

Prince of Peace, by Lynne Millman Weidinger

Christ Visits the Gathered Remnant

Chapter 3

This long chapter addresses a number of visits by our Lord to the Native American remnant on this land. It also addresses additional servants God has chosen to prepare the Remnant for what is about to occur. In the New Testament, the Apostle John recorded Christ stating, “And other sheep I have, which are not of this fold [those in Jerusalem of old]: *them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd*” (John 10:16). These particular “*other sheep*” are *the Remnant of the seed of Joseph* on the North American continent, visited by our Lord in the book of 3 Nephi. Since then He has visited many more of the Remnant here. They are all the blessed posterity of mostly Manasseh and some of Ephraim. Christ told those gathered to the rebuilt temple at Bountiful that they *were* the “other” sheep He spoke of in Jerusalem, stating that the remaining Lamanites and Nephites gathered there were “separated from among them [the Jews of Palestine] *because of their iniquity*” (3 Ne. 15:19). He said, “**Ye are they...**” (v. 21).

The contemporaries of Christ in His day thought that the “other sheep” He spoke of were the Gentiles. Jesus told the woman of Canaan that he was *only* sent to “the lost sheep of *the house of Israel*,” not to the Gentiles (see Mat. 15:22-28). The other “sheep” (not goats) are those of *His* fold or family, those of the house or bloodline of Israel – the Remnant. The first to be visited after our Lord’s general rejection in Palestine (and His Atonement and Resurrection) were the bloodline *remnant* of Joseph on this special covenant land, the other Promised Land in scripture. This land is the most “choice” land on the planet. Christ came to visit those he called “*my people*” in the Book of Mormon, or a “*natural branch*” of the royal house of Israel here.

In Matthew chapter 16, our Lord went on to say that there are additional “*other sheep*” in Jacob’s family tree that He must also visit, as the Father had commanded. Jesus told His people:

3 Nephi 16:1-3

1 And verily, verily, I say unto you that *I have other sheep, which are not of this land* [North America], neither of the land of Jerusalem, neither in any parts of that land round about whither I have been to minister.

2 For *they* of whom I speak are *they who have not as yet heard my voice* [Approx. 32-34 AD]; *neither have I at any time manifested myself unto them*.

3 But *I have received a commandment of the Father that I shall go unto them*, and that *they shall hear my voice, and shall be numbered among my sheep, that there may be one fold and one shepherd; therefore I go to show myself unto them*.

Christ’s Visit in 3 Nephi The righteous remnant of Jacob gathered themselves together at the temple at Bountiful after the great tribulations cleansed this land of its filthiness. Then, after repairing their temple and making other preparations, the Lord visited the people. It is the center focus of the Book of Mormon. There the Lord established His gospel among the people. They were commanded to record His visit and His teachings. It is thought to be His first ministry on Earth after the Resurrection. He came to His other sheep, resulting in the great record we know in 3 Nephi. The effects of His teachings were dramatic. Peace and prosperity continued through the beginning of the fourth generation. As part of His on-going ministry thereafter, the Lord Jesus has visited and taught many upon this Earth, returning to this covenant land to teach many of the Remnant of Joseph here. Too few are aware of these additional visits. This is one reason for writing this book - to help others understand the importance of the forgotten remnant – and Christ’s desire that they return to Him – their Redeemer.

Many Remnant Visits

The bulk of this chapter focuses on our Savior’s additional visits to those of His sheepfold *on this covenant land*, the land given to father Lehi of the Book of Mormon as an eternal inheritance. The Saints are fully aware of our Lord’s visit to those of 3 Nephi, thus it will not be covered here. Clearly there are other sheep here and elsewhere He must visit beyond the people of 3 Nephi. A few of these visits are addressed hereafter. One is at The Star God

City in southern Mexico. Another at Parowan Gap in southern Utah (pps. 142-43). However, the most widely reported visit was at Walker Lake, Nevada in the spring of 1890. These and many other visits reveal that God loves all His people. All are to be gathered back to Him and to Father and Mother, if they will. On the Title Page of the Book of Mormon, Moroni stated that, “Jesus is the Christ, *the Eternal God manifesting Himself unto all nations.*” Many of the larger Native American tribes consider themselves a “nation.” We return to 3 Nephi 16.

3 Nephi 16:11-12

11 And then **I will remember my covenant** *which I have made unto my people, 0 house of Israel*, and **I will bring my gospel unto them** [after the Gentiles have rejected its “fullness”].

12 And *I will show unto thee, 0 house of Israel*, that *the Gentiles shall not have power over you*; but **I will remember my covenant unto you, 0 house of Israel**, and *ye shall come unto the knowledge of the fullness of my gospel.*

Patterns among our Lord’s many visits to those he calls “**my people**” here includes specific descriptions of Him and the things He taught. These are had among the island nations of the Pacific, the native peoples of Central and South America, and the many Indian Tribes of North America, some closely tied to the Jews by way of their DNA. L. Taylor Hansen has documented numerous visits of a “Great One” to His Native American people in her book, *He Walked the Americas*. She also noted three special prophets that also visited many Native Americans. Latter-day Saints often equate them to the three translated Disciples of Christ in 3 Nephi 28. Consistent patterns arise among all the stories she gathered among the Manasseh remnant. They are summarized below.

Christ-Centered Patterns From Peru in South America, to the Yucatan of Mexico, to the Hopewell Mounds of North America, and the Islands of Polynesia, **the Healer**, as He was often called, visited His people – a remnant of Jacob, in the north and south, east and west. He spoke gently of love and peace, but with power against war and human sacrifice. He often greeted the people at dawn with His sign of peace, a raised right arm, with a T-shaped cross mark (the Old Testament “*Tau*” mark) embedded in His palm. He healed children, the aged, and animals, accepting new garments from the people that He might leave behind His long white robe for further healing. It had black crosses (T-shaped) decorating its hem. The Healer frequently left His robe behind so that more might be healed by simply touching it. Paul the Apostle and Joseph Smith did similar things.

The Pale (white) God helped the people build temples too. He called twelve men to teach the people after His departure, leaving one of them in charge. He was described as tall and white, with a beard and long brownish hair with red highlights. His eyes were His most commanding feature. They were gray-green or blue, often changing color to reflect the content of His teachings. He could speak and understand any language. He spoke softly about His Father, the Living God. The people called Him by many names; Tacoma, Wakea, the Prophet, the Pale One, the Mighty One, the True White Brother, and many other names. The Healer was one of the most common names, revealing His love for the people. He too was loved and remembered. And He always promised to return.

Taylor noted a number of consistently used symbols among Native Americans tied to our Lord. One of these was *the Dawn Star*, the planet Venus, also known as “the bright” [or evening] “and morning star.” The Remnant memorialized Christ in the bright light of Venus, the first “star” seen at night, and the last “star” visible before sunrise. Christ told John that He was “the bright and morning star,” as His life mirrored the patterned movements of Venus over time (Rev. 22:16). Christ told the people of 3 Nephi that He was “*the light and life of the world*” (3 Ne. 11:11). The planet Venus is often signaled in Native America by usage of *the number 13* in various ways (chap. 6), such as 13 poles for a teepee. Rock art at Native American ritual centers like Parowan Gap in Southern Utah often showcase the Venus calendar, and its 13 and 52-part time cycles (there are also 13 New Moons in the year, whereas the metonic cycle is 19 years long). Venus circles around the sun 13 times in the same time it takes Earth to make 8 revolutions around the sun. A perfect inverted pentagram is formed in these 8 exact years.¹

One of our Lord’s best-documented visits was at Walker Lake, Nevada in 1890. It is southeast of Reno about 80 miles and is nestled amid three Indian reservations. Who was invited to be there? And why did Christ come to

them? What do the many reports say of it? We begin discussion of this event with two prophecies by Joseph Smith. Both of them point to the year of Christ's Walker Lake visit, 1890.

Joseph Smith's Two Prophecies of our Lord's Return

In 3 Nephi 16:1-3, the Father commanded Christ to visit more of His people. The Prophet Joseph Smith looked forward to His return, prophesying two times that our Lord *would* return, apparently *before* the Second Coming. Both prophecies point to the same year or thereabouts, 1890. It was widely reported across our nation that the Messiah had visited representatives of some 16 different tribes at Walker Lake, Nevada in the spring of 1890. There the Savior introduced a dance of great importance to all those who had traveled far to see Him. It was known as "*the Dance of Welcome*" or "*the Dance of Peace*." The Master used it to introduce *brotherhood* among the different tribes at Walker Lake, teaching them to practice peace, even with the oppressive white man. He promised that one day their land would be returned to them. Soon afterwards, however, Satan perverted what God had delivered, "that wicked one cometh and taketh away light and truth" (D&C 93:39). The "Dance of Peace" was immediately changed by angry Native Americans who were not part of the gathering at Walker Lake. They sought revenge on the whites. They took the Dance of Peace that had spread quickly from tribe to tribe and modified it into its polar opposite – *a war dance*, associated with the "*ghosts*" of dead ancestors. The ghosts were invited to help fight the whites in the war dance. The legendary Chief Sitting Bull used it to encourage many to rise up one more time against the Whites at Wounded Knee.

It was in the later part of 1890 that the last great battle between the U.S. military and some 150 to 300 Oglala Lakota Sioux Indians occurred at Wounded Knee, South Dakota. There, many were massacred by the U.S. Army. They were incited to battle against the whites by what later came to be known as "the Ghost Dance," as well as the desire to get their lands back. The battle at Wounded Knee was the last time Native Americans rose up militarily to try and control their own destiny. It was also the year of the death of the great Chief Sitting Bull, who had inspired the Native Americans to defeat Custer and the U.S. Army at the Battle of the Little Big Horn. It too was a massacre – but in favor of the Indians. Sitting Bull used the Ghost Dance, and the promise of returned lands to increase feelings of revenge and hatred against the whites and their oppressive government. After the massacre at Wounded Knee, many Indians resigned themselves to the white man's reservations. It was the end of the "Indian Wars" on this covenant land.

Today, knowledge of the Ghost Dance is widespread, and falsely attributed to Wovoca, a Paiute Native American who was one of twelve witnesses selected by the Lord at Walker Lake. They were chosen to teach His people upon His departure. Knowledge of our Lord's visit to the Walker Lake remnant and what He taught there has been forgotten. Most know nothing about it, though many have heard of the Ghost Dance. The year 1890 brings to mind the Manifesto, the official end date for polygamy among the Saints.²

Our Lord may have hinted at His future visit to the Remnant in two prophecies tied to Joseph Smith, both concerning Christ's return. The first occurred on December 25 of 1831, during the time of "*the mission to the Lamanites*." The second is found in D&C 130, verses 12-17 (below). There the Lord told the Prophet Joseph that if he should live to be eighty-five years of age, he would "see the face of the Son of Man." Had he not crossed over the Mississippi and returned to Nauvoo on June 24th of 1844, Joseph may have met the Lord at Walker Lake in 1890. The Prophet Joseph Smith stated:

D&C 130:12-17

12 I prophesy, in the name of the Lord God, that the commencement of the difficulties which will cause much bloodshed [the civil war] previous to the coming of the Son of Man will be in South Carolina.

13 It may probably arise through the slave question. This a voice declared to me, while I was praying earnestly on the subject, December 25th, 1832.

14 I was once praying very earnestly to know **the time of the coming of the Son of Man**, when I heard a voice repeat the following:

15 *Joseph, my son, if thou livest until thou art eighty-five years old, thou shalt see the face of the Son of Man; therefore let this suffice, and trouble me no more on this matter.*

16 I was left thus, without being able to decide whether this coming referred to the beginning of the millennium or to some previous appearing, or whether I should die and thus see his face.

17 I believe the coming of the Son of Man will not be any sooner than that time.

Utilizing the History of the Church and Joseph Smith's diary we find more. Joseph added, "I was left to draw my own conclusions concerning this; and I took the liberty to conclude that if I did live to that time, He would make His appearance. But I do not say whether He will make his appearance or I shall go where He is . . . I prophecy in the name of the Lord God—& let it be written: that the Son of Man will not come in the heavens till I am 85 years old 48 years hence or about 1890 . . . There are those of the rising generation who shall not taste death till Christ comes" (Joseph Smith's diary, March 10, 1843—July 14, 1843, and History of the Church, vol. 5, p. 336).

Joseph Smith was born on December 23, 1805. He was killed at age thirty-nine in 1844. Adding 85 years to the year of his birth takes us to **1890**. This same year or near it is also marked by a second Joseph Smith prophecy relating to our Lord's return. According to the History of the Church, "President Smith then stated. . . it was the will of God that those who went to Zion, with a determination to lay down their lives, if necessary, should be ordained to the ministry, and go forth to prune the vineyard for the last time, or the coming of the Lord, which was nigh – even *fifty-six years should wind up the scene*."³ Joseph's prophecy again takes us to the end of 1890 (or the start of 1891, see endnote 26). What does "wind up the scene" mean? Some suggest it is the fulfillment of JST Matthew 21:26-56, where "other husbandmen" in the vineyard rise up, perhaps the Book of Mormon Remnant. Church historian B.H. Roberts was one of many in the Church that took both of Joseph's prophecies seriously. He and others anxiously awaited Christ to appear in 1890, or for some other significant event to happen. The year 1890 appeared to have come and gone without fulfillment, as Church leaders reported no visit. It was thus soon forgotten. A headline in the Deseret Evening News for January 1892 read, "1890 has passed, and no Messiah has come." But He did come, just not to them. By the summer of 1890, reports began emerging across the country in the news media, referenced as "*the Messiah craze*" among Native Americans. The reports stated that *Christ had come* – to Native Americans at Walker Lake, Nevada. Previous to the event, a writer for the Millennial Star reported on B. H. Roberts' expectations, the writer's words became prophetic:

“. . . Elder [B.H.] Roberts said that these circumstances have caused the Saints to believe that some great epoch will open at that time [1890-91] – the year following the present. My faith in the matter is that whatever the Lord has in mind to accomplish in that year *will be performed*. It may be something, however, that would *scarcely create a ripple*. The organization of the Church of Jesus Christ of Latter-days Saints was one of the greatest events in the history of the world. It was organized with six members, and but little was known concerning it even in the neighborhood where it occurred, at the time. Yet behold to what proportions the word then begun has grown. *It may be that the greatness of what shall occur in 1891 [1890] will not be comprehended until succeeding years*" (Millennial Star. Vol. 50, no. 43, pps. 675-76).

It was a great event, but few today knew that it occurred, let alone its details, just as Roberts surmized.

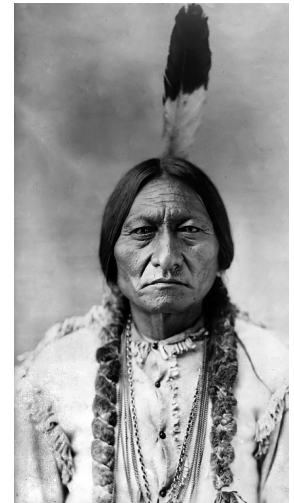
The Messiah Craze: The 1890 Walker Lake Visit

Representatives of many Native American tribes did gather to Walker Lake in the spring of 1890. They were invited to see the Messiah and be taught by Him. They were not disappointed. Walker Lake is nestled amidst three Indian reservations in the desolate lands of western Nevada; the Walker River, Yerington, and Fallon Indian reservations. This arid, western setting was the place of a transformative event, on par in many ways with our Savior's visit to those gathered at the temple at Bountiful in Third Nephi. Christ's visit at Walker Lake was widely reported across our nation in newspapers and magazines, including the Deseret News. Few today are aware of it. Too many dismiss it, perhaps because it involved only Native Americans without an official recorded visit with

established church leaders. Pres. Wilford Woodruff did send a representative to investigate the claims of one witness present at Walker Lake - after the fact. The words of the witnesses are presented hereafter.

The Walker Lake visit was apparently only for the Book of Mormon *remnant*. It was a significant event, representing one of many visits our Savior made to them on this land; the land God gave Lehi and his posterity as an eternal inheritance. The Lord's visits to Native Americans are preserved in many stories, traditions, and rock art panels, and confirm much of what the Book of Mormon reveals about the future that many of us may experience. The 1890 visit created a major national stir among Native Americans from Canada to Mexico. It was called "the Messiah Craze" at the time, as opposing reactions resulted among the Remnant themselves. Some were encouraged to practice brotherhood and peace in that year, while others were incited to revenge and war. Excitement over the visit was so widespread among Native Americans that General Nelson A. Miles of the U.S. Army found it necessary to make a tour of all major army installations in or around western Indian reservations. This was done to stop the rising tide of a possible revolt, aided by what he saw as two primary motivating factors: (1) The most volatile was *the Ghost Dance*; (2) The second was *the belief that the whites were soon to be removed from lands the Remnant once inhabited*. Both were modifications of what Christ had taught the Remnant at Walker Lake. Both teachings had been corrupted by those **not** at Walker Lake.

Many Native Americans believed that the Ghost Dance helped bring back dead ancestors for the purpose of fighting the Whites.⁴ They used it to encourage feelings of revenge. One of the Lord's twelve chosen witnesses at Walker Lake, Wovoca, is blamed for introducing and spreading "the Ghost Dance religion." It was not so. Christ Himself had taught "the Dance of Peace" or "the Dance of Welcome" at Walker Lake. It was taught to help establish peace among the different tribes and with the White Man. It was first introduced as a dance of praise for the Father, sung as a prayer by the Christ. Those participating were encouraged to build brotherhood among one another, as they sometimes made war on neighboring tribes. The Lord's message for the Lamanite remnant was one of love and peace for all, including the oppressive whites. The Messiah promised that in the future, the peace and patience of the Remnant would be rewarded with a *return of their lands*, along with the buffalo; a teaching consistent with 3 Ne. 15:13; 16:16, 20:14, 29, 33 and 29:1, where Christ was commanded of the Father to one day return covenant lands to their rightful owners, the heirs of the first covenant, those of the house of Jacob, here *and* in Jerusalem.



Sitting Bull

Sadly, the Dance of Peace was quickly perverted into the Ghost Dance, a war dance seeking revenge on the Whites and their oppressive government. Christ's words relative to the return of land were also changed. Anger and desire for revenge peaked in South Dakota at the Wounded Knee Massacre. General Miles had visited many army installations in 1890 prior to it, to try and subdue growing feelings among many Indians that the whites were soon to be wiped off their former lands as part of a major Indian uprising. The Ghost Dance and the promise of returned land were the inspiration for it. General Miles was sympathetic to the plight of Native Americans, as great oppression had occurred.⁵ He and others believed the "Messiah Craze" (the perverted results of Christ's visit at Walker Lake) might further inspire the Lakota Sioux Chief, Sitting Bull to arouse Native Americans to another great victory, similar to Custer's Last Stand at the battle of Little Big Horn. Instead, revenge among the Remnant led to the massacre of their own people by the U.S. Army at the Battle of Wounded Knee. Chief Sitting Bull was killed in the same year (1890) by government Indian Agents. Many saw it as a pre-emptive strike against a vocal anti-government leader. Addressing the Messiah Craze and General Miles tour of various Army posts near Indian reservations, a reporter for the St. Paul Dispatch wrote:

"General Miles is here on his return from his western tour. He says, 'I have been to Utah, Montana, and Cheyenne Reservations investigating. You have no doubt heard that the Indian tribes are reported to believe that the Messiah has come, **who is to restore them to their former glory, and drive the Whites from the land. I have learned that this belief exists among sixteen tribes. There is no doubt that some Indians, who are holding this belief in the Indian Messiah, are sincere, and a few certainly**

have seen some person on whom they look to be that Messiah.’ General Miles gave his opinion that ‘the Mormons are prime movers in it’” [enthusiasm over the Indian Messiah and desire to get lands back].⁶

Most reporters missed the whole point of our Lord’s visit at Walker Lake (detailed hereafter). Some joined General Miles in believing that the Mormons were behind the Messiah Craze. Miles believed it was an effort to try to again establish a Mormon-Indian alliance, to stave off government control and persecution of both peoples (see endnotes 28-29). He believed some Mormon Elder had dressed up to trick the Native Americans into the alliance. Christ did come, but not to incite Native Americans to rise up against the white Gentiles, or to remove them from lands once belonging to the Indians. That would be God’s work in a future day. Instead, the Lord had preached peace and ways in which the Indian people might better themselves, as well as to prepare for His future worldwide return. His visit at Walker Lake was part of an early beginning to the Father’s great work of *gathering in the Remnant* of Jacob in the last-days (3 Ne. 21:2 -7). In time the gathering *will* include returned lands to the Remnant, lands God gave Lehi and his posterity as an eternal inheritance. Note father Lehi’s words:

2 Nephi 1:5-6

5 But, said he, notwithstanding our afflictions, *we have obtained a land of promise, a land which is choice above all other lands; a land which the Lord God hath covenanted with me should be a land for the inheritance of my seed. Yea, the Lord hath covenanted this land unto me, and to my children forever,* and also all those who should be led out of other countries by the hand of the Lord.

6 Wherefore, I, Lehi, prophesy according to the workings of the Spirit which is in me, that *there shall none come into this land save they shall be brought by the hand of the Lord.*

The Lord said that he would gather the Remnant in his own time, and “**give unto them again the land of their fathers**” (3 Ne. 20:29; see also 3 Ne. 15:13, see also *Jubilee Year of Restoration*, chap. 4).

Gathering – to Receive the Fulness The purpose of Promised Lands is to have a place of physical gathering where God’s people can be taught the fulness of His gospel and be endowed with power to return to Him. Unknown to most is that one meaning for the phrase, “*the fullness of the gospel*,” is the gathering of Jacob in the last-days as expressed in D&C 39:11. There the Lord states, “. . . I have prepared thee for a greater work. Thou shalt preach *the fulness of my gospel*, which I have sent forth in these last days, the covenant which I have sent forth *to recover my people, which are of the house of Israel*” (see also verse 6). Recovering the Remnant is a core part of “*the fullness of the gospel*.”

Native Americans or the Manasseh remnant are those the Lord calls “**my people**” in the Book of Mormon. They



The Holy Ghost Group, nine-foot tall Indian pictograph, Canyonlands National Park, Utah

are a *natural branch* of Jacob’s house, on this land. Their dramatic gathering “in a day” will soon occur. It follows the Restoration work originally put in place by Joseph Smith. He introduced this work to one half of Joseph of Egypt’s posterity here, that of Ephraim among modern white Gentiles. The Prophet Joseph tried to take the Book of Mormon message to the Lamanites first, in the first mission of the Church in 1831-32, but it was not the right time. That time is nearing.

The Book of Mormon tells us that the ones to be gathered are the Manasseh remnant and by a great “*seer*,” perhaps a Native American prophet rising up in our midst soon – like Samuel the Lamanite of old. Scripture states that this leader will introduce the Remnant to the “*fulness of the gospel*” – and in

convincing fashion (Hel. 5:19, 50) – apparently after they have already been introduced to the word in the Bible (and perhaps the Book of Mormon). We read in 2 Ne. 3:11, “But **a seer** will I raise up out of the fruit of *thy* [Joseph, youngest son of Lehi] *loins*; and unto **him** will I give power to bring forth my word unto the seed of *thy loins*—and not to the bringing forth my word only, saith the Lord, **but to the convincing them of my word, which shall have already gone forth among them** [from the Gentiles, who have the Bible and the Book of Mormon, but have used them without great success as of yet in bringing in “the Remnant,” via the baptism of fire, see Hel. 5:19, 50]. The Hopi have been waiting for such a day, and the day of the coming of the “true white brother.” He told the Hopi to not move from their covenant lands in Northern Arizona, nor change their traditions and beliefs, at least not yet.

Reporter Eber D. Howe noted that Oliver Cowdery and the early missionaries to the Remnant in 1832 continued, “on their mission to the Indians (or Lamanites, as they term them) in the “far west,” where they say “a Prophet is to be raised up, in whom the tribes will believe.”⁷ Their time of belief in Christ is very near. Now, just over one hundred years later in 2016, we may begin seeing the fulfillment of Christ’s words at Walker Lake to the Remnant, when lands promised to Lehi, may be restored to the Remnant. Native Americans will be rewarded for keeping their covenant of peace with each other and the white man. The year 2016 is perfect for events eventually leading up to this, as it is the Jubilee Year of *Restoration*, when lands among the ancient Israelites were returned to their rightful owners every 49th year (debts were also forgiven and slaves set free, as it was also a 7th Sabbatical Year of *Release*). It was only in the 7x7 Jubilee Year of *Restoration*, however, that lands were returned to those who held them as an inheritance. The midpoint of this special *Restoration* year in 2016 is the spring equinox (March 19), just after what some believe is the Sacred New Year (Mar. 9) and Passover (Mar. 23). The Hebrew year ends at the fall equinox (Sept. 22), near the Civil New Year. Will events soon occur around us that signal return of this land to the Remnant on both Promised Lands west and east?

Note Some fundamentalist / polygamous groups use the following accounts in the remainder of this chapter to discredit the LDS Church in various books. They claim apostasy has occurred in the Mormon faith via the abandonment of plural marriage in the 1890 Manifesto (along with other changes since the early days of Joseph Smith), providing what they think is justification for their continued practice of plural marriage. The author has used some of their publications as sources, not because this view is supported, but because they are some of the only sources available (beyond scripture) on the topic of the rising up of the Native American people in the last-days. Much information in a number of these sources has been confirmed.

Recorded Events at Walker Lake

Credible published reports in 1890 reveal that representatives from some 16 Native American tribes gathered to Walker Lake, Nevada, by request of the Lord. They had been notified beforehand to be there, some by runners from tribe to tribe, others by the “Great Spirit” in dreams and visions. Some were visited by men in long robes with beards, perhaps the “three Disciples of Christ” addressed in 3 Nephi 28. Various “manifestations” had been occurring to many Native Americans prior to Christ’s appearance at Walker Lake. Those inspired to travel long distances to western Nevada sacrificed much to be there. There are a number of eyewitness testimonies to one or more of our Lord’s visits to the Remnant there. One witness receiving the widest publication was that of Porcupine, a Cheyenne Indian leader from Montana. He was apparently chosen to be one of our Lord’s twelve Native American witnesses at Walker Lake. All had gathered there from far away places to hear the words of the great “Indian Messiah.” Latter-day Saints received the Lord’s words about six months later when they were printed in *The Millennial Star* on August 18, 1890 (vol. 52, pps. 532-535). Porcupine’s witness of Christ is provided, in part, hereafter. In addition, two reports by two of Christ’s twelve chosen witnesses are included later on, as are reactions by media to the event at the time, and responses from three LDS Church leaders.

The Witness of Porcupine

Porcupine came to Walker Lake from Montana. He was of the Cheyenne tribe. He was described at this time as being thirty-five years of age, over six feet tall, with long silky black hair, and dark, penetrating eyes. Many came to know him and interview him from other tribes. They were anxious to learn what they could from this stately,

dignified man who had been called by the Christ to witness Him before other Native Americans. He is remembered for giving every child he met a nickel, for being intelligent and kind, and for suffering persecution for his testimony of the Master, including being repeatedly imprisoned by U.S. Government authorities, who desired he not share information about Christ and His teachings. They incorrectly feared he was spreading “the Ghost Dance religion,” like Wovoca. He refused to submit, but never spoke harshly or became violent. Porcupine witnessed to many that Christ *was* the Son of God, doing so multiple times, stating that he had seen him face to face. He said the Messiah had been nailed to a tree by the whites, and that He *would* someday return.



North Shore, Walker Lake, Nevada

Sacred New Year). Reports reveal that hundreds of Native Americans had gathered to the northeast shore of the lake by inspiration, dreams, visions, or encouragement by two or three men in white, with long beards (believed by many to be the translated Disciples of Christ in 3 Ne. 28). It was a private invitation for each of them. Those gathered spoke many different languages, yet each heard the Messiah speak in their own tongue. The gift of tongues was thus apparent. Hereafter the account of Boston Journal newspaper writer, F.K. Upham is presented. He was present at Fort Custer during Porcupine’s speech.

Upham stated that, “before commencing his talk, Porcupine gave an almost inaudible prayer that lasted fully five minutes, during which the other Indians with him sat with heads bowed. Porcupine stood erect, his hands extended upwards. Then he alternately placed his hands across his breast, and dropped them to his sides, as if following a sacred ritual.” After his prayer, Porcupine made it clear that his words were true, that he had no forked tongue, that they would not go right or left but straight forth from his mouth. Paraphrasing Porcupine’s words, Upham stated, “It [the visit, two or more days] was in the vicinity of Walker Lake, Nevada, and it was in the mountains where Porcupine found himself with many strange Indians whose language he could not speak, and who, like himself, had come from far off – but all had come to see the Messiah. At sundown the Indians collected in large numbers, and after it became dark, he appeared to them – a large fire being built to throw the light upon Him. He was not as dark as an Indian nor as light as a white man, and His dress was partly like each. He sat for a long time in perfect silence with His head bowed, during which time the Indians neither moved nor spoke. They were told that if they even whispered, the Christ would know it and be displeased. After a time He raised His head, and then Porcupine saw that He was fair to look upon, that His face had *no beard*, and was youthful, and that His bright hair extended to His waist.

Porcupine had heard that the Christ of the white man had been nailed to the cross, and looking he was able to see the scars of the nails in the hands of the Indian Christ when He raised them. In His feet he could not see the marks of the nails by reason of the moccasins, but he was told they were there, and that in His side were spear marks which were concealed by the shirt He wore. Porcupine was told that his own coming, had, with eleven others, been

foretold by the Christ, who had sent for them, and that is why he had involuntarily taken the long journey. The Christ spoke to them, and took Porcupine by the hand and told them they were all His children. He talked to them until it was day, telling them that He had made them, and all things around them; that in the beginning God had made the earth, and after a time had sent Him on the earth to teach the people what was right; but the people were afraid of Him, and ‘this is what they did to Me,’ showing the scars.

He said, when He found that the children were so bad, he went back above, and promised to return after one hundred years [our day]. Now the time was up and God had told Him the earth was old and worn out, and sent Him again to renew it, and make things better. He said all the dead were to be resurrected and brought back to life on this earth, which was now too small to hold them all; but He would do away with heaven and make the earth large enough to hold them all. He spoke about fighting, that it was bad, and that Indians must not do it anymore, that the earth hereafter was to be all good and everybody must love one another. He said He would send among them those [like Porcupine] who could heal wounds, and cure the sick by the laying on of the hands, and that the good would live here.

He said it was wrong to kill men of any kind, that if any man disobeyed these teachings, he would be banished from the face of the earth; that the Indians must believe all that He now told them, and not say that He lied, for He would know their thoughts, no matter what part of the world they were in, and they could not expect to deceive Him. Among those whom Porcupine saw, were some who appeared like white men, (the White Indians from far South) but they all seemed good – and all listened and believed what the Christ told them.

During Porcupine’s stay of many days, the Christ appeared several times and repeated these talks and told the Indians that when they returned to their people, they must tell them all these things. But He was not all the time visible, and could disappear at will. He is here among us tonight and knows all that we are talking about...When you have seen the Christ once, you can see Him in your sleep, that is, if you have shaken His hand, and through Him you can go to heaven and see your friends who are dead. I see Him often in my sleep and he told me there was trouble for the Cheyennes. The next night He came to me and told that all would be well in the end.”

Upham, concluded, stating, “Of Porcupine’s sincerity, there can be no doubt. As he says of himself, he is no ‘medicine man,’ and he seems to have no wish to become one. That he has seen the Person Whom he describes as the Christ, there seems to be no question.”⁸ Upham added that Porcupine was a righteous, young wise man from the east, inspired to make this long pilgrimage to Walker Lake, Nevada to see the Messiah. He was accompanied by his wife and two other Indians; and, like the wise men of the East in the Bible, they were very content with the high reward of their journey, for, in truth, he had seen the Messiah.”

Additional Reports of the Walker Lake Gathering

Others reported their experiences at the Walker Lake gathering too. Hundreds were present, including the twelve witnesses Christ chose there. A number of notable Native Americans were present, becoming witnesses of the Christ. They include White Horse, Big Beaver, Ridgewalker, Tabby, Washaskie, Good Thunder, Cloud Horse, Yellow Knife, and Short Bull.⁹ Some were latter-day Saints. Some were chiefs over their people.

The word spread quickly that the Christ had come to address His people on this land. Many investigated the claims of those present by sending representatives to interview them months later. According to a story in *The Chicago Dispatch*, reprinted in *The Deseret News* (Nov. 18, 1890), Porcupine was interviewed by Lt. Robinson of Fort Custer, Montana. We read there, “General Miles had assigned Lt. Robinson to make a careful investigation of this new religion, and his principal interviews were with Apostle Porcupine, and with Big Beaver, who had accompanied Porcupine on his visit to see the Messiah. Porcupine told Lt. Robinson that there were *several hundred Indians* at Walker Lake at the time, including representatives of the Cheyenne, Sioux, Arapahoes, Gros-Ventres, Utes, Navajos, Bannocks, and other strange tribes. Some were *White Indians* from a far distance that he did not know.”

Short Bull, who is sometimes confused with the more famous Sitting Bull, was an Arapaho Chief from western Wyoming. He was also *at* the Walker Lake gathering. Like others who had spiritual manifestations at this time, Short Bull ascended to heaven and spoke with Christ face to face. He was one of the first Native Americans to preach Christ to other Indian people. This attracted much attention wherever he went. He stated that, “he had seen the Christ . . . He told of His previous life upon the earth 1900 years ago, and how the people refused to accept Him and showed the scars in His hands and feet where He had been nailed to the cross. He promised that the buffalo and other game should return in their former abundance.” Short Bull added, “I and my people have been living in ignorance [darkness] until I went and found out the truth . . . eleven of his children were also coming from a far land . . . They told me when I got there that my **Great Father** was there also, but I did not know who he was . . . Just after dark, some of the Indians told me that Christ’s **Father** had arrived, I looked around to find Him and finally saw Him sitting on one side of the ring. He was dressed in a white robe. The next morning He told us He was going away that day, but would be back the next morning and talk to us.”¹⁰



Short Bull, another witness for Christ at Walker Lake

A New York Times article from November 20, 1890 reported, “...the present widespread delusion is that a so-called Messiah of the red men is now somewhere in the mountains of Nevada...the idea, which seems to have originated about a year ago, and to have attracted the attention of army officers...has been steadily spreading, until now it has taken possession of tribes hundreds of miles apart...it is true that those who have seen the Indian Messiah say that he expressly commands not only industry and sobriety, but living at peace with the whites... Kicking Horse, having heard about visiting the Messiah in the woods, improves on the story, and makes his pilgrimage through a hole in the sky” (The Indian Messiah Delusion, New York Times, Nov. 20, 1890).

The U.S. Army published an official letter through the United States Indian Service, dated June 25, 1890, where Lt. S.C. Robertson quoted Porcupine, as stating, “Then I went to . . . Walker Lake and they told us Christ would be there in two days. At the end of two days, on the third morning, hundreds of people gathered at this place. They cleared off a place . . . in the form of a circus ring and we all gathered there . . . We waited there till late in the evening anxious to see Christ. Just before sundown I saw a great many people, mostly

Indians, coming dressed in white men’s clothes. The Christ was with them. They all formed in this ring around it . . . I looked for him, and finally saw him sitting on one side of the ring. They all started toward him to see him. They made a big fire to throw light on him. I never looked around, but went forward, and when I saw him I bent my head. I had always thought the Great Father was a white man, but this man looked like an Indian . . . He sat with his head bowed all the time.”¹¹

The Editor of *The Deseret News* on Nov. 8, 1890, stated, “We have a large number of extracts from different newspapers on this subject of ‘The Indian Christ,’ claiming to embody the assertions of the aborigines who state that they have seen the Messiah and heard Him talk. That a personage exhibiting supernatural powers has shown Himself; and that He showed the marks of spikes having been driven through His hands. He had offered to save the Whites, and they had refused to accept Him. And now the day of the Indians, who are to be restored to ownership of the land, had come . . . He also taught them to be honest, peaceful, cleanly, and to give up all bad habits...To say the least, it is a wonderful movement, and one is puzzled in endeavoring to account for it.”

Official LDS Church Reaction

There was no official public reaction by LDS Church leadership to the Walker Lake event. Most were not aware of it until some time later. The Saints today are mostly unaware of any such event. There were, however, two published comments by leaders concerning it in 1890, along with the private correspondence of Pres. Wilford Woodruff, found in the historical archives of the Church. At least three published accounts are available in *The Young Woman's Journal*. One was by Susa Gates Young, editor, another by one of its writers, and a third by Joseph F. Smith, 2nd counselor in the 1st Presidency at the time (he became Church President in 1891).

Susa Gates Young, Editor of *The Young Women's Journal* expressed belief and stated, "Few, if any, of the leading Brethren doubt the probability of a certain, if exaggerated, foundation for these stories. Our Lord is evidently setting His hand to prepare the scattered remnants of Israel for *the great event about to take place.*" Sister Young had John Nicholson write a story in *The Young Women's Journal* about the Walker Lake event. In it Nicholson stated that the teachings coming from the witnesses at Walker Lake were, "in unison with the orthodox Christian professed belief," those that pointed to "the only true Redeemer." He believed the event was "part of the preparation of the Lord for the fulfillment of the covenant of God with ancient Israel – to gather all the Remnants in from their long dispersion." He added that it was the "sign of the preparatory work of the Father" [3 Ne. 21:2 & 7] where "Some of the Remnants on this land have begun to believe . . . Among the blessings yet to be conferred upon the Remnants of Jacob is 'one' to be raised up to them of their own number. He will be mighty and powerful, and will accomplish much connected with the restoration of the Remnants" (John Nicholson, *The Young Women's Journal*, 2:218-21, Feb. 1891).

Pres. Smith's reaction was more skeptical. In an answer to a question published in the Young Women's Journal about the possibility of Christ visiting Native Americans at Walker Lake in 1890, Pres. Joseph F. Smith stated, "I send you a few of my reflections on the subject of the so-called 'Messiah craze' among the Lamanites. Just what these manifestations have been is a matter of some doubt in my mind, not as to their evident purpose, judging from the many newspaper reports of the main features of the manifestations so much talked about, for it seems clear that the purpose or object thereof has been to awaken in *the benighted minds of these degenerate people* a belief and faith in ultimately a knowledge of a crucified and risen Redeemer . . . *The time had not come, and is not yet come, for them to receive the message and the work bequeathed them by their fathers*, as designed by God – but the time will come, and may be nearer at hand that many anticipate . . . But all these things will come to pass as God has determined, in his own time and way. And blessed will he be who shall be worthy to hear the message of good tidings and the offering of peace . . . With reference to who the personage (one or more) who is claimed by the Lamanites to have visited them, there appears to me to be room for grave doubts. From all the reports I have seen upon this subject, it is not at all conclusive to my mind that he was indeed the Messiah . . . perhaps one or more of the three Nephite disciples who tarried, whose mission was to minister to the Remnants of their own race, had made an appearance to Porcupine and perhaps to many others . . . *it is highly improbable that Christ himself would appear to a people so utterly unprepared to receive and comprehend him* . . . Far be it from me to wish to close the channels of communication between the Savior of the world himself and the Remnants of Lehi . . ." ("Letter to Editor of Young Woman's Journal in answer to question regarding reported visitations to Indians," Young Women's Journal, vol. 2, 1890-91, pps. 268-71).

President Wilford Woodruff did not publically address the visit, but he did investigate it, sending Latter-day Saint John King, a Cherokee Indian living in Thistle Valley, to find out what he could. After receiving King's report (who believed Porcupine had indeed seen the Christ), Pres. Woodruff was not convinced. He believed the visitor was one of the three translated Disciples of Christ. King had traveled to Fort Custer Montana to listen to Porcupine's testimony. According to Lawrence G. Coates, "he [Pres. Woodruff] learned from two of his uncles and Porcupine the details of Christ's reported visit. In an account published 14 August 1890 by The County Register [Sanpete] and 23 August by the Deseret Weekly News, Porcupine related that Christ appeared to Indian delegations gathered near Walker Lake and 'showed scars on his hands and feet where he said the people had driven spikes, nailing him to the cross . . . Following his death, he had returned to his Father and Mother in heaven. How his Father, who had created everything, had sent him back to earth and this time his mission was to the Indian

Nations, whose red children, being poor and simple minded *would hear and believe Him*. If the Indians performed ritual dances, their dead ancestors would soon be resurrected, their sick would be healed, and all good people would be removed so that nobody would be more than forty years old. Before disappearing, Porcupine said, Christ had taught them not to steal, kill or bear false witness.

Since much of Porcupine’s account agreed with the doctrines that King had accepted from the Mormons, he not only believed Christ had appeared to the Lamanites on earth, but thought Porcupine had been appointed as one of Christ’s disciples to go forth and preach his sayings to all people. King returned to Utah and reported his findings to President Woodruff, who assumed the heavenly visitor had been one of the Three Nephites instead of the Messiah. Feeling a special responsibility to the Lamanites, Woodruff asked King to serve as a missionary to the wild tribes. After considerable deliberation, in November of 1890, King accepted the call.”¹²

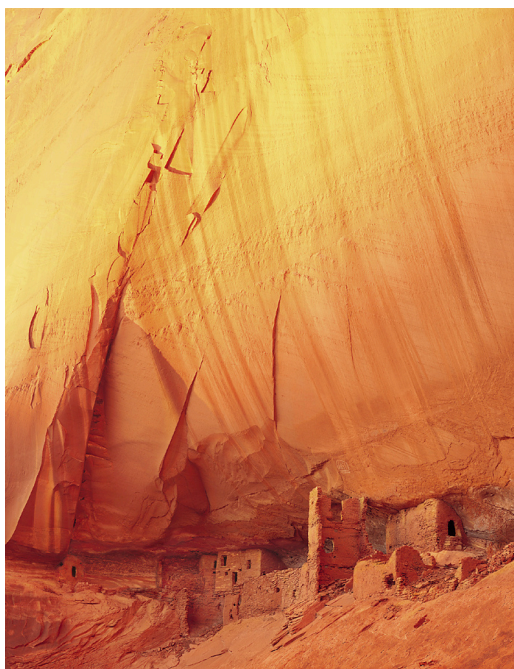
Sending Twelve: Two More Accounts

Additional reports reveal that twelve Native American witnesses were chosen by our Lord at Walker Lake in 1890, Porcupine, Wovoca, and his father Numatiavo being three of them.¹³ They were to be “lights” among the Native Americans, giving them hope and instruction, as well as preparing them for the Lord’s future return. In Taylor’s research of visits by Christ to native peoples across this land, found in her book, *He Walked the Americas*, she records many accounts of the Lord choosing “twelve” to lead the people. His visits were often far apart from each other, from the South Pacific, to Canada, and to Peru. All of them were to different branches of the Remnant, each in need of guidance, direction, and leadership.

Hundreds among the sixteen different tribes represented at Walker Lake, became witnesses of and for Jesus Christ there. They later returned to their tribes or communities to spread the teachings the Lord had given them. Three of the twelve Native American witnesses chosen at Walker Lake are identified in various reports by those at the event. Two more are probable (below right).¹⁴ The other seven are not clearly identified.

Porcupine, of the Cheyenne tribe
Numataivo (or Tavivo), from the Piute tribe
Wovoca (Jack Wilson), son of Numataivo (also Piute)

Ahnu Dennis
White Horse (Shoshone? / light skin)



Poncho House Ruin, Utah, Anasazi, 1100

Eyewitness accounts of these chosen ones reveal many insights consistent with scripture. Chief among them is their humble testimony that they saw, heard, and interfaced with the Son of God, Jesus Christ. Another is that their lives were transformed by the experience. Their testimonies come from interviews of them, from family members, and by others who knew them, along with recorded testimonies by reporters. Two additional accounts beyond that of Porcupine follow hereafter, those of Numataivo and his son Wovoca (both of the Paiute tribe). Like others who have been granted an audience with Christ, these two sent ones for the Christ, saw Him, interfaced with Him, and were chosen and sent out by Him to lift the Native American people. The fruit they bore is one of the best witnesses that they were sent by Him. They were very humble men, exhibiting the gifts of the Spirit.

According to one Native American blogger, “It is clear that the Indians of America possess a special spirituality that reminds Christians and Jews of the holy teachings given by Yahweh. In some tribes, there may be a direct ancestral connection to the ancient Israelites. In other tribes, there may be no connection at all. But, it is clear that Yahweh has revealed Himself to some of these

peoples, and this reflects in their actions, values, songs, prophecies, and traditions. We need to de-program ourselves from thinking that Yahweh would only want to reveal Himself to just one part of His creation, the Israelites” (see <https://heavenawaits.wordpress.com/yahweh-and-the-american-indians/>). God’s “revelation” to the Israelites was not that they were a chosen people above all others, but rather that because they were of Abraham’s seed, the inhabitants of the whole Earth would be blessed through their priesthood – charitable service to one another, leading us home to the Creator. Spiritual leaders like Porcupine, Wovoca, and his father, all chosen at Walker Lake, were witnesses of our Lord for the Native American people. They epitomized love and charitable service. Christ’s visit bore fruit in them.

Numataivo Numataivo (also known as Taivo, meaning “white man” – he had light skin) was also of the Paiute tribe. He was the father of Wovoca. Both men were called as witnesses for Christ at Walker Lake, according to one interview source, a Native American Judge in western Nevada. A second useful source is that of a government report.¹⁵ Numataivo may have been the first witness called at Walker Lake. He resided in Mason Valley, about 60 miles south of Virginia City, near the Walker River Indian Reservation in far west Nevada. He was a respected leader, teacher, and healer for his people. He is best known as a peaceful, charitable, humble man who interceded with God on behalf of his people, during the time of their greatest need. He was honored and taught by the Messiah. He encouraged his people to **not** take up arms against the whites nor their government, even though they had endured tremendous oppression from them over many years. The Paiute people were continually pushed off their lands, and oppressed by thieving, cruel Indian agents, making it ever more difficult to survive. Many were dying. Others were running out of hope.

One report suggests the Walker Lake visit by Christ may have been partly triggered by Numataivo’s pleading with God atop a mountain for his people. It was in connection with an attack on the women of his tribe. While the men of the Paiute tribe were away hunting for game to supply them through the winter, their wives and daughters were raped by white miners from nearby Virginia City. Many from the tribe retaliated, killing some of the miners in a night raid. Called the “Ormsby Affair,” it led to a number of skirmishes between the Paiutes and the white men of Virginia City. The U.S. Government eventually sent the U.S. Army to stop the trouble. Numataivo, deeply grieved, intervened with the Lord in a solitary time of fasting, praying, and pleading with “the Great Spirit.” His desire was that his people might be preserved. The Great Spirit “sent His son, Jesus Christ, personally to Numataivo to comfort and advise him, for his people were in deep trouble.” There the Great Messiah appeared to Numataivo. He was told to sue for peace, and to tell his people to lay down their weapons. It reminds us of the story of the Anti-Nephties in Alma 24, where after total conversion to Christ, they would not pick up their weapons, even when threatened with death. Like believers in Alma’s day, Numataivo was also assured of Christ’s watchful care and protection. Christ told him that He would ultimately destroy the wicked and unrepentant of all nations. He promised the eventual deliverance of the righteous Native American people within a century or so from the time He gave these promises (this was in 1889, one year prior to the Walker Lake visit).

In addition, Numataivo was also told to send runners to other tribes, so that they too might be gathered at Walker Lake for another visit by the Great Messiah in the near future. Numataivo was given specific instruction for those coming. They were to participate in thirty days of “*purification rights*” to prepare them for the event. They were then to gather to the north end of the lake where the Great Messiah would visit them and instruct them, that all might live in peace. Reports reveal that this instruction would include a special dance of peace, which Numataivo and his son Wovoca would both take to other tribes thereafter. Numataivo is remembered for a beautiful singing voice in his singing praises to the Great Spirit as part of Dance of Welcome or Peace.

Wovoca Wovoca was the son of Numataivo. His name means “the Cutter.” He is a well-known Native American of the Paiute tribe. He is best known as a great healer and a spiritual leader among his people. Most associate Wovoca incorrectly with “the Ghost Dance” or “the Ghost Dance religion.” Few are aware that he was also a chosen witness for Christ at Walker Lake in 1890 with eleven others. Some say he was a baptized Latter-day Saint. As a youth, he worked on a ranch for the David Wilson family, Latter-day Saints living in western Nevada. Some knew Wovoca as Jack or Jack Wilson. At one point in his personal spiritual progression, Wovoca ascended to heaven and into the sacred presence of the Great Spirit (our Lord Jesus and later to Father and Mother).



He said, “I was allowed to see and visit the Spirit World.” There, Wovoca was taught that his people should not lie or kill, but love one another. He was also empowered at that time to teach his people “*the way*” of peace, including instruction in a special dance that would help unite all Native American nations. It was called the “Dance of Welcome” or the “Dance of Peace,” the dance Christ also introduced later at Walker Lake. In an interview with his son-in-law, Andrew Vidovich, a Native American Judge in Schurz Nevada, we learn:

“While he [Wovoca] visited the heavens . . . the Messiah told him, ‘I will show you a dance and you must go back to your people and show them and tell them about this dance which is for me and my Father, the Great Spirit. You shall receive an inspiration. *You must use it for no other purposes, only for spiritual use . . .* I will sing you a song and the drummers will beat and you will mark the time and you will take a step and then a half step and proceed in a circle [to the right].’” According to Wovoca’s own words, and the 1136-page report of Ethnologist James Mooney to the Smithsonian Institution, the dance was to continue for five days; once each night for four nights,

then dancing through the night until the morning of the fifth day. This was followed by ritual cleansing of the dancers in pure water, and then a great feast for all (see Appendix B).

The dance was taken to many tribes, and involved men, women, and children. When the numbers grew, additional circles were added. When Wovoca introduced the dance to others for the first time, he, like his father, sang a prayer that was given him in heaven. He positioned himself at the center of a circle of dancers and “danced in the Spirit.” It created a spirit of peace among all participants. Wrongs and hurts were forgiven, there healing occurred, and Hostility vanished. Today most call Wovoca’s collective teachings, including those tied to the dance, “the Ghost Dance religion.” In reality it was and is the gospel of the Father, the Great Spirit, the way of peace and love for Him and all our brothers and sisters, as witnessed in the teachings of Jesus Christ His son.

The Savior taught the Dance of Welcome Himself to all at Walker Lake. It was and is a joyous part of religious worship and praise, directed to the Father – the “Great Spirit.” Research reveals that there are seven different types of dance in the Bible, tied to praise, worship, celebration, spiritual warfare, etc.¹⁶ King David said, “Let them praise his [the Lord’s] name in the dance; let them sing praises unto him with the timbrel and harp. For the Lord taketh pleasure in his people; he will beautify the meek with salvation” (Psalm 149:3-4).



Sadly, the Dance of Welcome or Peace was soon changed by Sitting Bull and others, transitioning into the Ghost Dance. It was a war dance, a counterfeit rite used to incite Native Americans against the whites. Wovoca called it, “the Dance of the Devil.” It was centered on revenge, mystic spiritualism, trances, and

dancing for days until there was complete exhaustion. The Ghost Dance overshadowed the teachings of Christ. Satan had removed its light just after it was given (D&C 93:39). The Ghost Dance spread quickly, eventually becoming a rallying cry to oppressed Native Americans across the land in the late 19th century (see endnote 28). Many believe it led to the great massacre at Wounded Knee, South Dakota in which the U.S. Army killed over 300 Native Americans. Twenty-seven soldiers received the Medal of Honor for it. Sadly, Wovoca is indirectly blamed for this event, even though his original intent was nothing more than spreading God’s love and hope among his oppressed people. He did not escape this false notion, as his grave marker above reveals.

At Walker Lake, Wovoca saw Christ teach the dance to all the gathered. He (Christ) stood in the middle of a circle of the Book of Mormon remnant. They represented many tribes, all bound together by interlocked arms. While drums beat in the background, the Great Messiah raised His arms to heaven and sang a prayer of praise to His Father. It was a joyous rite of brotherhood, to be shared with all tribes across the land. The first time Wovoca taught the dance, the Great Spirit sent a beautiful rainbow, a token of His divine approval. He stated, “The Great Spirit and the Messiah were well pleased.” Thereafter they called it “the Wovoca Rainbow.”¹⁷

In some reports Wovoca makes reference to red paint used in the dance, potentially to mark dancers or their clothing. It may be associated with the cross of Christ +, a shape now associated with the four cardinal directions (chap. 6). Another curious tie to the Ghost Dance was a shirt the Sioux wore while dancing. It was apparently made of white cotton with various marks on it. Many believe it had original ties to the Mormon temple garment. Others say it was connected to Joseph’s “coat of many colors,” a priestly garment coming to him by way of Abraham. Nibley claimed the word “colors” was a poor translation for a coat or garment of “*many marks*” (see Hugh Nibley, Lecture 62: Alma 46, the Garment of Joseph: Religious Brotherhoods). See also Appendix B.

Sadly, Wovoca never could disassociate himself from the Ghost Dance and additions like the shirt, as is evident on his grave marker. But among those who knew him best, he was regarded as a gentle man, a great healer who provided charitable healing service to thousands, including entire tribes. Of special note was his raising one young child from the dead, a healing event that occurred over three days in Wovoca’s first ascent-vision experience (around Jan. 1, 1889). He told the grieving parents of the child that he would be gone three days and not to disturb or bury the child or himself, but to wait patiently for he would return and bring the child’s Spirit back with him. After singing his prayer, the power of the Spirit came upon Wovoca. He then layed beside the child and then was gone. After ascending to heaven, Wovoca knelt at the feet of God and requested that the young girl return to Earth. His request was granted. At his return Wovoca took the young girl by her hands and raised her up. Patterns in this experience are comparable to those of King Limhi and his wife in Alma 17:16 and 19:36.



Lakota-Sioux Ghost Dance shirt. General Miles and others believed it was influenced by the Latter-day Saint temple garment.

After years of healing and the Walker Lake event, the U.S. Government and many tribal leaders sent emissaries to Wovoca to learn more from him and see if his power was real. James Mooney wrote an especially informative and accurate U.S. Government report on Wovoca and other Indian prophets for the Bureau of American Ethnology (Appendix B). He did so over a two-year period, visiting some twenty tribes and Wovoca himself. Native Americans visiting Wovoca included Kicking Bear, Short Bull, and many others. Seven Sioux delegates visited him in Mason Valley in 1890. Wovoca then traveled to South Dakota to a gathering of Cheyennes, Arapahoes and the Sioux Nation, led by Sitting Bull. All gathered to see the great Wovoca. They brought their sick and crippled to be healed and were not disappointed. Wovoca also taught them about the Great Messiah and His ways – and His Dance of Welcome or Peace.

The stories of Wovoca, Numataivo, and Porcupine provide patterns that speak truth, pointing to Christ. They lived humble, simple lives with little material possessions. They were dedicated to serving others via teaching and healing. Like so many of our Native American brothers and sisters, they have been mostly forgotten. One witness at Walker Lake may have been a white Indian from *The Star God City* in southern Mexico. This city is located in the Yucatan in a remote, hidden valley on the border of Guatemala. Some suggest he may be the special one spoken of in 2 Nephi 3:24, the one named “Joseph” that will rise up to lead the Lamanite remnant in the last-days. Others suggest he is a future descendant by the same name.

One report suggests that he and others at Walker Lake may have removed themselves to The Star God City after the event for additional instruction and growth, and to escape growing oppression from the white culture. The rest

of this chapter is tied to Joseph and his potential future role as one of the Lord's last-days servants. We begin first with the concept of a latter-day "servant" or "servants," a primary theme in the book of Isaiah. It is also addressed in the Book of Mormon.

THERE are 22 more pages to this chapter, mostly tied to last-days special servants, including the Native American Prophet to rise up as addressed in 2nd Nephi chapter 3, the "Mighty and Strong one", also called "the Mighty and Wise One" or "Joseph".

End Notes

¹ *The Day Star* The Day Star is another name for Christ as *the Second Comforter*. He is "the light and life of the world" (3 Ne. 11:11), and "the bright and morning star" (Rev. 22:16). Peter stated, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until *the day dawn*, and *the day star arise in your hearts*" (2 Peter 1:19). The Nauvoo Temple "Day Star" windows feature an inverted pentagram (5-part star) in a circle surrounded by 12 stones (his 12 special witnesses or Apostles). The windows feature the only color on the exterior of the building, red, white, and blue, the colors of *purification* by water (blue), *justification* by the Holy Spirit or Fire (white), and the *sanctification* by the blood of Christ (red). Inverted pentagrams are seen surrounding the Nauvoo Temple in its red, white, and blue stained-glass "Day Star" windows. Venus is the only known heavenly body to create a perfect pentagram in the heavens via its recorded movements, doing so over exactly 8 years; thus the numbers 5 (life) 8 (rebirth), and 13 (Christ-centered governance) are all connected in the Fibonacci sequence of these three numbers. The Fibonacci Sequence is tied to creation.

² *Joseph Smith's Second Prophecy of Christ's Coming & the Manifesto* On February 14 of 1835, Joseph Smith stated, "...the coming of the Lord, which is nigh --- even fifty-six years should wind up the scene" (see HC, vol. 2, p. 182). The word "should" is a key word in Joseph's statement about things "*winding up*." From 1835 to 1890 is 55-56 years, or 1890.

³ Joseph Smith statement, Feb. 14, 1835, History of the Church, vol. 2, p. 182.

⁴ *The Ghost Dance & the Indian Uprising* Leaders of the U.S. Government were fearful that the "Messiah Craze" of 1890 might make "the Ghost Dance" even more popular than it already was, a dangerous tool inciting Indian revenge. Many Native Americans believed the proper practice of the Ghost Dance would reunite the living with spirits of dead Indians, bringing their spirits to fight on their behalf, make the white colonists leave, and then bring peace, prosperity, and unity to native peoples throughout the land. Few realize today that the Ghost Dance was Satan's way of perverting what the Christ had originally done, when he taught representatives of 16 tribes at Walker Lake Nevada *a dance of brotherhood and peace*, called "the Dance of Welcome" or "the Dance of Peace." Non-believing Indians, full of hate and revenge for past government injustices, changed the peaceful dance into a war dance. It was originally taught by our Lord to representatives of various Indian tribes gathered at Walker Lake, Nevada to see Him. He taught many things, one of which was the Dance of Welcome or Peace, designed to enhance brotherhood among the warring tribes, and peace between the red man and the white man. According to some sources, the Lord stood in the middle of a circle of dancers at Walker Lake who were joined one to another via locked arms. The Son of God then sang a prayer of praise to His father, while those around Him circled reverently with one step, than a half step (see Rhea Allred Kunz, *The One Like Unto Moses: The Branch Prophet, Latter-day Publications and Lynn L. Bishop*, 2000, p. 268).

Many Native Americans reported visitations, dreams, and visions about this time (1890). Some attribute them to visits by dead ancestors, encouraging the people to make improvements in their lives. In 3 Nephi 23:7-14, we read of Christ's request to Nephi to put the prophecy of Samuel the Lamanite into his record. It had been left out, at least the part dealing with many arising and appearing to many at the time of Christ's resurrection.

War Dance Sitting Bull used the Ghost Dance to incite revenge against the Whites. Before the Battle of the Little Bighorn, he is said to have had a vision in which he saw the defeat of the 7th Cavalry under Lt. Col. George Armstrong Custer on June 25, 1876. Sitting Bull's leadership inspired his people to a major victory there, though he personally was not involved in the battle. Custer's 7th Cavalry advance party attacked Cheyenne and Lakota tribes at their camp on the Little Big Horn River (known as the Greasy Grass River to the Lakota) that same day. The U.S. Army did not realize how large the Indian camp was. More than 2,000 Native American warriors had left their reservations earlier to follow Chief Sitting Bull. Inspired by the Chief's vision, in which Sitting Bull saw U.S. soldiers being killed as they entered the tribe's camp, the Cheyenne and Lakota fought back. Custer's badly outnumbered troops lost ground quickly and were forced to retreat. The tribes led a counter-

attack against the soldiers on a nearby ridge, ultimately annihilating them. Sitting Bull was killed by U.S. government Indian Agents later in 1890.

Wadziwob claimed to have visions and to be a prophet. He is said to have introduced a similar dance to the Ghost Dance in 1872. See Dangberg, *Nevada Historical Society Quarterly*, XI, No. 2, p. 6. See also James Mooney, *The Ghost Dance Religion and Wounded Knee*, New York: Dover Publications. See also Thomas Powers, "How the Battle of Little Bighorn Was Won," *Smithsonian Magazine*.

⁵ *A Suffering Remnant* General Nelson A. Miles sent the following telegram from Rapid City South Dakota to General John Schofield in Washington, D.C., on December 19, 1890: "The difficult Indian problem cannot be solved permanently at this end of the line. It requires the fulfillment of Congress of the treaty obligations that the Indians were entreated and *coerced* into signing. They signed away a valuable portion of their reservation, and it is now occupied by white people, for which they have received nothing. They understood that ample provision would be made for their support; instead, their supplies have been reduced, and much of the time they have been living on half and two-thirds rations. Their crops, as well as the crops of the white people, for two years have been almost total failures. The dissatisfaction is wide spread, especially among the Sioux, while the Cheyennes have been on the verge of starvation, and were forced to commit depredations to sustain life. These facts are beyond question, and the evidence is positive and sustained by thousands of witnesses." See *Wounded Knee & the Ghost Dance Tragedy* by Jack Utter, National Woodlands Publishing Company, p. 25.

⁶ *Blame the Mormons* This story was found in *The Deseret News* on Nov. 7 of 1890 and was drawn from a story in *The St. Paul Dispatch* entitled, "The Indian Messiah." General Nelson A. Miles of the U.S. Army blamed the Mormons for the Indian Messiah Craze. He believed the Indian Messiah may have been a Mormon dressed up to fool the native people. He was aware of the dislike and distrust Mormons had for the government, and the desire early Mormon leaders had for a Mormon-Indian alliance. Early Church leaders hoped that the alliance would insure peace and safety for both the Native Americans and the Saints. James Mooney proved his theory and opinions wrong (Appendix C). As we saw in chapter 2, the government stepped in to stop this alliance early in 1832. Other things also inhibited such an alliance, including imperfections in both peoples and the timing of the Father. The day of our unification is yet future, or Zion will not be built.

⁷ Eber D. Howe, reporter, *The Book of Mormon, The Painesville [Ohio] Telegraph, 30 November, 1830, p. 3.*

⁸ F. K. Upham, Boston Journal (newspaper), July 5, 1890. This article was reprinted in the *Millennial Star*, Aug. 18, 1890, vol. 52, pps. 532-35.

⁹ See Wovoca, Bailey, pps. 114-16, in Kunz, *The One Like Unto Moses*, Latter-day Publications, and Lynn L. Bishop, p. 270. Bailey reports that Good Thunder, Cloud Horse, Yellow Knife, and Short Bull were at the Walker Lake event. The author has added other names that Kunz reported were also at the event.

¹⁰ Reported in the *Deseret Weekly Saturday*, Dec. 27, 1890, which had taken its story from *The Red Christ*, in the *Illustrated American* that same year. The story centers on the experience of Chief Short Bull at Walker Lake Nevada. He as an Arapaho Indian from the Shoshone Agency at Fort Washakie Wyoming. It is the *Father's covenant* with His people Israel that Christ came to help fulfill in His ministering at Walker Lake and elsewhere. See 3 Nephi 16:5, 11-12; 20:12, 25-27.

¹¹ S.C. Robinson, 1 Lieut. 1st Calvary, statement of the Cheyenne "Porcupine" of Meeting with the New "Christ," June 15, 1890, in Norman C. Pierce, *The Great White Chief and the Indian Messiah*, Angel Books, pps 102-04.

¹² *Pres. Woodruff's 1890 Investigation* Emissary John King believed the account of Porcupine, given at Fort Custer Montana in 1890, as did his two uncles, all of the Cherokee tribe. President Woodruff and Joseph F. Smith, who were not there, did not "believe" the visitor was Christ (see King to Woodruff, 10 Nov. 1890; Woodruff Papers, Lawrence G. Coates, pps. 106-07). Note that in a letter from Pres. Taylor to Lorenzo Snow on July 2nd of 1885, according to Coates, "President John Taylor wrote that the Shoshone-Bannock '**desire our counsel. The Lord is visiting them. He gives them the truth; and we should as his ministers, do our part in lifting them up in their degraded condition**'" (Taylor Papers, Coates, p. 101, in Kunz, *The One Like Unto Moses*, pps. 392-94).

¹³ *Three Primary Sources* Three useful sources for much of this book (beyond the Book of Mormon and other scripture) include the following: *He Walked the Americas*, by L. Taylor Hansen, *God's Chosen People of America*, by Zula Brinkerhoff, and *The One Like Unto Moses: The Branch Prophet*, by Rhea Allred Kunz. All three female authors concentrated on the Native Americans as real, living people, worthy of our respect. Especially useful for the experiences tied to Christ's visit at Walker Lake Nevada in 1890, are the many interviews conducted and collected by Rhea Allred Kunz. Though this author does

not sympathize with her fundamentalist views on many things in the book, her unique work is of great value, providing many useful insights. The other two authors provided useful patterns and other information. Many other books and resources were used to complete this work. They are found scattered throughout the endnotes.

¹⁴ See Rhea Allred Kunz, in *The One Like Unto Moses: The Branch Prophet*, Latter-day Publications and Lynn L. Bishop, 2000, pps. 264-65.

¹⁵ *Two Numataivo Sources* The first source is a taped and transcribed interview of Judge Andrew Vidovich, a Paiute Native American and son in law of Wovoca, son of Numataivo, by Rhea Allred Kunz, in *The One Like Unto Moses: The Branch Prophet*, Latter-day Publications and Lynn L. Bishop, 2000, pps. 283-90. The second source is by James Mooney, in his Annual Report to the Bureau of Ethnology (1891), in Washington D.C.

In another paper entitled, *The Ghost Dance Religion*, Mooney addressed the visitation of “two mysterious beings with white skins” to Paiute Indians in southwestern Utah in the spring of 1875. “...a great excitement was caused among the Indians” by the visitors. They announced, “a speedy resurrection of all the dead Indians, the restoration of the game, and the return of old-time primitive life. Under the new order of things, moreover, both races alike were to be white. A number of Indians from Utah went over into Nevada, where they met others who claimed to have these mysterious visitors farther in the west. On their return to Utah they brought back with them the ceremonial of the new belief, the chief part of the ritual being a dance performed at night in a circle, with no fire in the center, very much as in the modern Ghost Dance.” This is believed to have really been “the Dance of Welcome,” perhaps brought by two of the three Nephite disciples of 3 Nephi 28 (see Mooney, *The Ghost Dance Religion*, pps. 702-03, in Kunz, *The One Like Unto Moses*, pps. 289-90).

¹⁶ *Seven Types of Dance in Scripture* The Bible appears to portray seven different types of dance, a form of praise and worship to God. These include; (1) The Dance of Praise (Psalms 149:1-3; 150:4 - 13 praises), (2) The Dance of Worship (Judges 11:34; Luke 15:25), (3) The Dance of Spiritual Warfare (Isaiah 30:32; Psalms 149:1-9), (4) The Dance of Celebration (Deuteronomy 16:13-15; Jeremiah 31:4), (5) The Dance of Travail (Jeremiah 31:13; Lamentations 5:15; Isaiah 66:8-11), (6) The Dance of Prophecy (1 Samuel 10:5-6), and (7) The Dance of Ceremony (Judges 29:19-23).

Addressing ritual dance, Nibley stated, “The Old Testament is rich in dancing situations. Israel came out of Egypt dancing, and the victory dances that followed were by choruses of maidens (Miriam - Exodus 15:20; Hannah - 1 Sam. 18:6). We read of a company of prophets carrying instruments (see Psalm 149:3); they danced as they prophesied. There was a daily procession, with song and dance around the altar in the temple; David and Solomon both participated in it. In the dance of the water drawers, ‘Pious men and men of affairs danced with torches in their hands, singing songs of joy and praise, with a full orchestra of Levites.’ Rabbi Simeon ben Gamal juggled eight torches in the dance. The Song of Solomon was an antiphonal between two choirs of maidens. Rival maiden choruses got David into big trouble when one sang ‘Saul hath slain his thousands,’ while the others topped with ‘But David his ten thousands’ (1 Sam. 18:6—7). Just such competitions took place in Greece, preserved in the ‘Maiden Songs’ of Alcma (Hugh Nibley, *Abraham's Temple Drama*, BYU Maxwell Institute). In a modern revelation to Brigham Young, the Lord said, “If thou art merry, praise the Lord with singing, with music, with dancing, and with a prayer of praise and thanksgiving” (D&C 136:28).

Three Prophetesses - Deborah, Huldah and Miriam were known for their songs, some in connection with Israel’s victories over foes. In one battle involving King Jehoshaphat, all Judah, and the Ammonites, singers were sent before the army to praise the Lord and went before their enemy, with ritual praise, music and patterns of “mighty prayer.” The Lord fought their battle for them and the enemy was defeated. Throughout scripture we see joyful, harmonious praise of the Lord – as thanksgiving, frequently in association with dance, something King David and Solomon actively participated in. Joyful praise and beautiful music were thought to invite and invoke God’s presence, especially at the temple, where all five senses were employed, along with those beyond them, that they might join with God.

¹⁷ *Wovoca Raises a Dead Child* According to Andrew Vidovich, Wovoca’s son-in-law, it was after Wovoca sang his prayer to God and then laid by the child’s side that he soon became lifeless. “And after the third day, there as a great rushing sound over the house. Mary, his wife, told me that it sounded like the movement of a mass of feathers over the house and all of a sudden Wovoca awoke. He arose, washed his face and hands in cool, clear water, then returned to the body of the little child. Taking her by the hand, he raised her up. Simultaneously she, too, came to life. Then he presented her to the arms of her parents. Her body was perfect, in no way defiled from lying dead so long. But this wasn’t all. Wovoca told them that he had seen the Great Father and kneeling at his feet had pled for the return of that spirit to the little, lifeless body. Wovoca told his listeners that, having gained consent of the Great Spirit or Father, he [Wovoca] accompanied that child’s spirit along the same beautiful path that he had traversed in going to see the Father. Wovoca also said that a great angel guarded and guided his and the child’s spirits back again.”

The January 1, 1889 date is associated Wovoca’s ascent-vision experience as he stated that he was taken to heaven “when the sun died.” A total solar eclipse occurred on this date, a year before the Walker Lake events. Wovoca taught that the purity of our bodies is a gift to the Great Spirit and the only thing we can give Him beyond our faith and love. He said it was Satan

who causes sickness and defilement, as he has no body. (Taped and transcribed interview of Andrew Vidovich, son-in-law of Wovoca, by Rhea Allred Kunz, author, *The One Like Unto Moses: The Branch Prophet*, Latter-day Publications and Lynn L. Bishop, pps. 298-300.)