From Palmyra, New York, 1830, to Independence, Missouri, 1894. ...

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FROM
PALMYRA, NEW YORK, 1830,
TO
Independence, Missouri, 1894.

PART I.
The Book Unsealed, Revised and Enlarged.

PART II.
Eleven Works Against Mormonism, Six United States School Histories, Four Leading Encyclopedias and Reissues Compared with Each Other and Reviewed in the Light of Facts on the Subject Treated.

PART III.
A Compendium of Evidences of Material Value Mainly from Outside Parties and Embracing Three Court Decisions.

By ELDER R. ETZENHOUSER,
of the
Reorganized Church of Jesus Christ of Latter Day Saints.

INDEPENDENCE, Mo.
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BY

R. ETZENHouser.
PREFACE.

The author of this work makes no claim to scholarship in the presentation of its pages, and prefers that it shall be judged by the measure of truth it contains, rather than by its quality as a literary production.

The "Book Unsealed" in a revised and enlarged form constitutes Part I of this work. Extreme care has been used in the preparation of its matter. A very few quotations taken from accepted reliable sources and which have not been compared with originals, appear designated as such by a dagger (†). These quotations could have been dispensed with, as on all points upon which they bear a sufficient quantity would still remain. Different editions of a number of authors are quoted from, as for instance, Priest's of 1833 and 1838. As the quotations not compared with originals are designated as before mentioned, the different editions of works cited are not given accompanying quotations.

Libraries at St. Louis, Kansas City, St. Joseph, Denver, Salt Lake City, Des Moines, Chicago, Cincinnati, Philadelphia, Brooklyn and New Brunswick have been searched, and for aid in this, the author is indebted to Elders F. G. Pitt, A. H. Parsons and J. B. Roush, also to Miss Etta M. Izatt.

Part II is the only production of the kind, and something of the kind has long been recognized as needed. It embraces the review and exposure of eleven works written against "Mormonism," with other matter of the kind.
Also, a review of six United States School Histories as a sample in general upon the subject from that source. Four of the leading encyclopedias and their later editions are examined and reviewed. Statements of encyclopedias and the press relative to the Reorganized Church of Latter Day Saints, are given.

Part III presents Joseph Smith as the founder of the Latter Day Work, his character, etc., by those not members, but directly acquainted with him.

Evidences of the same class relative to the early scenes in New York, Ohio, Missouri and Illinois, the character of the Saints, etc. Three prominent court decisions, that of Kirtland Temple, Ohio, 1880; the Canada Court on the rights of the Reorganized Church of Latter Day Saints, 1893, and the Temple Lot case of 1894.

The title, "From Palmyra, New York, to Independence, Missouri," is not indicative of continuous narrative but embracing material facts during that lapse of years.

In Part II appears two articles from the pen of Elder Heman C. Smith and one from Elder C. Scott, taken from the Saints' Herald. Matter furnished by Elder I. M. Smith, as also valuable suggestions are acknowledged with pleasure; also, matter from brethren A. H. Parsons and Albert Carmichael.

A glance through the manuscript with the author led Elders Joseph Luff, I. N. White, F. M. Sheehy and I. M. Smith to say, "The work will be a useful one." With this end in view the work is now submitted to its readers. R. E.

Independence, Mo., May 12, 1894.
THE
BOOK UNSEALED.
AN
Exposition of Prophecy
AND
AMERICAN ANTIQUITIES.

The Claims of the Book of Mormon Examined
and Sustained.

CHAPTER I.
THE BOOK OF MORMON.

The Book of Mormon derives its name from the
writer of one of the several books of which it is com-
posed, whose name was Mormon, and who compiled
the several books as they appear. The book, by those
not acquainted with it, has been supposed to counte-
nance and sanction the institution of polygamy, while
just the opposite is true; nothing in the realm of litera-
ture being more condemnatory of polygamy.

"Wherefore, my brethren, hear me, and harken to
the word of the Lord: For there shall not any man
among you have save it be one wife: and concubines he
shall have none, for I the Lord God delighteth in the
chastity of women." —Book of Mormon, p. 116. (All
citations from Plano edition except where other's works are quoted).

The time the Book of Mormon covers is divided into two periods; the first, from the confusion of languages at Babel, from whence the first colony, the Jaredites came to the western continent, to the time they became extinct, which was wrought through a series of bloody wars before the Nephite colony came over from Jerusalem, which migration occurred during the reign of Zedekiah, king of Judah, about 600 B. C. This colony having become possessed of the Jaredite record, and having completed their own, added the record of the former people in an abridged form.

The second colony, some years after their arrival here, divided, each party taking the name of its respective leader, and so were known as Nephites and Lamanites.

The Jaredites, like the Nephites and Lamanites, were of the white race. The Lamanites, because of their rebellion against God and his appointments, were cursed with a dark or copper colored skin, their descendants being the American Indians of today. Both of the colonies were a highly civilized, enlightened and religious people, and attained excellence in art, science, architecture and agriculture.

The Nephites lost their national existence in war with the Lamanites about the year 420 of the Christian era; the remnant of that people were then merged into the Lamanites. Their records were hidden in the place from which they were taken in 1827 by Joseph Smith, the translator of the book.

From the preface to Delafield's work entitled "An inquiry into the Origin of the Antiquities of America,"
which was published in 1839, at New York, London and Paris, by the Right Reverend Chas. P. McIlvaine, D. D., bishop of the diocese of Ohio:

"Suppose that in searching the tumuli that are scattered so widely over this country, the silent, aged, mysterious remembrance of some populous race, once carrying on all the business of life where now are only the wild forests of many centuries, a race of whom we ask so often, who they were, whence they came, whither they went; suppose that under one of those huge structures of earth which remain of their works, a book were discovered, an alphabetic history of that race for a thousand years, containing their written language, and examples of their poetry and other literature, and all undeniably composed many hundreds of years before any of the nations now possessing this continent were here! What a wonder would this be! What intense interest would attach to such a relic! What price would not the learned be willing to give for it!"

The Book of Mormon, published ten years before Mr. McIlvaine wrote, gave the facts he asked and sighed for.

Josiah Priest, in American Antiquities; edition of 1838, p. 361, says:

"But what has finally become of these nations, and where are their descendants, are questions which, could they be answered, would be highly gratifying."

Mr. Wm. Pidgeon, in his Traditions of De-coo-dah and Antiquarian Researches, edition of 1853, p. 11, says: "But it yet remains for America to awake her story from sleep, to string lyre, and nerve the pen, to tell the tale of her antiquities, as seen in the relics of nations, coeval perhaps with the oldest works of man."
These men, with all others who have written on American antiquity, while setting aside the Book of Mormon as a matter of nonsense, pile up the evidences of its divinity as the reader will see as he proceeds.

Rev. John McCalmann, of New Bedford, Massachusetts, preached in the Middle Street Christian church in that place, Sunday, March 4th, 1894, in the course of which sermon he said:

"The word of the Lord is divine communication, teaching his children what to do under circumstances in which they find themselves at a given time and place. Sometimes we call it confidence. If today your hearts are open to receive divine communication, the word of the Lord will be present. You ask, how shall I know it is the word of God? Joseph Smith published to the world at large that he had received a divine communication. Now, what right have I to say that that communication was not a divine one?"

"God moves in a mysterious way" in many things. The Book of Mormon he caused to come forth before the Antiquities of America were known, and in their discovery by those who did not accept the book he secures a cloud of witnesses.

The Book of Mormon has been criticised on two lines: First, its literary inelegance, and second, that it is not a true record. Is Peter's part of the New Testament untrue because not so elegant as the writing of the learned Paul?

Here is what some of the writers in the Book of Mormon say of this work:

"And I know that the record which I make is true; and I make it with mine own hand; and I make it according to my knowledge."—B. of M., p. 1, par. 1. The