.  
Teacher's Edition, 1884, p. 535

To me it seems quite remarkable that the authors without knowledge of the fullness of the gospel, recognized the difference between being a prophet and belonging to "the prophetic order," or the Melchisedec priesthood.

**A.** The School of the Prophets was to be presided over by the First Presidency. The Book of Mormon Nephites had many great prophets who delivered the word of God to them, but they never had a president of the Melchisedec priesthood.

The Nephites were a part of the worldwide church of Jesus Christ as set up in Jerusalem. They could not have a president of the Melchisedec priesthood because there could

T.D.S.

**Time Vindicates The Prophet—Again** (cont. from page 1)

of prehistoric peoples. As a result, the Bering Land Bridge is no longer recognized as the only scientifically acceptable theory to explain the means and timing of human entry into the New World."

Book of Mormon scholars have long believed that groups of people were led by the Lord from Asia to a promised land in what is now the Americas, and that he led them across the sea, not over a land bridge.

Over two millennium before Christ the Jaredites separated themselves from others at the Great Tower during a time when God confounded the language of the people. Their voyage is recorded in Ether 3:5, 6, and 13.

And it came to pass that when they had done all these things, they got aboard of their vessels or barges, and set forth to sea, commending themselves unto the Lord their God.

And it came to pass that the Lord God caused that there should a furious wind blow upon the face of the waters, towards the promised land: and thus they were tossed upon the waves of the sea before the wind.

And thus they were driven forth, three hundred and forty and four days upon the water; and they did land upon the shore of the promised land.

Approximately 600 B.C., during the reign of King Zedekiah, Lehi followed God's command and led a small group out of Jerusalem and eventually across the sea. Lehi's son, Nephi, writes of this in I Nephi 5; 180, 181, 212.

And it came to pass after we had all gone down into the ship, and had taken with us our provisions and things which had been commanded us,

We did put forth into the sea, and were driven forth before the wind, towards the promised land;

And it came to pass that after we had sailed for the space of many days, we did arrive to the promised land.

King Zedekiah of Judah and his people were taken captive by Babylonian King Nebuchadnezzar in 586 B.C. Mulek, the only living son of Zedekiah, was among a group of people led by the Lord into the wilderness and across the ocean. Although Mulek was probably just a child, the group was named Mulekite in his honor. In the Book of Mormon, Omni (1:27) tells briefly of their journey:

And they journeyed in the wilderness, and were brought by the hand of the Lord, across the great waters, into the land where Mosiah discovered them; and they had dwelt there from that time forth.

Believers in the Book of Mormon have steadfastly maintained that an angel of God showed Joseph Smith golden plates on which a record had been engraved. The Urim and Thummim, a divine instrument of translation, was also given to him for his use. The completed translation was called the Book of Mormon after the prophet who abridged the original writings.

The reader finds accounts of the three previously mentioned crossings of the ocean by people being led by God from Asia to the Americas. For years scientists have ridiculed the prophet Joseph Smith and discredited the trans-oceanic theory of Asians migrating to America. Finally, the scientific evidence of the possibility and indeed the probability of civilizations being begun by groups who had crossed the sea from Asia is becoming overwhelming. Time has vindicated the prophet — again!



## THERE IS STILL TIME TO HELP

The FIRST SIX months of 1985 have shown greater interest than ever in FRAA. Much of what has been planned is being made possible by the volunteer contributions of members from all over the world. But, there are many important projects waiting upon financial support, as well as the need for volunteer work, articles or testimonies.

Let's all work together to make the rest of 1985 a year of meaningful witness. Send us your membership registration along with that of a friend's and share the good news of the Book of Mormon.

### FRAA 1985 Membership Registration

Name \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Country \_\_\_\_\_

#### HERE IS MY CONTRIBUTION FOR 1985

Please Check One:

Member \$10.00

Sharing Member \$25.00

Supporting Member \$100.00

Provider \$250.00

Trustee \$500.00+



# LETTERS

I would love to have a back copy or two. Thank you.  
Hurrah for the Book of Mormon!

—California

Appreciate the fine newsletter. It is excellent.

—Missouri

I ordered some of your Book of Mormon material. I love  
Thelona's lessons, so hope you include them always.

—Michigan

How come you have kept me in the dark so long?

—Missouri

I am favored by regularly receiving THE WITNESS  
since your kind offer two years ago. I wish to take this  
occasion to sincerely thank you for this favor of FRAA. It is  
of really great interest to me and I especially like the new  
format. Although I am not a RLDS, nor a member of any  
other Restoration church, I like to study carefully THE  
WITNESS's contribution in regard to the Book of Mormon  
archaeology and the like, as for example the brief article on  
"El Mirador." Thank you again.

—Vienna, Austria

We enjoyed our copy of THE WITNESS very much, and  
my son Ken read it while he was visiting here and he wants  
to receive it, so please send it to him at this address . . . I am  
enclosing a check to help you continue your good work.

—Kansas



## MOVING?

Please let us know your change of address. At  
quite an expense in both money and time, we have  
updated our mailing list. Please help us keep it  
current.

# ABOUT THE FOUNDATION . . .

## HISTORY

The Foundation for Research on Ancient  
America (FRAA) was begun in 1952, as a research  
committee on the Book of Mormon, approved by the First  
Presidency of the RLDS Church. Roy Weldon, of  
Warrensburg, Missouri was its first chairman.

Organized in 1966, as a not-for-profit corporation, the  
Foundation and its members continue to seek to serve the  
Church by advancing the use of the Book of Mormon  
through archaeological research, testimonies, articles, and  
related projects.

## OFFICERS:

President: Thelona D. Stevens

Vice-President: Roy E. Weldon

Secretary: Alta Witte

Treasurer: Donna Weddle

## PUBLICATION OF NEWSLETTER:

Quarterly

## DISTRIBUTION:

Fifty States

Eleven foreign countries

## MEMBERSHIP IN THE FOUNDATION:

Open to all persons

Supported by volunteer contributions  
of its members

## PHOTOGRAPHY:

Frederick O. Weddle

## LINE DRAWINGS:

Scott Nixon

## MAILING ADDRESSES:

