

wards; and I am proud to say, that kind aid and assistance on their journey to the gold mines, have been extended to hundreds of these robbers, and thus coals of fire have been heaped upon their heads; but their skulls were so thick, it never burned many of them a bit.

I have but a few more remarks to make, which will be directed to the 24 young men, and the braves and warriors of these mountains. Young men, braves and warriors, who sit before me this day, let me admonish you, never to let the hand of tyranny or oppression rise in these mountains, but stand unflinchingly true by the constitution of the United States, which our fathers sealed with their blood; never

suffer its provisions to be infringed upon; and if any man, or set of men, form themselves into a mob in these mountains, to violate that sacred document, by taking away the civil or religious rights of any man, if he should be one of the most inferior beings that exist upon the face of the earth, be sure you crush it, or spend the last drop of blood in your veins with the words of—Truth and Liberty, Liberty and Truth, for ever!

“Governor Young’s Grand March,” composed by Captain Ballo, was then played by his band.

A solo on bass drum by Colonel Duzette.

(To be continued.)

THE AZTEC CITY IN CENTRAL AMERICA.—THE LOST TRIBES.

(From the Boston U.S. Weekly Journal.)

Rumours of the existence of an ancient city in Central America, inhabited by descendants of the Aztecs, have been repeatedly mentioned by travellers. Stephens, in his valuable work on Yucatan, we believe, alludes to this subject, and seems to place reliance in the statement. The “Aztec children,” who were exhibited in this city, and are now in New York, are reported to have been brought from this mysterious city. They are said to belong to an order dedicated to the sacerdotal service. The stories of the origin of these singular children were disbelieved in this city, but seem to be credited in New York, and a belief in the existence of an Aztec city is gaining ground.

The editor of the *New Orleans Picayune* has recently been put in possession of some facts which have confirmed his belief in these stories. He says:—

“About three weeks since, a gentleman who had recently returned from Tehuantepec, placed in our hands a volume composed of a number of layers of parchment, bound together with brazen clasps, and presenting appearances of great antiquity. It was obtained from an Indian curate—there are many such in that part of Mexico—and the history of it, as related by himself, is this. He said, that he had purchased it from a native trader, who once a year was in the habit of visiting a city among the mountains towards

the south, which is inhabited exclusively by Aztecs. The name of this city is Coaxchencingo, which, in the language of the tribe to which the curate belongs, signifies, ‘the mystery of the mountains.’ Within an inner apartment of the grand temple of Coaxchencingo are kept about fifty volumes, similar in appearance to the one referred to; which, it is said by the priests, were preserved from the extensive collection of records known to have existed in Mexico at the time of the conquest, and which were destroyed by Cortez in the heat of his intemperate zeal against the paganism of the Aztecs. The volumes preserved at Coaxchencingo are regarded as holy things, and are only to be seen on days of great public rejoicing or solemnity. It was on an occasion of this kind that the Indian trader succeeded in abstracting one of them.

“This volume, which we have now before us, is filled with hieroglyphical characters, almost all of which are of course perfectly unintelligible to us. But one circumstance connected with it is of the highest importance, and tends to confirm the theory that the Aztecs are the descendants of a race which migrated to this continent from the eastern shores of Asia, about twenty centuries ago. It is remarkable that on one or two pages of the volume, immediately beneath the hieroglyphics, there are inscriptions in Greek

characters, forming words in that language, but written backwards, in the Oriental style. On the first page these Greek inscriptions run thus (we give English characters for want of Greek): *notnap not sogol*, which, reversed, reads, *O logos ton panton*—literally, 'world of all,' or 'of all things.' It is to be presumed from this, that the book is a history of the mysterious people among whom it was found: and could it be thoroughly decyphered, it would no doubt thoroughly solve the problem of our aboriginal archæology. On another page there is a picture of water, and under it is the word *sessalaht*, which is evidently '*thallasses*,' Greek for the sea. A representation of a vessel full of men accompanies this, and conveys the impression, that it refers to a voyage or emigration from beyond the sea.

"The existence of these Greek words in this volume is a very singular circumstance, and proves conclusively that it must have been the work of some nation from the old continent, which held sufficient communication with Greeks to learn the language. That it is Asiatic is proved by the fact of the reversed writing, which method is used by all the Oriental nations. A coincident fact with this one is the discovery lately made of a Hebrew volume, found in the possession of a western tribe of Indians, an account of which has al-

ready been given in almost all the newspapers, and will doubtless be remembered by our readers.

"To what nation the authors of this Aztec volume belonged is yet a mystery, though the facts would seem to indicate a Jewish origin; for although there are no Hebrew characters in the book, the known fact of the disappearance of the Ten Tribes, the many similarities between the customs, rites, and ceremonies of the Aztecs and those of the ancient Jews, and other circumstances of the same nature, lend plausibility to the theory of a Hebrew origin.

"The Elders and Priests among the Jews were well acquainted with Greek; in fact, it was the polite language of that era; and it is not surprising that, with a certain affectation of erudition, they should have made use of it in their writings. However, this is a point which we leave to those more learned than we are, to decide. We may remark, nevertheless, *en passant*, that the physiognomy of the Aztec children, as described by the northern papers, is essentially Jewish. We understand that it is the intention of the proprietor of the strange volume referred to, to submit it to the inspection of Professor Gliddon, whose hieroglyphical attainments may enable him to make some interesting discoveries in this new field of investigation."

[The Book of Mormon gives an account of the ancient inhabitants of America, their origin, civilization, religion, prosperity, and decay; and is one of the most interesting and valuable works extant. It declares that the aborigines of America are not descendants of the lost Ten Tribes of Israel, but that they are principally a remnant of the Tribe of Joseph. It states that America anciently was inhabited by two distinct races, from three distinct colonies, all emigrating from Asia. The first colony from the Tower of Babel, when the Lord confounded the language of the human family; the second from Jerusalem in the first year of the reign of Zedekiah; the third also from Jerusalem, in the eleventh year of the reign of Zedekiah. The two former colonies were led by the Lord to the land of America, having revelations from Him; and were more civilized and enlightened than the latter were: the first colony were destroyed about the time the second colony reached America; the second and third colonies united themselves together about four hundred years after they arrived on the American continent. The magnificent ruins of once large and populous cities and splendid temples which travellers and adventurers in America are continually reporting; and the traditions, ancient manuscripts, and rites and ceremonies amongst American aborigines, which evidently betray Hebrew and Mosaic features; as well as remarkable hieroglyphics which the learned are unable to decipher—these are some of the remains of these three colonies, and are strongly corroborative evidence in favour of the truth of the Book of Mormon. Notwithstanding all this confirmatory testimony in favour of that instructive book, it is rejected by the learned world simply because it was brought forth and translated by the power of God, and not by the wisdom and learning of men. But the world will yet have proof upon proof, evidence upon evidence, in support of the Book of Mormon, until a belief in it will be

far more extensive and universal than a belief in the Bible now is. The wisdom and learning of men will in this instance be brought to nought by the "foolishness" of God, and the "weakness" of God will eventually prove more potent than the strength of men.—ED.]

The Latter-day Saints' Millennial Star.

SATURDAY, NOVEMBER 20, 1852.

GATHERING.—God, knowing the evils which would exist in the Latter-days, in the abundance of His tender mercies, which are from everlasting to everlasting, revealed again the Gospel, and sent His servants with authority to preach it to the inhabitants of the earth, and in connexion with the Gospel, a commandment for His people to gather themselves together upon a certain portion of the earth, where He could instruct them more fully in the economy of eternal life and salvation; and where they could thereby escape the weighty judgments which God has purposed to bring upon those who have corrupted their ways before Him, and have filled the earth with abomination, and will not repent of their wickedness and practice the principles of righteousness.

The principle of gathering, which Jehovah communicated to His Prophet Joseph, was no new, or never-before-heard-of idea, for it is a feature which gloriously characterizes all God's dispensations of mercy to man; and before the advantages of any dispensation can be fully realized by His people, it is absolutely necessary that they should be gathered together from the midst of the nations where the Gospel may find them, and be united as a separate and distinct community, that they may become a holy and peculiar people, that the will of God may be done amongst them upon the earth as effectually and as promptly as it is done in the heavens, that He may pour out His blessings without measure upon the children of men, and exalt them to the enjoyment of a glory and happiness which the eye has not seen nor the heart conceived.

The wicked portion of mankind have no desire to obtain a mastery over their passions and propensities, and subject them to the law of righteousness, and thereby increase their wisdom, knowledge, and felicity; they have no desire to soar above the regions of night, and bask in the bright sunbeams of light and intelligence as they emanate from the Father of lights without a darkening cloud to intercept their life-giving rays: the righteous, however humiliating their weaknesses may be, most ardently desire these things; and how can they expect to realize the desires of their hearts unless they obey the Lord's great commandment, and depart out from the tents of the wicked, and assemble and organize themselves together according to the laws of God. "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; and God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

How can the Saints purify themselves in body and spirit, while they are surrounded by those who delight in evil and impurity? How can their children become a gene-